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BULWER, J.

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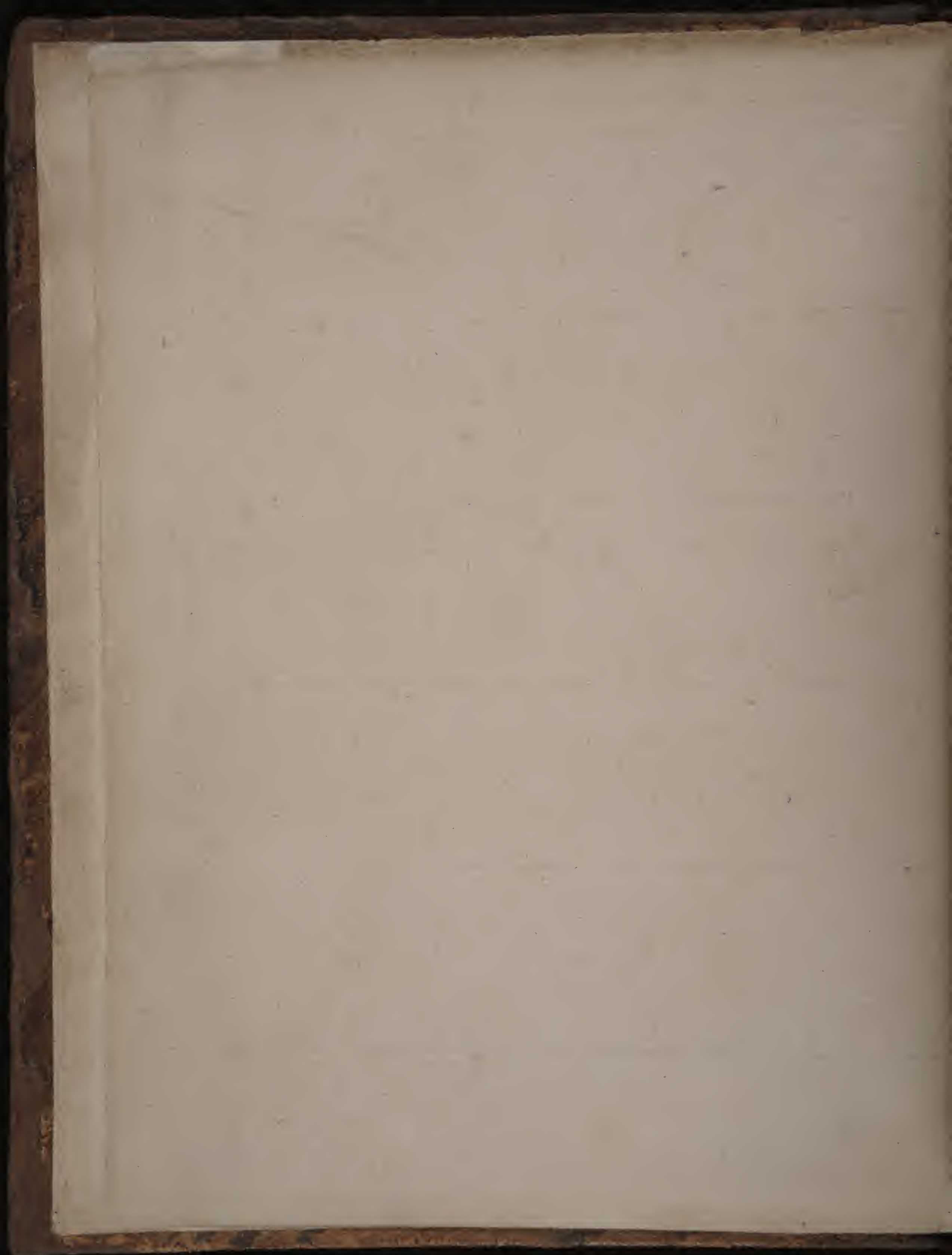
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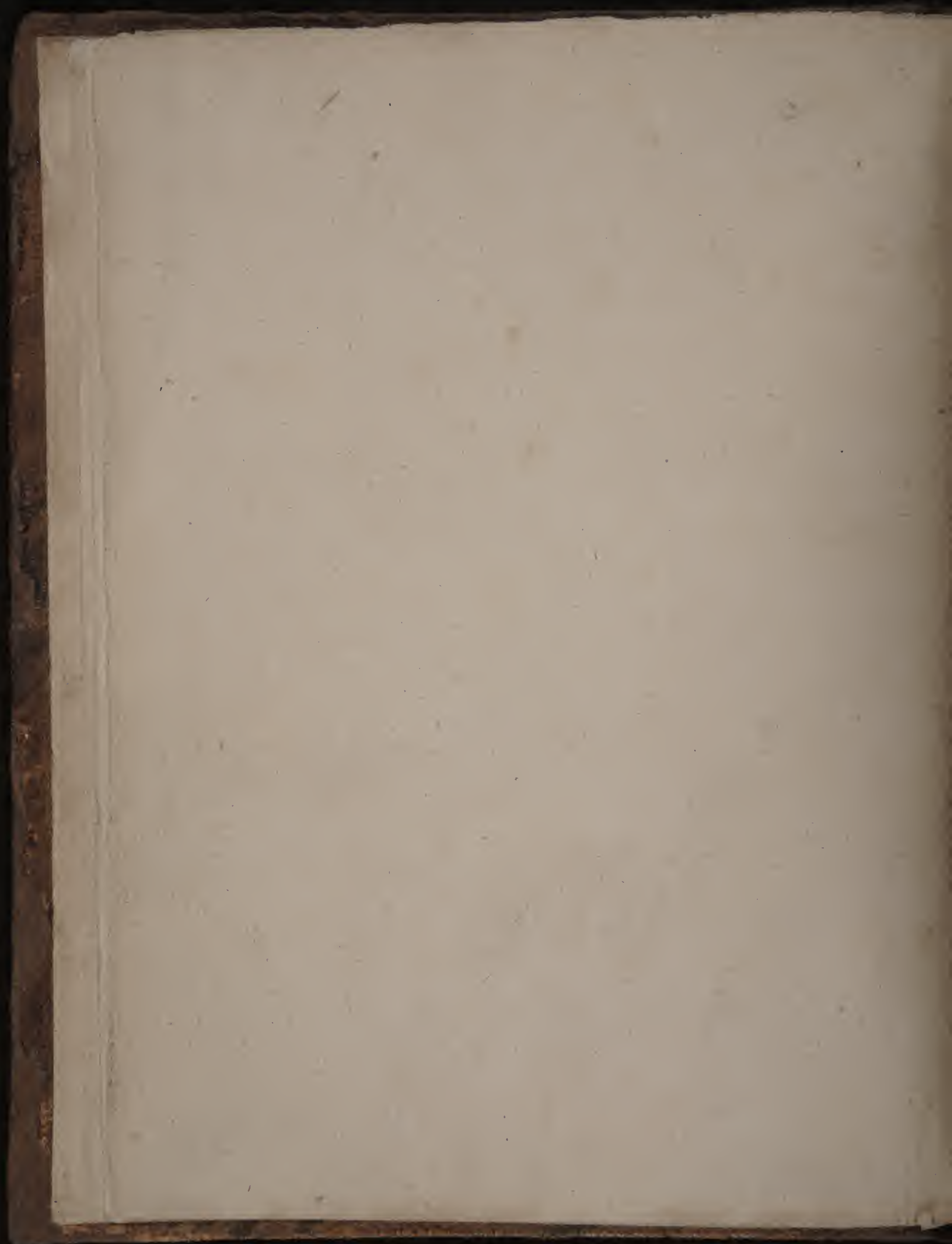
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16119/B





A through-description of the *Nationall Gallant* :

*Being indeed an Anacepheloisis of the whole Book,
intimated by the Frontispiece.*

STay, Changling *Proteus* ! let me count the rapes
Made on thy *Forme*, in thy abusive shapes:
I have observ'd thy Nature-scoffing art
Wherewith th'ast Schematiz'd in every part.

Out of wise Nature's plastique hand thy *Head*
Came like a ball of wax oblongly spread :
Now'ts like, in its acuminated line,
A *Sugar-loafe* or *Apple of the Pine*;
Now't's long, now short, now flat, now square, now round,
Indented now, like to a Foisting-hound;
'Twas soft, now hard ; it is a *Blockhead* made.
What's this appears ! the *Neck* and *Head* are lost,
Within the *Breast* by force of Art embost.

An entire grove of haire the skull did shade ;
Now the *North side's* alone depriv'd of haire,
And now the *South side* appears only bare;
Now the *East parts* the Front of *Time* present,
Whil't the blind *Nodcock* wants it's ornament ;
Why now the *Fore part's* bald, party-per-pale :
Thus one halfe still thy Art hath made to faile.

Ascending from thy *Eyes* two arched Bowes,
Thy *Front* tow'rds the *Coronall suture* rose;
That Plains sublime extent which should be bare,
By Art's now *shortned*, and oregrown with haire.
High *Foreheads* here, above their confines mount,
Which some doe a transcendent beauty count.
Here frantique men, cornute themselves, and scorne
The front that weares not an ingrafted horne.

Drawn out by Nature's pencil, o're thy *Eyes*
Two hairy *Crescents* once did Arch-like rise;
Which Geometry is now abolish'd quite
By thy eradicating arts despight.

Nature some distance between these allow'd,
But here the Fashion's *Beetle-Brow'd*.
The *Eye-lids* meane to veil the Orb of sight,
Turn'd backward to thy Front, do now afright:
Their *Palisado* which did Sight direct,
Now *rooted out*, present a torve aspect.
What mean these *painted Circles* 'bout each Eye,
'Mongst other markes of fearfull braverie?

Nature between thy Eyes thy *Nose* did place,
That goodly Promontory of the Face:
Here *cut and pair'd* betwixt thy Eyes, no Nose
Is left at all their raies to interpose.
Thy *Nostrils* there *cut off* (unwing'd) are found
To represent a most dishonest wound.
Alas poor Noselesse Ape! why now't should seem
A *Camoyse* Saddle-nose is in esteem.
Here, crosse to that *Face-levelling* designe,
Thy *high rais'd* Nose appeareth *Aquiline*.
Thy Art-augmented Nose here's *thick and strong*,
There *short and litle*, and here *over-long*.
Thy *Nostrils* now *bor'd* through, ring'd on each side,
Afford an inlet unto cruell pride.
What Gallantry is this, wherein th'appears
So Hell-hound like with long *out-stretched* Eares?
Whose bored *Tip*: torn wide with the fond weight
Of glittering Stones, thy shoulders over-fraight.
This extant part, whose standing off behov'd,
As glu'd unto thy Head, is lesse improv'd.

What horrid affectation have we here?
Thy *Cheeks* on each side *bored* through appeare;
Thorough whose holes (the flav'ring spetles vent)
The Teeth and Gums themselves to view present.
Natures strict *Orifice* who here deride,
Seek beauty in a mouth *more heavenly wide*.
Lip-gallantry succeeds; *Thick blabber Lips*
Here, hanging in their light, the sight Eclipse.
There 'tis the neather lips especiall grace,
To fall down to the lowest barball place,
Bor'd full of holes, most richly charg'd, to sway

It down wards, and the Dentall roots display.
 Here sticking out, sharp naile-like pegs of wood,
 In the upper lip's a bravery understood.
 What fashion by corrupted fantſie ſprung
 Through a *new hole* preſents the playing tongue?
 The neather Lip's *bor'd through* to yield a vent
 To them, who are not with one mouth content.
 At each end of the mouth a bored hole,
 There the rich Gems impoſed weight condole.
 Whether by Art's rude force, or Natures ſkip
 I know not; *Here we have no upper Lip.*
 What ſcoffers have we here? men ſore aſear'd
 Of Manhoods enſigne, who abhor a beard.
 Here the luxuriant Chin quite *downe is mowne*,
 The ranke Muſtacho's into Whiſkers grown.
 The upper Lip of Hair's now's *diſpoſſeſt*,
 Which nourish't *here*, the honour'd Chin *invest*.
Now rooted out by thy malicious care,
 All the cloath'd parts about thy mouth are bare.
 What's the next fruit of the phantaſtique itch?
 Thy Teeth muſt now be red, and black as pitch.
 And this forſooth, we count a manly fight,
 'Cause childrens, womens, and dogs Teeth are white.
Here thy Teeth are as ſharp as Needles fil'd,
There, in a fooliſh bravery exil'd;
 The Fore-Teeth both above and eke below,
 Have left two *empty Sockets* in each row;
 Them whoſe Gums theſe dare own, they ugly think,
 With ſuch reſuſing for to eate or drink.
Here, for an Elegant conceit, *they draw*
Five or ſix Teeth out of the upper jaw.
There, a rich Mouth with *gilded Teeth* behold!
Here, Teeth to cover'd with thin plates of gold,
 And fitted to the teeth, they ſeem to be
 Set in the plates, by Arts felicity.
There, *filed downe*, or elſe *extirped quite*,
 Th' impoveriſht Mouth hath loſt its proper might,
 And the *ſale pieces* naturall repate:
 With others they the empty Gums recruite

Of *Steel or Iron* framed, which in stead
Of the true teeth the vacant rooms succeed.
See here, (which some to a bold Art impute)
A *double Tongue* quite cloven from the root !
Room for *Face-moulders*, who affect the grace
Of a *square, plain, broad, a smooth platter Face* !
The concave Face by art here inward prest,
Makes a dogs countenance in great request.
Here by a strange and ovallizing Gin,
The compest Cheeks are drawn out long and thin,
These with a *torn and bloody face* appeare,
Which is accounted the prime beauty here.
There Art with her bold itigmatizing hand,
Doth *streaks and markes* upon their visage brand.
The *Painter-stainers* here assume a place,
From whence descended our Face-taking race ;
Their Faces *Red and White, Blacke, Yellow, Blew,*
Distain'd, all sorts of an imposed hue.
And here our Gallants al'amode are met,
With visage full of foule black patches set.
High *huffing-Shoulders* here the gallants weare.
Which 'bove *their Heads* they in this place do bear.
Here through pride, or the fond Nurses fault,
One 'bove the other doth it selfe exalt :
Here their bold fancies so their folly greet,
The shoulder-points are *drawn by force to meet*.
Pap-fashions here, the work of Nature wrong,
Dugs with a loathsome lovelinesse so long
And *stretched out*, the streined bags agree
To reach the Waist, nay sag down to the Knee.
Through their pierc'd Paps, the cruell gallants here
A Cane of two spans long doe proudly weare.
No Maid here's handsome thought unlesse shee can
With her short palmes her streight lac'd body span.
Thus we most foolishly our life invade,
For to advance the *Body-makers* trade.
Painted with lists, here, naked arms behold,
Branded and pounc'd, with colours manifold,
Rich tinctur'd *Red, Blacke, Tawny, Yellow, White,*

All badges of the gallants gay delight.
Here hands are colour'd: *There* long *Nailes* define
Idle Gentilities assured sign.
Here, crossing Nature, *cut and jagged round*,
The *Nailes* are with injurious angles crown'd.
Tard-bals or *Bels* hung 'twixt the flesh and skin;
Here to the Paphian Rites doe ring all in.
There the Prepuce is *button'd up*: *Here* now
A huge enormous Ring secures a vow.
There, Circumcision shames th' uncovered Nut,
Which *here* with cords *bound up* is over-shut.
There the forc'd Genitals *trust up* are hid
Within the body. *Here* *Castrations* bid
Eunuchs in their degraded manhood thrive:
Here women *Eunuchs* at that Mart arrive,
There (by erroneous wit a tricke devis'd)
Women are, as an ornament, excis'd.
Here by a fond devise, the Virgins Thighes
And Calfes, unto a swelling greatness rise.
There they use art to make the Calfe ascend,
And *here* the fashion makes it downward tend,
Naked, no Breeches (*here*) they seem to lack,
Their coloured thighes, Trouse-like being dy'd black.
About their Legs strange *lifts* they *there* doe make,
Pricking the same with needles; then they take
Indeliable tincture; which rub'd in,
The Gallants doe account the bravest gin.
The greatest ornament which *here* we meet,
Is, for the women to have *little Feet*,
Which from their Infancy are kept so small,
They goe but badly, and halfe seem to fall.
Here colour'd Red, the Gallants feet appeare,
Which on their Feet's true nailes some onely smeare.
Thus *Capapeia* is that Gallant great,
Horrid, Transformed selfe-made Man, Compleat.
Admitted for to see each ranged file,
Can indignation give you leave to smile?

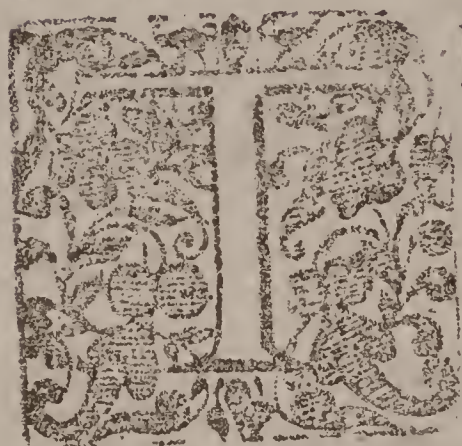
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To



To his honoured Friend Thomas
Diconson, Esquire.

Friend,



He Heroicke Disease of Writing hath (as you well know) long since seized on me, this being the Fifth Publique *Paroxisme* I have had thereof. It hath been ever the humour of my *Genius* to put me upon untrodden Pathes, and to make up aggregate Bodies of very scarce and wide dispersed Notions; which had been more easie for the Faculty of my weak Body, had I had a Signality of Spirit to summon Democriticall Atomes to conglobate into an intellectuall Forme; or, that *Mercury* had been so propitious a Lord of the Ascendant in my Nativity, as he was in *Amphion's*, and bestowed some *Orpharion* upon me, with whose sound I might have attracted

The Epistle Dedicatory.

cted Notions, and made them come dancing to the Construction of a Book. What I here present you with, is an *Inditement* framed against most of the Nations under the Sun; whereby they are *arraigned* at the Tribunall of Nature, as guilty of High-treason, in Abasing, Counterfeiting, Defacing, and Clipping her Coine, instampt with her Image and Supercription on the Body of Man. The *matter of Fact* is proved by sufficient *Witnesses* of credible *Historians*, that it will not be an easie thing for them to *traverse* the *Inditement*. The Prosecution of such an Action, wherein the honour and reputation of the great Architect, man's *Protoplastes*, is so much concern'd, had been (I humbly confess) more fit for one who had deserved to be *Attorney Generall* to Nature, then for me, the meaneest *Solicitor* in her Court. When you have well viewed the *Scenes* and *Devillish* shapes of this *Practicall Metamorphosis*, and scan'd them in your serious thoughts, you will wonder at their audacious phant'ies, who seeme to hold *Specificall deformities*, or that any part can seeme unhandsome in
* 2 their

The Epistle Dedicatory.

their Eyes, which hath appeared good and beautifull unto their *Maker*: And I doubt not but you will soone discern the propense malice of Satan in it, tempting mankind to a corporall Apostacy from himself: as if in an Apish despight of the glory of mans Creation, that divine consultation, *Faciamus hominem*, Let us make man according to our Image; He would have his *Defaciamus hominem*, Let us deface man according to our likenesse; insomuch as that of the *Psalmist*, *I am fearfully and wonderfully made*, might be ironically applyed to man in this his *abusive Transformation*. Besides what in the *Inditement* I have charged upon the score of mans pragmaticall invention, (which is the maine Designe) upon strict Disquisition after the causes and original of these Monstrosities, which I had rather call Native then Naturall; I lay them to the charge of man, discharging Nature from having any hand, or the least intention therein. And concerning National Monstrosities, I account it a high slander raised against the Honesty of Nature, that she should be delighted to disport her selfe with such Antick

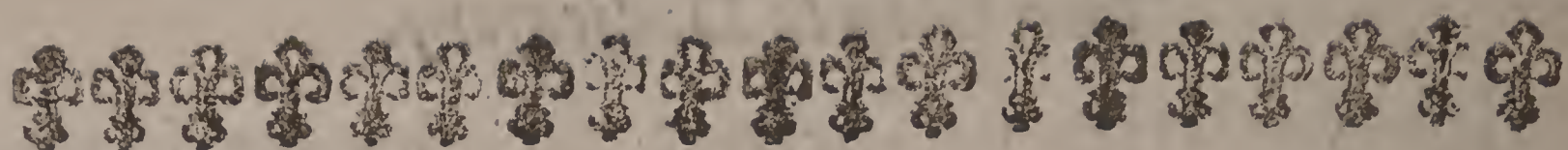
The Epistle Dedicatory.

tick varieties of formes as appeare in the world, or should sometimes set her selfe to mock any Person, much lesse whole Nations, out of their right shape and feature; so that you will clearely see here, as in the mirrour of *Alitophilus*, the true causes and effects of all the Artificiall Retortions, Native Alienations, and Absurd Transfigurations of the Humane forme. Why I dedicate this to you, is not solemnly to engage you to a Polemicall Defence of it; but only, if need be, to witnesse my good intention and zeale to *Nature* (whether it be according to knowledge, let others judge) and that this may remaine as a Pledge of our contracted Friendship and Amity; and that Posterity and Future Ages may know in the Religion thereof,

the affection of your most

Devoted Friend,

JOHN BULVER.



To the learned Author on his Book.

While frantick we steer our Phantastick wit
To what is forraign only, not what's fit,
And our Exoticke Wardrobe only prize
Not for the Garments sake, but the Disguise,
Shifting still round, till we our selves restore
To weare what Misbecame ten yeares before ;
Your prudence all that while forbore our cure,
And though you disallow'd, you could Endure :
Because it oft growes lesse injurious far,
To side with small faults, then be singular ;
Untill this leprous jolly practise had
On Natures selfe, to Mend it into Bad.
And would unlearn Creations antient rode,
And change her genuine Births, to Birth i'th' Mode ;
While the hagge Midwife models every part,
Not by the Guide, but wandrings of her Art,
Wreathing the waxen limbs, till they confesse
A shape not meant by Nature, but the Dresse ;
Temp'ring that yielding skull, till shee be knowne
To spoile the Child's braine, to delight her own.
And the Arch'd Breast to grasping Swaths betrai'd,
Doth prove confinement, which was Mansion made
Where the pent heart and lungs close ribs invest,
Not to be guarded, but to be Opprest.
The narrow'd loines, their single span allow'd,
Cramp parts 'gainst parts, and bowels bowels crowed ;
Till all their streightned functions faile, and ly
Lost in Imaginary Decency.
When all th' advantage purchas'd by the feat,
Is that they slender die, and perish Neat.
These and their like are thy judicious hate,
Yet are they not thy Satyr, but Debate.

To combat which thou dost tame weapons chase,
 Designing to Convince more then Accuse.
 All thy Artillery is siber Art,
 To heale the wound and not offend the Part.
 If any have embos m'd error so,
 To hatch it still, though thou the danger shew,
 At their own perill bee't they pitty find
 Who lose their eyes, but not who will be Blind.

Philosophilus,
 M. D.



Ad Authorem Philocosmum.

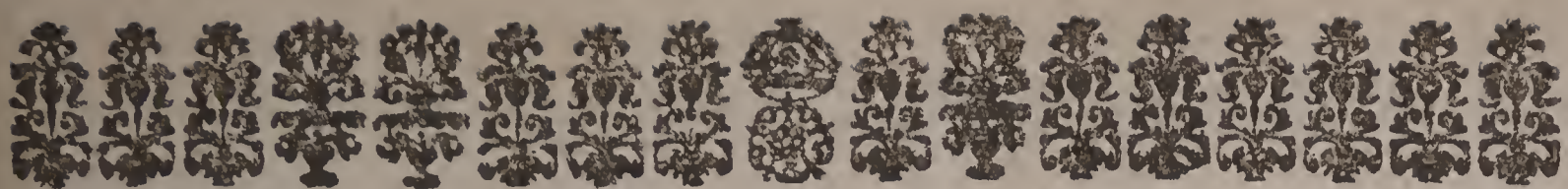
BArbaries adeone ferax ? tot monstra stupenda
 Protulit ? ingentis curæ vix exitus alter.
 Hic stupet à morbo proprium spectasse nitorem
 Squalori immersum æterno; Formam illaque Luget
 Deflorata Cavo Morbilli stigmatæ, sædam
 Detestata Lepram gens tota humana; precantur
 Prolis Apollinææ auxilium; repetant simul ipsi
 Artis Phæbeæ culmen, Legesque decoris.
 Dum nocuaque manus, moresque redarguis; alter
 Ut MEDICEUS erat, medicus sis tu quoque Cosmus.

Amititia ergo
 A. M.
 M. D.

On my honoured Friend Dr *Bulwer* his Apologeti-
cal Disquisition, and ingenious Anatomy of *Nature*.

HE, whose first Lecture was on *Natures* hand,
Now all her features hath exactly scan'd:
So did *Elijah's* little cloud arise
Like a mans hand, till it had fill'd the skies.
A little sparke kindles a mighty flame,
Greater, and Brighter, Friend, grows thy Fame.
Pliny but *Natures* History us gave;
Thou, her great Champion, dost her honour save:
And having all her Workes well understood,
Dost, with her Maker, find them to be good.
The Pray'rs of Saints ascend like Frankincense,
May Heaven be so pleas'd with thy Defence;
And men, who shall the bounds of *Nature* passe,
Mend their deformities by this thy Glasse;
So clear and wonderfull a mirror, where
All the Monstrosities of Art appears;
Man's Forme-Transforming Garbes, whose cruell Fride
Hath strange Conclusions on his body tride;
Endeavouring for to translate himselfe
Into a Changeling, or some ugly Elfe.
Mad Gallantry! which by a fond Designe,
Makes it selfe loathsome to be filthy fine.
Nay, we may see how high their Follies rave,
They will be Monsters, but they will be brave;
And in despite of *Nature* to proclaim,
That they delight to glory in their shame.
Thy Glasse discovers where man trips, or hauls
Downright into his close contrived faults;
And in prevaricating Moods affects
New fangled shapes, and his true forme rejects.
It holds forth in each part the foule Abuse,
And regulates it to the native Use;
Him then, the Body and the Minde who can
Set right thus, Honour the Physitian.

FRANCIS GOLDSMITH



D^{no} *Bulwero* Temporum nostrorum
Plinio Tertio, nemini, Secundo, Her-
culi Anglo, Monstrorumq; Domi-
tori Facetissimo.

Quod Facit Alcides clavâ, quod Theseus ense,
Tu calamo pingis monstra domasque nova,
Atque quantumvis jactet miracula quondam;
Orbis, perlecto Te, Africa totus erit:
Non quæ Nilus alit, sed quæ nos fecimus ipsi,
Monstra Animi, & gestûs, Sola ea nostra vocas.
Ad speculam tonsor rerum potiente Tyranno,
Nil Monstrum vano majus Othone fuit.
Pinge & Agrippinam Romanæ Tigrida gentis,
Et quoniamplex uno (quaso) Nerone Leo?
Terroris parilis, risusque; Cacacicus unus
Claudius, & Crepius rite patronus erat:
Sed magis videndus, fessus qui cæde virorum
A Domitis Muscis nomen inane tulit.
Quid servi facient, audent cum talia Reges?
Ad quorum exemplum quilibet ire solet:
Non homo tantum homini Lupus efferus, induit Omnem,
Quippe feram, totus Simius ipse sibi est.
Et Caper & Porcus, (nam sic alterna voluptas
Efficit) & Circes pocula sponte bibit.
Ne culpare Deos, nihil heu Natura sinistrè
Effundit, Monstrum stat sibi quisque suum.

Domitianus
Imperator

Ad



Ad eundem.

Nature I challenge thee to take a part,
And stand a Second to this piece of Art :
Which as no Fucus, on thy Reverend Face
Bulwer hath laid, but gives Thee thy due grace :
Thou here art cleer'd of foul Deformities,
Free in intent, and when such Acts arise,
They're Rapes, not Births, and the enforced Mother
Could wish such brats, that the sham'd Womb would
Slee in a perfect Rule and constant Course (smother ;
Works her effects alike, unlesse the source
Of her known streame be let : Then 'tis not Shee,
But th' Intervener makes monstrosity :
Look where we will (as if not of parts Four
The World consisted) Africa's all o're.
Or if Europa doe retaine her name,
'Tis in Europa's beastly lust and shame.
We are not made, but We turne Monsters; This
Is a spontaneous Metamorphosis :
The World is Topsy Turvy turn'd, Chim-Cham
Ere since Disguised Noah, and Cursl-Ham :
Without Inchantments, or Romances food
Each man's a Quixot, and oth' errant brood.
We first transforme our fancies, then our Bodies,
And are most sober and most vigilant Noddies.
All paines we take to spoile by pride, or Mirth,
(The Gaudeant Bene Nati of our Birth)
Which if Dame Nature perfects, Dame Midnight
O're seen in sack and sugar confounds quite.
Lucina's Baggage (Nurses and old Wives,)
Make Heads and Noses, and the shape Contrives
Of many squint-ey'd, crook-back, cophead child,
Which by Dame Nature was exactly fil'd.
What Eagles Beakes have some, and Nose so Roman,
It proves temptation to Divining Woman ?

Which also
was called
Cham.

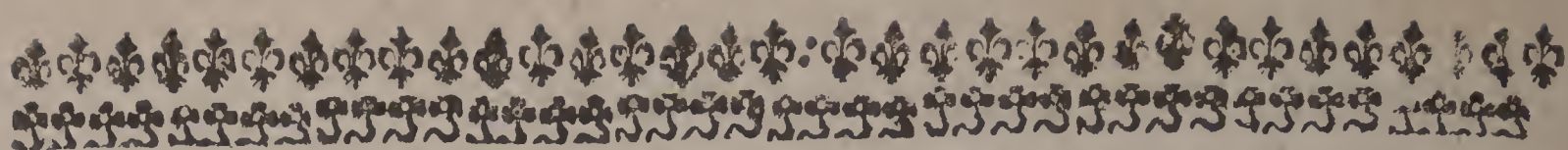
Others

Others are Ape-nos'd, which (old Pug) the Nurse,
 Intending an amendment, did make worse;
 From such abuse dilated eyes, and eares,
 Almost to every head you meet, appears.
 Eares of so huge a compasse and broad eyes,
 As men were swine and turn'd to Owlebies.
 Sometimes with lacings, and with swaiths too strait.
 For want of space, we have a Dandi-prat.
 Sr Jefferies babie, dilling Petite,
 A Peccadillo of Barnabies night.
 Things so pucill and small, the statnte wise
 Exempts from Coupling being under size.
 To some, such store of stuff their flowing fires
 Give, as they had discharg'd Sol's gen'rous Fires,
 So scuti'ring, and diffusive the brave heat,
 The spreading mother seems not to be great
 With Child but Man, and the first houre gives joy
 Not to an Infant, but a bully-boy.
 I have not Time, nor dare I injure so,
 In a preventing Catalogue to show
 What our foule vices of Intemperance,
 Besides the sea-skip vanities of France,
 (As well as the diseases) have undone,
 In Natures Dimocke read what He hath wonne,
 Whom as the Wonder of our age we shew,
 With the just Trumpet of his praises due.

E.G.Ac.Oxon.A.M.

*** 2

In-



Inaudita, de infanda Gentium De-
formitate, apud sui *Vindicem* & *Statorem*,
Naturæ Quærela. Hecatonsticha.

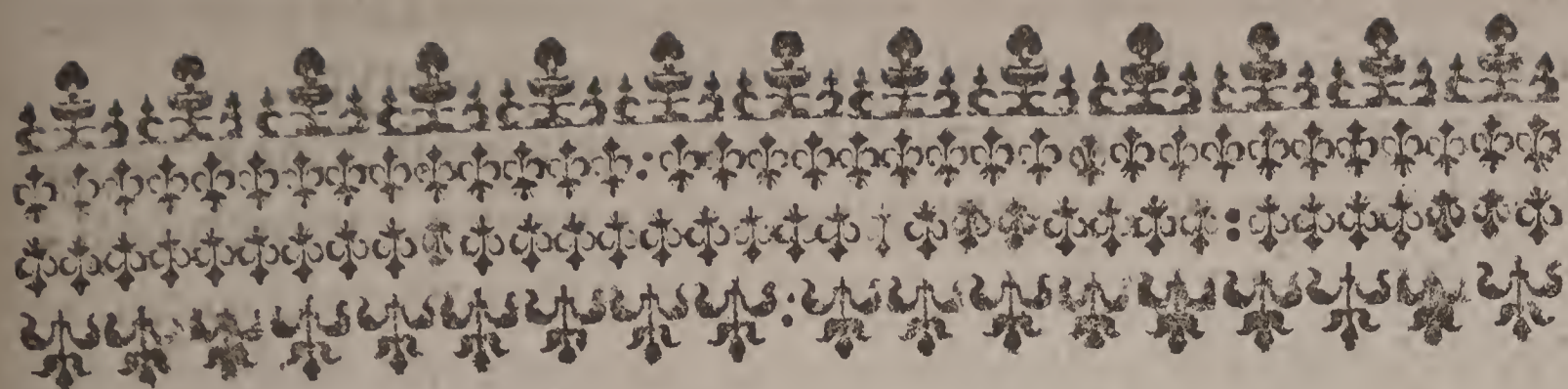
IN nova fert animus mutatas plangere formas
Corpora: Dii vortant, nam vos formastis & illas.
Aspicio diris variatum vultibus Orbem.
Ceperit ut vultus monstrosas sumere formas.
Transire in furias, docile est Genus omne profanum.
Quæ Regio interris nostri non plena doloris?
Spectat, quos omnes, spatiosi Machina mundi,
Optima, Naturam, quamvis Dux spernere gaudent.
Vultus discruciant hominum per mille figuras.
Sese transformant stulti in miracula fæda.
Larvas ante ferunt in amenas vultibus almis.
Mentiri varios discunt nunc Ora colores.
Artibus infandis, Artus spoliare decoros.
Ars inimica mihi, quæ debuit esse fidelis.
Nobile fadatur Pulcherrima Machina corpus.
Corpus inane anima, turpis sine pectore truncus.
Aspectu fæda est facies; sunt turpia membra.
Vultus terribilis, rapidarum more ferarum.
Ignoti nova forma viri, miserandaque culini.
Turpior est illo, quem pugno fudit Achilles.
Thersites verus, qui formosissimus audit.
Miras, morbifera, vires, advertite forma.
Singula gens proprias gaudet assumere formas.
Singula gens proprios plorunt asciscere morbos.
Quæis situs, atque figura ferox sua nomina donant.
Iratæ Nemesis digni sunt solvere penas;
Horrida, terribiles, miscent spectacula Novercæ,
His favet, atque fovet Nutrix, Materque Paterque.
Cruelis Mater magis, an Pater improbus ille?
Improbus ille Pater, crudelis in quoque Mater.

Divapotens ateri pulchras miseresce puellas,
Penas atque luant fadas, qui talia produnt,
Crimina, Naturam contra, contraque decorum.
At vos auxilium membris qui quaritis agris,
Deforme hoc vitium vestrum quis sustinet ultra?
Est Phæbo indignus, Clariis versatur in hortis,
Rectius has miseras jam non qui pergere suadet,
Ut saltem in nostra renovetis corpora terra.
Discite jam formas moniti instaurare priores.
Cætera, rerum Opifex animalia finxit at illa
Antiquas retinent, venerato numine, formas
Corpora vos fugitis, & dulcia linquitis ora.
Quis furor, O Gentes! quæ tanta insania pungit
Vultibus invisis vestrum mutare nitorem!
Mens fætiis agitata fuit crudelis. & illinc
Turpe est artis opus, pulchri defloruit oris
Gratia, tam nitida fastigia splendida frontis.
Barbaria, terribilis, rabiosa, immunda, profana,
Infausta, immanis, ridenda superbia spernit
Omnia, quo corpus mutaret, & ora manusque;
Hosne mihi fructus an hunc pietatis honorem
Curarumque refers, quod adunca vulnera formæ
Tam monstrosa fero, totoque exterreo orbe?
Hei mihi qualis erat! quantum mutatus ab illo
Corpore præstanti? Quæ causa indigna serenos
Fecit vultus? Tua turbida terret imago,
Quam speciosa prior! Quin cur hæc vulnera cerno?
Horresco aspiciens! nullasque in corpore partes
Noscere quas possum, unumque est omnia vulnus.
Monstrum, horrendum, ingens, cui quot sunt corpore membra
Horrida tot spectra insurgunt, mirabile visu!
Induerint Erebi vultus, atque ora Sororum
Parrurias referunt. Hic fædum Protea fingit
Os humeros Diti similem. Namque hæc tibi vultus
Mortalis, sed Tartareus: sic læsa figura est.
Obstupet umbrarum Dominus. Perterritus Orcus.
Plutonius tollunt Equites, pedesque Chæcinnos.
Monstra hominum rident Stygios superantia visus
Plebs stupet informis, caput exitale Medusæ,
Et molem miratur hiens canis ore trifauci.

Tum Phlegetontiæque ulularunt gurgite Diræ.
Tantarum irarum causas, risusque perennis,
Ipsis Damonibus dedit hac mutatio nigra.
Dii tibi dent veniam, tu qui nova pectora possis
Lumine vestita. Est tua maxima parvula culpa,
His collata: Erebo dignis, & nocte profunda.
O utinam possem populos reparare paternis
Vultibus, & generis lapsi sarcire ruinas!
Sæpe ego quæ gentis damnum miserabile nostra
Arte sit, exploro; frustra tentare pigebat.
Quippe ego vix primos servavi pectore vultus.
Plurima fœdarunt, quam quæ comprehendere verbis
In promptis mihi sit. Recto tamen ordine ductus,
Restituit noster solerti indagine Vindex.
Hic labor est, Bulwere tuus, sit gloria felix.
Tu revocas vultus in Apollinis arte priores.
Partibus expendis, formas ex usibus aquas.
Naturam expellant furcis, te Duce, recurreret.
Formosamque sonare doces Amaryllida terras.
Tantum aries ille, tantum medicamina possunt.
Sic te Phœbus amat, nec Phœbo gratior ullus,
Statura, Formæ Norma es qui, & regula vera.
Stator & Augustus meus! En, te Vindice, Regno.
Fortunate virorum, Ergo tua fama patebit,
Et spatiosa satis, nullum quem terminet æquor.
Altior es fato, tibi nunc æterna manebunt
Ingenii monumenta tui: tua gloria gliscet,
Nec inus à nostro labetur pectore vultus,
Innumeros donec terra regnabo per urbes,
Invidiæque omni major, Bulwere Triumphæ.

Adolet H O G E R E F A

Alta-crucianus.



A Letter directed to the Author
from a worthy Friend of his, fully
discovering the ground of all *Mans*
Prevarications.

Honoured Sir,

When first I cast up this account of your ingenious peregrination through the World, and found your curious diligence, looking, not only unto Civill societies, but prying also unto the ruder crouds and silvestrous heards of mankinde, peeping into every latibulum and solitary bush to devellope the effects and incongruous results of the phantasticall projects of (the now little better then the perfecter sort of ape called *Man*) It became my just wonder, to find the Magistery of the Creation in the crucible of His own folly so calcined into a trifle; He without whom all other projections had been a vanity, since the universe and every particular ingredient thereof necessarily relate to Him as a Circle to the Center, He who held the prime rancke in that ineffable order in the bolome of Eternity, being the reason upon the inscrutable decree of all other Entities whatsoever, that He should break the laws of his nature, & the Symetry of his exact and most indisputable proportion; and so insolently violate the Exchequer standard of Heaven without a blush, it was I say my wonder: And with the Arch-peripateticke: my *τὸ θαυμαστόν* proved my Mercury to my *τὸ μαθητὴν*, I tasked my thoughts with the research of the cause, why the *All* of Entities who weare the liverie of dependency, from the All-lightening and All-living luminary the Sunne, to the most detpicable and
equivocall

equivocall insect, doe most obsequiously performe their primary injunctions, as the true Enamoradoes of their conformitie to their modelling Idea or prototype.

And yet man, the Analeſt of all their perfections, with the advantage of his owne ſpecificke nature, which entitleth him to an exiſtency beyond his Aſhes, ſhould ſo tranſpeciate himſelfe, as that neither his ſoule nor body (both being ſo degloried) by his own moſt accuſed deſigne ſince they came under his own tuition, ſeem in the leaſt meaſure to anſwer the perfection of that pattern, by which they were efformed, having done as much as in him lies, to fruſtrate the whole creation, by defacing the end, and cancelling the reaſon of that firſt miracle: Thoſe glorious Raies the Conduit pipes of influences ſtreaming from the ceſti- all Elixers of light and procreative powers, to what other end are they? then by a ſubtile and decreed Energy, to actu- ate the neutrality of matter unto *hic* or *hac*: even to the Earths Center (the Boundary of dependent operations) and to enſoule the paſſionleſſe Plants, endowing them with qualites, either profitable or delightfull; and all this for the behoof of *Man*; Who, if I ſhould ſpeak his native praises to make his dereliction the leſſe excuſable, I muſt confeſſe that when by retroſpection, I find him ſtaring out of the clay-pit from betwixt the hands of his maker, he was then enriched with a ſoule as powerfull in knowledge, as was the *Seraphique* nature of *Angels*; differenced only *modo & tempore agendi*, they intuitively knowing and in an inſtant, He by deliberation & timous reſult, as being retarded by his Brickwork, from which, the dignity of their order doth neceſſarily interr the Conge of Exemption, by the act of wch illuſtrious eſſentialitie he demonſtratively knew the celeſtiall Orbs in the perfection of their matter, abſtract from the reaſon of their then individuall exiſtencies; And was very well acquainted with the ſpring of their firſt mover upon which the ingenny of the whole frame did ſo abſolutely depend, that ſhould the irrefiſtable prorogative of Heaven but command it to ſtay for one moment, the whole world would fall into a common fatall ſtupidi- ty, as that of *Lots* wife before *Zoar*. The order of the lumi- naries (not excepting their magnitudes) and the reaſon
of

of each ones site in that order, their constellations, conjunctions, aspects, and their disasters & Ecliptick re-encounters, their respective powers, in all positions and Angles whatsoever, were the very recreations of his evincing Genius, the meteorologicall condensations, & viscous concretions in the aire, from the first motion of their efficient, to their designed purposes, were his crepundia's, nor was there any vegetable upon the diaper'd earth, whose generall and respective or specifick nature, he did not most exactly know, with a happy and facile ability of telling why each severall plant hath his root bearded with filme & fibres diversly shaped & distinctly answering its bounded property, why the stem, bark, leaves, and fruit are of such various and differing pathetique qualities, yea and from what reason of nature they borrow their variety of colours, and why for the most part green, and yet taking the whole World for an Herbarie, there will be found no two plants of different species which exactly concenter in the same verdure, though in the act of fermentation, dilatation, germination, pullulation, ingemination, fructification and insemination (the whole circle of natures dance, according to the key of the first measure) they doe all operate alike, without the allowance of one Iota of variance; Here were the Alleys and umbracles of his ordinary recesses, so that there was nothing in the Heavens or Celestiall concamerations, in this *diastema*, or Expanse, or in, or upon the terraqueous Globe, but it was by him comprehended without the least hesitation: Thus the Creation and its order methodized him into the perfect and exact knowledge of his Creator, insomuch that his soule became ravished with that all-knitting and Seraphique virtue of Charitie, by which his love (which ever holds proportion) to his Maker, seemed to unite them as it were *per essentialem contractum*, nor was his labour lost, *Similiter cum amicitia benevolentia fuit quedam inter redamantes, pateat autem & Deum amavisse hominem cui tanta bona non propter aliud sed propter semetipsum dedit, & hominem redamasse Deum per charitatem; fit, hominem fuisse amicum Deo, & quoniam contra quem Deus nihil querela habet dicitur justus seu innocens, contra vero amicum amicus non*

habet querelam, pateat felicitur hominem habuisse statum innocentia & justitia, here in this estate the reciprocall complacency produced a happinesse preventing Heaven, yet (these ample endowments notwithstanding) to acquaint him with his dependency, he was not fixt in this station with the unchangeable chaynes of impossibility of being removed, but left in a *statick equilibrio*, with power to delanceate which way he pleased, the habit and crasis of his body administring no violent advance to the mutinie and rebellion of his passions, they onely exacting what it had been impiety to deny by the prescribed law of nature, duely performing their imposed homage to the Scepter of his Reason; nor was this rich jewell of the soule enamelled with illustrious graces, and set with most refulgent virtues, lodged in a lucklesse, mishapen or uncouth cabinet, but placed in a body reciprocally answerable to its merit, where the exact symetry of every part enoyed so ample an aptitude to what it was designed, that the result became an ocular harmony of that rare composure, that it hath ever since hinted unto us the most demonstrative and severest Rules in the Mathematiques; so that justly I may say he was the Lord of the World, which had not had the honour of being a servant without him,

Here now Sr, with the violence of ambition, the offspring of that obligation, by which I am bound to my owne nature, I am passionately desirous to secure him; But *ben Res ipsa loquetur*, his fate depending upon the freedome of his own will, *nictu oculi*, he disproportioned his affections by the banefull brouing upon one vegetable, planted by the right hand of providence, (rather for the exercise of his constancy, then the monument of his folly) and not without the highest sacriledge to be tasted for food, the guilt whereof, by prescient decree, so stained the face of nature and demasculated the seminall vertue of the Creation, that now each thorne and bryer upbraid him for his rash attempt, his groanes, teares, and exsudations, what are they? but the effects of those blowes which he received from the brandishing sword of divine revenge, which forced him out of the blisfull Allies of the Garden, to hide himselfe amongst the thickets, so pittifully depauperated, that he was
glad

glad to accept of a mantle from the charitable affords of a figtree: Oh unhappy Metamorphosis, That soul which even now, was the enterchanging reflection of her own lustre, embellished with the graces and vertues cardinall, which run a division upon the keyes of Nature, without the least demusical mistake, Felicitated in the high contemplation of her Maker, beyond the bounds of excesse; is now dero-bed of all her beauty, despoiled of all happinesse: And in this deplorable condition, serving for very little other purpose, then as salt to keep the body from stinking, or which is yet lesse, to secure the World from the frightfull and reproachfull appellation of a Charnell-house, being so much deprav'd by the perpetuall insultments of the passions (wch are ever since like *Acleons* doggs (and all for curiosity) let loose upon their Mistresse, not acknowledging a soveraignty in that Reason, which was so far wanting to its selfe, as to commissionate them to the outrage and garboil of an open rebellion, whence forward she languisheth under the ἀταξία, ἀσάφια Disorder, obscurity and confusion in the understanding, to which the will being consequent, must needs prove a partciple of that haplesse deficiency; *Nil volitum quod non sit praecognitum*, the knowledge as well of the Creature as of the Creator, hath bid its *ultimum vale* to this ingratefull companion, inlomuch as that blisfull and complacent charitie towards God, the harmelesse and unerring election and use of the creature for his good, are both irrecoverably lost, by that habituated corruption in the stream of propagation: *Hæc distortio quia nascitur ex actu conversionis ad creaturam necesse est ipsam & esse inclinationem similem & per consequens dispositionem quandam habitua-lem ad actum peccati; habeant itaque omnes homines à primo per generationem propagati ipsa nascitura vel natura peccatum habituale & privationem charitatis*: This was *Epimethens* (the yonger brothers) fatall apertion of *Pandora's* box, which divine *Promethens* (right reason in act) would not attempt to doe, *hinc nova febrinum cohors*, all the maladies both of body and mind, hence the *Spinosa & vexata questiones* of the Schools, hence our rude uncertain and insignificant guesles at essences by operations, or which is more dull, by cortitious and obvious accidents, *lambendo*

vas vitreū puliē verò hand attingendo: Thus having lost the magisttry of his reason, and the steady power of Election, in things necessary and convenient, like an unskillfull Mariner at Sea disanchored, he catcheth at his own succourlesse apprehensions, not knowing, before attempt, their congruency or mischiefe, untill he meets with admonishing experience, the indifferent moderatrix of his Actions and those of brutes, insomuch as make them an allowance, or let them discount for their deficiency in the quantity and site of their braines, and the question will not be empty, where lies the difference? truly (saying his relation to the resurrection) I think upon more then probable grounds, it will not be in the Act, but in the degree of Reason, from which advantage he claims now his power of speech; and by that the felicity in all the conveniences of communicating his fancy, which if either he wanted or they had, his bold ostentation would prove a vanitie, or they would be his companions at bed and board; Turne men out of that order wherein the advise of advanced Natures have prudently placed them, and are they not presently a heard of Animals? more damnably outrageous and more beastly irrationall then the lions of *Africa*, nay then the Beares in *Russia*, making their appetite the Rule by which they slaughter others for dissenting, which I instance as a thing, wherein he is most concern'd, and if deficient in that, what can be expected in matters of lesse moment: Is he not perpetually præcipitated by his passions into all the dangers and disgraces, that attend either fury, folly, or madnesse? doth not the blandishments of his appetite (which since his first laucinesse, *de vetito pomo*, he neither finds wit nor will to withstand) hurry to that intemperance for which he finds no presidents amongst the Beasts? doth he not dig his grave with his teeth, being his own Vespillo; so that when he is at leasure from putting in Execution that direfull & accursed Art of *Nimrod*, wherein mutual slaughters have the luck to be esteemed a preservation, and hellish executions, the processe of just and Right? doth he not out of the excesse and immoderate indulgency towards himselfe, imitate the Ape, who sometimes kills his young by hugging them in kindnesse? Doth not his Viands

as oft prove his destruction as hostile violence, the hotch-
pot or mixture thereof, hath brought the ἀκμή of his con-
stant life, to that point which was the infancy of his fore-
fathers, when the simplicity of their food, secured them
from gluttony, and the bairfull effects of a morbidick re-
pletion, the naturall brats of sawce and variety, so fatall is
his dome, that neither war nor peace can promise him safe-
ty, for in his quest of life he equally finds his death in ci-
ty, And happy was hee, if the dilcounting of his daies
were the full account of his infelicity; but I must assert the
contrary for a truth, sithence, like the exoculated mendi-
cant in the fields, he is necessitated to follow the eys of his
Animall, and like a beast to live under the tyranny of cu-
stome, which *Seneca* positively concludes, where he saies, *Epist. 123.*
Non ratione componimur sed consuetudine: And that most
obſervant Rabbi, *Rambam*, *Idem plane accidere solet homini*
in sententiis & opinionibus quibus innutritus est, & pro
amore illarum ab illis demoveri nequeat, quia causa est ut ho-
mo saepe non possit apprehendere veritatem quia scilicet illa
sequitur quibus assuefactus est; so that now having lost the
true use of his reason, right and wrong, just and unjust,
seems meerly notions not otherwise examinable then by
what our forefathers were opinionated, And as *Archilans*
longſince concluded; τὸ δίκαιον καὶ τὸ αἰσχρὸν ὃ τῇ φύσει, ἀλλὰ
τῷ νόμῳ, which infelicity doth necessarily throw him into
a perplexed shuffle, of a croud and quarrell, not to be deci-
ded untill force or stratagem give the law, nor is this curse
upon his morals only, but he seems too too often (if the
whole earth be viewed by an intellectuall eye) to take up
his Religion too in manner not different, *farando in ver-*
ba majorum, as if *Epicurus* had hit a truth, in his Stygian
eruſtation ἐπὶ τὸ καθ' ἑαυτὸ δίκαιοσυνη, but this is too tender to
be searched into, unlesse with a probe, armed with a con-
stant and resolved faith, nor need this argument to be pur-
sued by any thing more for its confirmation, then by what
you have found, by your rare and uncomparable researches,
by which you have drawn the curtaine of the night, and by
the cleare azure of your industry, shewn him upon the
Theatre of the World, in all his masking mummeries, va-
rious shapes, and ridiculous retortions, which are nothing
elle.

ellie but the *bastards* and illegetimate births of a primary phantastique attempt, nursed up by the practick bawde of adulterated custome, which since he ceased to make use of his reason, and the *quondam* indulgency to his first proportion, he is more in love with then that symetry in which he was created, and which you by your noble pen have justified, insomuch as now he seems rather a thing of his own making, then sprung from the loyns of the Protoplast, or at the best but as *Argo's* his Ship in *Athens*, patch'd up with so many hand rajo's of his wild and frizking fancy, that scarce any part of him relates to the first dust, from whence he was principiated. And I must needs say he had very ill luck, to become the subject of his own workmanship, after he knew he was condemned to be a bungler, much better therefore had it been for him to have played the *Dadalus* with some more safe materiall, or to have sit still in the circle of his folly, shaping a petticoate for the moon, rather then to have acted to the hazard of his own nature. But this Counsell (like him who came to the relief of *Troy*, two dayes after it was sacked) comes too late; so far is he ingulphed in the fluctuation of his bedlamlike phrensy, and blowne by the tempest of his menacing fury, that having lost his reason, the steady ballast of all noble and laudable Actions, he is now shoared upon the Continent of Change and confusion, where the inconstancy of his actions, and the various shapes he entertained, by the new modelling of his perion, justly brought upon him the judgment of dereliction, being *aper-to campo* abandoned by all the other Animals, (whose conformity to their end, if he had staied and made it president, he might have evaded more happily.) And thus excluded for a monster, & gazed at as a *Gorgon*, by the other heards, such is his arrogancy, not the justice of his right, that reading with the wrong end of the booke upward, he construes that to be the dignity of his nature, where it is the preposterousnesse of his shape and appearances, which affrights them from him, and occasionally give him his shame, for living lesse quietly and in more banefull confusion then they, which are the very effects of his restless phansy, and accursed misapprehension, befooling his hopes,

hopes, making the world his Scene, whereon he acts his Comick Tragedy, playing first the fool and then the mad-man, rather then a Senate house or place of Consultation for the management of his actions, to his proper behest. But these *Criticisms* upon the variablenesse and uncon-
stancy of his mind, Sr, are perfectly illustrated by your hypercritiques upon his person throughout your whole booke, where you have catched him by the head, and therefore may make your own opportunities of holding him untill you have shewn him in all his monstrous and mishapen varieties; yet when I see him as you have dressed him, I can rather laugh then admire & wonder at his appearances, since my selfe, if I were his Tutor, could propose to him more waies of moulding, then ever he yet thought on, & can say that it is lesse doubtfull, hat some people have crossed the Poets, *Os hominis sublime dedit, &c.* then that the major part of mankind (if the proportion of his rudenesse hold on for 2000 years,) will fall upon all foure, but this is my fear not my desire, least his uncurable madnesse, hellish, dissentions, and lucklesse quarrels, should spoil more grasse with his fore feet, then he would eat, and bring destroying famine upon the rest of the Animals, to whom charitably I wish (as according to their merits they deserve) their hourly Menester, and hope providence will protect them against such a curse, who hath designed you to Anatomize mans folly, display his madnesse, and make obvious his contempt unto himselfe, by means whereof he may in time apply the cure of more serious thoughts to the formidable excrescencies of his o're grown, monstrous and unlik'e shape, and by second intention smooth and reduce to the honest Idea, which your retring and judicious Genius hath proposed, wherein drawing the bridle after you, you have left all others behind you, who have formerly made it their attempt, rather shewing the world what they would have done, then that they made any advance to that purpose, therefore I award you to be enrolled amongst the chieftest Benefactors of Humane Nature, to which the Genius of *Hippocrates*, and the Ghost of *Galen* cannot dissent; In which eminency, I wish you compleat happines, who am Sr, yours, in all friendly offices,

Mid: Tem: Apr: 20. 1653.

R. Mason.



A Hint of the Use of this *TREATISE.*

THIS Part of our *Corporall Philosophy*, being an Historicall Tract of the Use and Abuse of Parts ; by many strange and Nationall Examples, teacheth us, how foolishly Mankinde runneth headlong, blinded in his owne errors, and how he is deceived, hunting after new-fangled and unnaturall Vanities, ruled by a deluded sense, chusing vaine things of his owne invention, and abhorring things certaine and naturally profitable. It shewes how sicke men (generally) are of the *Fashions*, convincing the world of this Truth, *That God hath made man righteous, but he hath found out many inventions.* And may serve as a Glasse for the perniciously-affected Gallants of our time to looke in, and see the deformity of their Minds, and their Pedigree and Alliance ; who practise such phantasticall Emendations of Nature, as dishonour her, and apparently shew that they glory in their shame. And that men descending into themselves, may know themselves *to be men and not beasts*, and learne to order this August Domicil of man reverently to the health of the Body, and honour of the Soule.



Diploma Apollinis.

EN! tandem Rerum Alma Parens, Audita Querela est.
Consulnque Deos, quâ sit ratione paranda
Firma medela tibi, tulerint suffragia nobis,
Hortatusque addunt, solantia dicere verba
Suadent, & sedulo formis succurrere laesis.
Deposui radios, mitiorque benignior esse
Decrevi, Caelo lapsus, sperare salutem
Impere, & afflictis melius confidere rebus.
Inventum medicina meum est, opifexque per orbem
Notus ego, gelida vitare pericula mortis
Præcipio, fractosque artus reparare docebo.
Dum medicas adhibere manus ad vulnera Phæbus
Cogor, quæ decuit vatos curasse nefanda,
Infandum, Natura jubet renovare dolorem
In Chaos antiquum confundimur, Omnia monstra
Legibus eversis, rerum Natura peribat.
Quicquid delirant homines peccata vocantur
Natura, Matris, quam non culpæ verentur
Inscripsere Deos sceleri, numenque supremum
Arguitur, superi quasi vos, hoc more, creant
Multa homines fugiunt, sed non ego nescius huius,
Quin tacui; opportuna mihi dum tempora dantur,
Et latè, donec toti innotesceret orbi.
Clarior ut fiat mea magna potentia terris.
Cogitur in quatuor hominum genus omne furores
Humana perit primus de fronte character,
Insusæ reddent transformia corpora mentes
Atque feras referent, veluti Laertius Heros
Immundis sub his sociæ agmina circumspexit
Transmutata, illi sorbebant pocula Circes.

Innumerae

Innumeras genuit formas malè sana venustas,
Quarum consimiles nescivit sana vetustas.
His Monstris Vulcanus erat pater, haud Venus Alma
Mater, pernicies Veneris, Venerisque nefanda
Dant monumenta, genus mistum, prolesque biformis.
Minotaurus inest, adsunt & plurima monstra.
Sunt hic Centauri, sunt Gorgones, Harpyiaeque
Omnia vera pura, Phœbum quis dicere falsum
Audeat? & demens quis tam manifesta negabit?
Cum cuncta aspiciunt, celestia numina Solis,
Sum Deus & Vatum, formaeque & carminis Auctor
Ad Phœbi Cytharam vox consona, forma, salusque
Corporis, & sonus hic, nostræ gratissimus auri,
Harmoniamque facit, fuit hæc Symphonia Nostra.
Hoc Lyra, & hoc terra monstrat Testudo Canora,
Flebile nescio quid quaritur Lyra, flebile lingua
Murmurat ex animis respondent flebile labra:
Ut Philomela mihi quævis nunc fœmina visa est
Cui Rex Odrysius crudeliter ora recidit.
Fingebant quæ dulce melos, Charites perierunt
In quarum subiere locos, Inferna Cateva
Eumenidum, quibus est oris discordia tetra
Pectoris atque Lyra colla intercepta videntur.
Dulcibus haud valeo percutere carmina nervis,
Harmonicas nequeo digitis impellere chordas,
Claria Testudo mea muta & mœsta dolore est,
Omnia degenerant & Cymbala Crembala fiunt.
Pectoris Humani diastemata nulla videntur.
Densittunt aures, ut inquam sentis Aselli
Totus hic est auris, movet hunc nec chorda salutis.
Cum bene compositum carmen, numerisque venustum
Præsignis facies, pedibus quod nemo metiri
Jam valet ex metricâ parî quia claudicat omni:
Aures Amphimacra, Nasus Pirræus extat
Vertitur in Trocheum, Constans Spondæus, apertè
Caesaribus spretis, laceratumque Os Epitritum est,
Instar molossi, vertex conspicitur alius.
Dant incompositi vultus tam carmina manca.
Singula quid referam? nihil est confusius illis.
Sanguine Cycloperum spoliavi corpora nigro,

Straverim

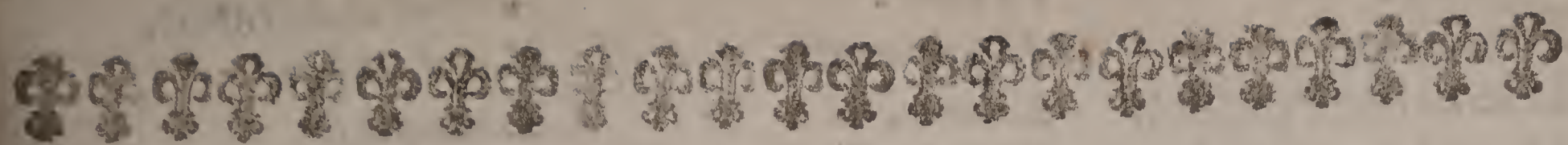
Straverim & innumeris tumidum Phythona sagittis
Vexatus toties pœnas nunquamne reponam?
Castigem, an moneam? dubito. Quos deinde monebo?
Quos nisi vos medici? vos ô Phœbea propago
Pignora Cara mihi! Penetrastis corpore toto
Internos fateor morbos, verum exteriora
Neglexistis adhuc, cur non limastis & illas?
Scilicet externa est species tam digna perire?
Jam revocate gradum, monstrisque injicite fræna
Flectite Prudentes manifestam Nummis Ibane
Nunc, si cui virtus, animusque in pectore præsens
Condecorare decet Spartam hanc, manus ultima captis
Defuit, & monstrum simul & simul abdite crimen.
Exitus in Diis est, elivo sudetur in uno.
Attoniti tanto monitu, imperioque Deorum
Erigite arrectas mentes, stupefactaque corda.
Agnoscam gratius, veteris vestigia forma,
Nemo ex hoc numero mihi non donatus abibit.
Quare agite O Nati: Sis vos servabit Apollo.
Dicite Jo Pean & Jo bis dicite Pean
Cedamus Phœbo, sequimur te sancte Deorum.
Ballerophon Domitor monstrorum tergore vectus
Pegasei Cœlestis equi, sic pugnat ab alio,
Ut possit triplex habitabile reddere monstrum.
Natorum capiet nemo moderamina dixi?
Arripuit Primus, certa & modulamina novit
Bulwerus, pretermissa & medicamina callet.
Omnibus exceptis, ea nostrum cura nepotem
Una rapit, nec quæ, Phœbi certina fefellit.
Ingentes animos Angusto corpore versat
Erubuisse facit, genitas de nocte sorores
Quod pudet atque piget. pulchras temerasse figuras
Fœmineum Sexum, quem jam cognoscere matrem
Formosam Venerem cogit. Parnassæa Laurus
Te circumcinget, famâ super æthera notum.
Gloria, crede mihi, nullum peritura per ævum.
Te quoque fata regunt, quem si mutare valerem;
Efficerem tandem senii transcendere metam,
Et nescire necem. Quis nunc manet exitus? Ecce!
Tu mea regna petes, nec Cassum lumine quærent

Phœbi lata Cohors, plausu, ad cœlestia tollam
Indeploratum, Divino percussus Oestro es,
Et mea sacra feres, Vates ac Cynthius Audis.
Egregium Natura meres, quod nomina clara
Statori dederas, quæ confirmare laboro
Et Stabilia manent, superisque faventibus, aucta
Consurgunt, Sancita Jovisque meoque sigillo.

Datum Curiae
Apollinis, pro-
gressuri in
Caucrum.

Mandatum Hogerefæ Altacruci-
ano hoc Diploma, ut coram
Naturæ Tribunali, sistat.

Crast. Trin.



A List of Divines, Poets, Historians, Philosophers, Anatomists, Physitians, and others, Cited to give in evidence, and out of which number was a Grand Jury empanell'd for the Triall of the *Artificiall Changling*, upon the Inditement filed by the Author about the matter of Fact of Mans voluntary Transformation.

Aristoteles.
Averroes.
Athenaus.
Ætius.
Ælianus.
Albertus Magnus.
P. Apollonius.
Aloisius.
Arrianus.
P. Appianus.
Aventinus.
Prosper. Alpinus.
Dionysius Afer.
Julius Alexandrinus.
Ulysses Aldrovandus.
Avicen.
Thomas Aquinas.
Clem. Alexandrinus.
Ambrosius.
Augustinus.
Alciatus.

Abraham E Porta
Leonis.
Joan. Bohemus.
Hier. Beza.
Brasavola.
Alexander Benedictus.
Bellonius.
Bauhinus.
Alexander Bualus.
Baptista Porta.
Brasorius.
Theod. de Bry.
Benivenius.
Focatus.
Petr. Bembo.
Monsieur de Busheque.
Barclay.
Lord Bacon.
Dr Brown.
Cardanus.
Cicero.

Cyprianus.
Claudianus.
Petr. Crinitus.
Claramontius.
Jacobus Carpus.
Cresolus.
Jul. Cesar. Scaliger.
Renuardus Cysius.
Aloisius Cadamustus.
Realdus Columbus.
Ioan. Cassinon.
Phil. Camerarius.
Chieza.
Dr Crouke.
Coghan.
Diodorus.
Georg. Drandius.
Dalechampius.
Marcellus Donatus.
Petr. Damianus.
Dion.

Danaus.

Danaus.
Dorotheus.
David the Prophet.
Daniel the Prophet.
Dr Donne.
Delrio.
Sr Francis Drake.
Sr Kenelm Digby.
Eusebius.
Paulus Egineta.
Epiphanius.
Hier. Engubius.
Epictetus.
Eusebius Iesuita.
Earle of Savoy.
Iacobus Fontanus.
Fincelius.
Gabriel Fallopius.
Sebast. Franciscus.
Ioan. Francus.
Nic. Fontanus.
Fabricius ab Aqua
pendente.
Fernelius.
Franciscus I. Post.
Fulgus.
Fox.
Ferrand.
Galen.
A. Gellius.
Gemma Frisius.
Hier. Girava.
Oswaldus Gabelhover.
Guzman.
Genebr.
Gyraldus.
Gorraeus.
Cornelius Gemma.
Conradus Gesnerus.
Grimston.

Graves.
Hippocrates.
Homer.
Hofmannus.
Fabricius Hildanus.
Horatius.
Horneduffius.
Io. Franc. Hildesius.
Haly Rhod.
Petr. Heremita.
St Hieronimus.
Herodianus.
Herodotus.
Hildesius.
Petr. Hispanus.
Franc. Hernandez.
Helyn.
Herbert.
Hill.
Huart.
Hackcluyt.
Howel.
Holingshead.
Haresourt.
Dr Harvy.
Jeremiah the Prophet.
Isaiab the Prophet.
Franciscus Iunius.
Ionstonus.
Isidorus.
Iornandus.
P. Iovius.
Ingrassias.
Iordanus.
Ben. Ionsom.
Mr Iobson.
Kyplerus.
Kornmannus.
Levinus Lemnius.
Lycesthenes.

Amat. Lusitanus.
Lanfrancus.
Lucianus.
Petr. Lampagneus.
Leo Africanus.
Ioannes Langius.
Ioan. de Laet.
Lotichius.
Io Laurent. Ananias.
Lumbard.
Livie.
Lindschoten.
Lythgow.
Mela.
Mercurialis.
Maginus.
Rabbi Moses.
Petr. Martyr.
Matnefius.
Munster.
Maffens.
Amianus Marcellinus.
Mizaldus.
Iacobus Moccius.
Martialis.
Iacobus de Main.
Mantuanus.
Simon Majolus.
Ioannes Major.
Licinius Mutianus.
Montanus.
Mercatus.
Mundognetus.
Phil. Montalto.
Iustin Martyr.
Franc. Mirandula.
Lord Montaigne.
Sr Iohn Mandevill.
Moses.
St Mathew.
Nearchus.

Nearchus.
Nunnez.
Nicephorus.
Eus. Neirembergenfis.
Gulielmus Nang.
Ioan. Nyder.
Onesicritus.
Ovidius.
Iulius Obsequens.
Olaus Magnus.
Odoricus Pester.
Ortelius.
Plato.
Pliny.
Plutarch.
Pansa.
Paras.
Arch. Picolhomenus.
Pencerus.
Pancerolus.
Ptolomy.
Pigafetta.
Felix Platerus.
Phavorinus.
Paradinus.
Du. Peregre.
Pontanus.
Pineus.
Ioan. de Plano. minorit.
Marcus Polus.
Philo.
Purchas.
Mr Pretty.
Cal. Rhodiginus.
Iacob. Rueffus.
Ravifius.

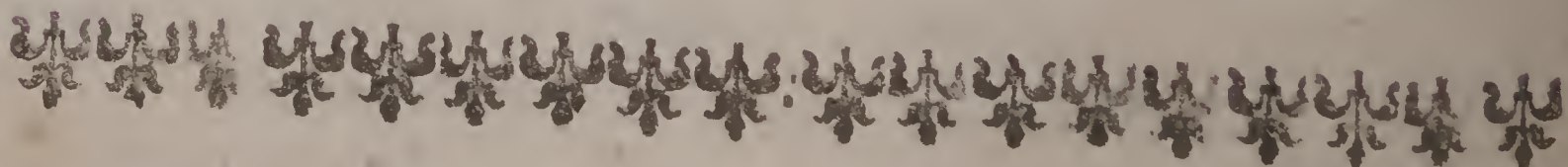
Revius.
Steph. Ritterus.
Ramutius.
Nichol. Rochaus.
Lod. Romanus, P.
Sr Walter Rawleigh.
Raymond.
Rouffet.
Nichol. Remig.
Reiner. Rineccius.
Riolanus.
Ribault.
Sennertus.
Spondanus.
Suidas.
Strabo.
Schenckius.
Spigelius.
Solinus.
Diodorus Siculus.
Hugo Senensis.
Seneca.
Servius.
Simonides.
Sylvius.
Salmuthus.
Ioan. Stumpfius.
Sulpius Severus.
Captaine Smith.
Sandys.
Scot.
Theophrastus.
Trigantius.
Tertullianus.
Tacitus.
Maxim. Transilvanus.

Thom. Thomainus.
Tulpius.
Torquato Tasso.
Trincavellus.
Terence.
Thenet.
Tranlopez de Gomera.
Leonhardus.
Turnheferius.
Tostatus.
Textor.
Andreas Vesalius.
Th. Veiga.
Vincentius.
Antonius Ulmus.
Valeriola.
Paulus Venetus.
Lodovicus Vives.
Virgilius.
Varolius.
Americus Vespasianus.
Laurent. Valla.
Veslingus.
Vallesius.
Ulpianus.
Valerius Maximus.
Ioan. Vassens.
Waierus.
Wolfius.
Wikerns.
Dr Whateley.
Xanthus.
Xenophon.
Zonaras.
Zenordus.



Note that the Errata's are not to be charged upon the Presse, but upon the Transforming Argument of the Book, which being nothing but artificiall Errata's, and affected Deformities, drew in literall blemishes and misprisions of sense, by way of Analogy, insomuch as when they appear'd inevitable, it was conceived they might passe for a new Elegancy with the Pedantique Quixots of the Pen, who (indeed) are most concern'd in it. But because the mercy of the more Candid is usually bespoken in these unhappy Contingencies of the Presse, the same civility in some sort is here observed; upon a cursory perusal these mistakes appeared, which may thus be corrected; the others being many, are referred from the indifferency of the Corrector to the humanity of the Reader, with an *Humanum est Errare*.

PAge 205. in the margin read Nations. p. 324. l. 16. it. p. 331. l. 20. contracted. p. 161. l. 2. Ammonius. p. 126. marg. Reason. p. 167 marg. Americus. p. 243. l. 15. suspect. p. 278. l. 17. Styrians. p. 94. l. 30. serene. p. 95. l. 25. Eye-lids. p. 96 ult. dissent. p. 75. l. 21. would. p. 84. l. 6. ever. p. 82. l. 31. in the ri. p. 6. l. 2. dele Great. p. 28. marg. Horned Nations. p. 29. marg. horned men. p. 28. l. 30. dele Ten in. p. 23. l. 19. verities. p. 23. l. 20. Franciscus. p. 4. l. 5. σφενονέφαλοι. p. 43. l. 7. pedantique. p. 402. marg. p. nis. p. 403. l. ult. know. p. 79. l. 27. Syginnus. p. 176. l. 21. Philoxenes. p. 120. marg. Little Noses affected. p. 490. marg. a way. p. 378. l. 11. illæ. p. 402. l. 22. suffocationi p. 125. Marg. flat Noses. p. 440. l. 10. shce. p. 51. a page Transpos'd; the sense following at 519. vere 521. p. 392. l. decoctæ. f. 521. l. 14. Lycanthropie.





A TABLE Of the Scenes of Man's *Transformation.*

The Introduction.

The first SCENE.

Certaine fashions of the Head, affected and contrived by the pragmaticall invention, and artificiall endeavours of many Nations.

SCENE II.

Certaine fashions of Haire, affected by divers Nations, and their opinions and practise about Hair-rites, most derogatory to the honour of Nature.

SCENE III.

Frontall fashions affected by divers Nations.

SCENE IV.

Eye-brow rites, or the Eye-brows abused contrary to Nature.

SCENE V.

Eye-lid fashions, affected as notes of Gallantry and Beauty by divers Nations.

SCENE VI.

Monstrous conformations, properties, colours, proportions, and Fashionable affectations of eyes, amongst certaine Nations.

SCENE VII.

Certain formes and strange shapes of the Nose much affected, and artificially contrived, as matter of singular beauty and ornament, in the esteem of some Nations.

SCENE VIII.

Auricular fashions, or certaine strange inventions of People, in new-moulding their Eares.

SCENE IX.

Artificiall scars accounted marks of Gallantry, imprinted on the Cheeks of divers Nations.

SCENE X.

Mouth-fashions and Orall monstrosities.

SCENE XI.

Lip-gallantry, or certaine labiall fashions, invented by diverse Nations.

SCENE

SCENE XII.

Beard haters, or the opinion and practise of diverse Nations, concerning the naturall ensigne of Manhood, appearing about the Mouth.

SCENE XIII.

Dentall Fashions or Tooth rites.

SCENE XIV.

Devices of certaine Nations, practised upon their Tongues.

SCENE XV.

Face-moulders, Face-takers, Stigmatizers and Painters.

SCENE XVI.

Nationall monstrosities appearing in the Neck.

SCENE XVII.

Humerrall or shoulder-affectations.

SCENE XVIII.

Strange inventions of certaine Nations, in ordering their Armes, Hands and Nalles.

SCENE XIX.

Pap-Fashions.

SCENE XX.

Dangerous fashions, and desperate affectations about the Breast and Waste.

SCENE XXI.

Strange inventive contradictions against Nature, practically maintained by divers Nations, in the ordering of their Privie parts.

SCENE XXII.

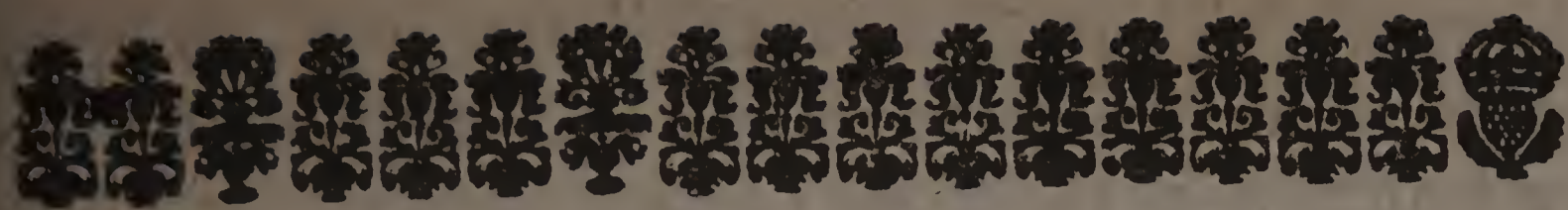
Tailed Nations, Breech-Gallantry, and abusers of that part.

SCENE XXIII.

Leg and foot Fashions, or certaine Legs and Feet, in esteem with divers Nations.

SCENE XXIIII.

Cruell and fantastickall inventions of men, practised upon their Bodies, in a supposed way of bravery, and wicked practises, both of Men and Divels, to alter and deforme the Humane Fabrique.



The INTRODUCTION.



Alen, to convince the errour of *Epicurus*, said he would give him an hundred yeares to alter or change the scituation, figure, or Composition of any one part of the humane Fabrick ; and he did not doubt, but it would come to passe in the end, that he would be forced to confesse, that the same could by no meanes have beene made after any other or more perfect manner. A modern Anatomist speakes a little more boldly, affirming, that if all the Angels should have spent a thousand years in the framing and making of man, they could not have cast him into so curious a mould or made him like to that he is, much lesse could they have set him forth in any better manner. For, God hath wonderfully, and most artificially framed the body of man. The excellency wherof is such, that the Anthropomorphites held that God had such a Body, and that ours was but the Copie of his, because they knew God to be most excellent, they attributed to him such a Body. And the Philosophers were so ravished with the consideration of it, that *Zoroaster* cries out, as if Nature had undertaken a bold piece of worke when she made man, and *Euripides* saith

Dr. Crook in his
Microcosmo-
graphia.

The Introduction.

David Psal.
89 ver. 15.

that man is a most beautifull Creature, framed by a most wise Artisan. The Spirit of God speaks admirably of the Body of man in Scripture, for, *David* saith, that his Body was curiously wrought in his Mothers womb as a piece of Embroidery or Needle-work, as the Hebrew word (*rukkanthi*) signifies: *Genebrard* renders the word in the *Psalm*, *variè contextus sum, & diversificatus. Pelicanus, artificiose concinnatus sum*, that is, with singular variety, and most artificially fashioned.

Yet the blind impiety of some hath led them to such a height of presumption, as to finde fault with many parts of this curious Fabricke, and to question the wildome of *God* in the contrivance thereof, upon such Blasphemous fancies men have taken upon them an audacious Art to forme and new shape themselves, altering the humane Figure, and moulding it according to their own will and arbitrement, varying it after a wonderfull manner, almost every Nation having a particular whimzy as touching corporall fashions of their own invention. In which kind of mutations, they do schematize or change the organicall parts of their bodies into diverse depraved Figures. *Cardan* speaking of such outlandish fashion-mongers, saith, it appears that the humane forme hath bin varied many waies, both by Art and Diurnall succession; but whatsoever is done against the decree of Nature, is noxious and inconvenient for the body: yet they who practise this Art, conceive that they become thereby more healthfull, strong and gallant. But the Midwife ought to reduce to the naturall state, and not to draw and force

*Cardan de re-
rum varietate
lib. 8. cap. 13.*

The Introduction.

force the bodies of Infants into fantastick shapes.

Sennertus (therefore) where he writes of the diseases of Conformation, and those of Figure, among other Causes of the ill figures of the body, reckons this, that those faults which are contracted in the wombe or in the birth are not rightly amended by Midwives and Nurses as they ought.

Sennertus de morbis Conformationis & Figure.

And in his Prognosticks, (there) he saith that the default in figure which is induced through evill Conformation, or the difficultie of birth, or the unskilfulnesse of Midwives, if it be recent and not long after the birth, may be a little corrected, while the bones are yet soft and flexible; although

in Adults, when the bones are now hardened, it is incurable. *Fontanus* where he speaks of the causes of diseases of Conformation, reckons the Man or Woman Midwives, who draw out the Children with their hands, the involutions of the Infant in swathing Bands after the birth, or while it is handled with the hands, or from immoderate motion, while little Children are suffered before a fit time to goe or stand, or are exposed to more vehement motions and as *Pansa*

Jacobus Fontanus in Pathologia lib. 3. cap. 14.

adviseeth, every part of the new-borne Infants body is to be formed, and those parts that ought to be concave, must be pressed in; those which should be slender, constrained and repressed; and those which are naturally prominent, rightly drawn out: the head also is diligently to be made round; and as *Sennertus* gives the indication and cure, if in any part it be eminent above the naturall figure, there it is to be depressed; which can be done no other way, but by working it

Pansa in practie. part. de prirroganda vita.

The Introduction.

with the hands, to wit, that the Midwife or Nurse by often gently handling the head and involving it with headbands, abolish that figure which is preternaturall & introduce into the head the true shape desired. Afterwards (as *Pansa* saith) all the body is to be extended & remitted, and every part to be put in mind of its office. And these crimes both of commission & omission, committed by Midwives and Nurses so frequently in these times against the tender bodies of Infants, appear more notorious, if we reflect upon the carefull practise of ancient times in this matter of high concernment: for it should appear by a passage of *Plato*, that the Nutritii of old, whilst the bodies of Infants were tender, did conform them most to the advantage of Nature, which is the office of Cosmeticall Physick; not as some falsely suppose, only to provide fucus's to disguise the naturall, and that way only to palliate the defects of Nature: Cosmetique is the exornatorie part of Physick, whose Office is, that whatsoever is according to Nature, that it is to preserve in the Body, and so consequently to cherish and maintaine the native Beautie thereof. But Commotiques, that is the Fucatorie, *Galen* tooke away from the parts of Physick, because too curiously affected, it exists about false and lying appearances, and which endeavours in vaine to introduce and adulterate an ascititious Beauty, which in adorning and setting forth the Body differs nothing from the ostentation of Stage-plaies, and is no lesse indecent then fiction in manners; which damnable portion of Cosmetique Art doth flourish in the
opinions

Plato in Alcibiades.

The Introduction.

opinions and monstrous practises of men and women, whereas that of the more Noble part is wanting and grown quite out of use, whether by the overflowing luxury of these times, or the ignorance of Physitians, tis not for me (saith *Mercurialis*) to judg. Infomuch as considering these injurious neglects, and the tampering that hath been used among all Nations to alter the mould of their Bodies, wee may say as *Plato* in effect affirms, that onely the first men which the world possessed, were made by God, but the rest were made and born answerable to the discourse of Mans invention. The just contemplation of which vanity made that sound more strangely in my eares, that in discourse I have heard to fall, somewhat in earnest, from the mouth of a Philosopher (one in points of common belief (indeed) too scepticall) That man was a meer Artificiall creature, and was at first but a kind of Ape or Baboon, who through his industry (by degrees) in time had improved his Figure & his Reason up to the perfection of man. It is (indeed) an old Observation of *Pliny*, that all the Race and kind of Apes resemble the proportion of men perfectly in the Face, Nose, Eares and Eye-lids: which eye-lids these Creatures alone of all four footed have under their eyes as well as above: Nay, they have paps and nipples in their breasts, as Women, Arms and leggs bending contrarie waies, even as ours doe, nailes they have likewise and fingers like to us; with the middle finger longer then the rest as ours be; Thumbs and great toes they have moreover, with joints like (in all the world) to a man:

Mercurialis
in *Lib. De*
Decorazione
seu de Arte
Cosmetica.

Plin. Lib. 11.
Nat. Hist.

The Introduction.

and all the inward parts are the very same that ours, as if they were made just by one pattern. Yet they a little differ from us in the Feet ; for somewhat long they are like as their hands be, and the sole of their Foot is answerable to the palm of their hand. Their nailes are channelled halfe round like a gutter tile : whereas in man they be flat and broad. And *Galen*, who was a great dissecter of Apes, and therein acknowledged the resemblance to man, yet observes that the Thumb of an Ape differs much from that of a man. But by this new History of abused Nature it will appeare a sad truth, that mans indeavours have runn the clean contrary course, and he hath been so farr from raising himselfe above the pitch of his Originall endowments, that he is much fallen below himselfe ; and in many parts of the world is practically degenerated into the similitude of a Beast. The danger of man since his fall is more in sinking downe then in climbing up, in dejecting then in raising himselfe to a better condition or improvement of naturall parts. It is a sad thing (as a grave divine saith) to consider the pronenesse of man to such a descent, such a dejection and such a diminution of himselfe, a descent generally into a lower nature being forbidden by *GOD* with

Psalme 22.v.9. Nolite fieri, Be not made at all, not made any other then *GOD* hath made you. *GOD* made man, who was his medall at first (when God stamped and imprinted his Image on him,) God would have this man preserve his dignitie, *Nolite fieri*, be not made any new thing, wherein he forbids him a descent into any depravations and deteriorations

Dr. Donne.

The Introduction.

deteriorations of our Natures, be not perversely metamorphosed into a beast, goe no lesse, be not made lower. The first sin that ever was, was an ascending, a climbing too high, and man in the secone place was overthrown by the same affectation: but it seems this fall hath broke the neck of mans Ambition, and now wee dare not be so like God as we should be; Ever since this fall Man is so farr from affecting higher places then his Nature is capable of, that he is still groveling upon the ground, and participates, and imitates, and expresses more of the nature of the beast then of his own. There is no creature but Man that degenerates willingly from his Naturall dignitie: Those degrees of goodnesse that God imprinted upon them at first, they preserve still, they are not departed from their Naturall dignitie, for any thing they have done. But of man it seems, God was distrustfull from the begining, he did not pronounce upon Mans Creation that he was good, because his goodnesse was a contingent thing, and consisted in the future use of his free will: for, that facultie and power of the will is *virtus transformativa*, by it we change our selves into that we love most, and we are come to love those things most which are below us. *Vive juxta genus tuum* saith St. Ambrose to man, live according to thy kind, *Non adulteres genus tuum*, doe not abuse, doe not allay, doe not abastardise that Noble kind, that Noble nature that God hath imparted to thee, imprinted in thee. This whole world is one book, and is it not a barb'rous thing when all the whole booke besides remaines entire, to deface

The Introduction.

deface that leafe in which the Authors picture, the image of God is expreffed, as in man. All other creatures keep their ranks, their places and natures in the world, onely man himfelfe disorders all, and that by displacing himfelfe, by lofing his place. While wee difpute in Schooles whether if it were poffible for Man to doe fo, it were lawfull for him to deftroy any one fpecies of Gods creatures, though it were but the fpecies of Toades and Spiders (becaufe this were a taking away one linke of Gods chaine, one note of his harmony) wee have taken away that which is the jewell at that chaine, that which is the burden of the fong, infomuch that wee are not only inferiour to the beafts, but wee are our felves become beafts, a moft lamentable defcent; that as God faid in the beginning, in contempt and in derifion, behold man is become as one of us: fo now (as St. *Bernard* makes the note) the Horfe and Mule may fay, *quafi unus ex nobis*, behold man is become as one of us, infomuch as if the corrective part of Phyfick were utterly unknown in the world, and the friendly offices it might performe to Nature were quite excluded the ufe of Man, and no care continued to prevent the increafe of Nationall monftrofities (without more reftaining grace) the vanity of man blowne upon by the fuggeltions of the Enemy of Mankind, would enforce and propagate fo many corporall Errata's in every Region, that the humane Figure would be fo depraved, that (in time) the true fhape of man would be unknown, or loft in an injurious crowd of deformities: and although in
theſe

The Introduction.

these parts of the christian world (we might think) there needed not so great a Damme to be made against the inundation of this mischiefe: yet if we consider how guilty the most civiliz'd Nations are of tampering with the Body to the deforming of it, and to the prejudice of Natures operations, and withall what foolish affectations in vests we have, wherein we seem to vie deformities with the most Barbarous Nations; so approving their affected shapes, that wee are in a manner unciviliz'd by them, wee may justly doubt whether this, by the just judgment of God may not in time reduce us to our first Barbarisme, and so consequently expose us to all the deformities and practicall affectations, which can proceed from a depraved imagination. For the better prevention of which evils, in the behalfe of Nature, whose vindication I have here undertaken, and for the Honour of Physitians who professe themselves the friends of Nature and to be her faithfull servants, I could wish that this reproach that lies upon them might be taken away by the promoting and reviving of this Noble part of Cosmetiques, for the better establishing and preservation of the honesty of the Humane Fabrique, and the regular beauty of the Body. It is a wonderfull thing that is reported of the Honour and esteem that the perfection of the Body hath been in among the *Catheans*, who ever chose the handsomest man to be their King. *Onesicritus* reports that their boies two months after their birth are publikely examined, whether they have a legitimate forme and worthy of life or no, and according as judgment is passed upon them

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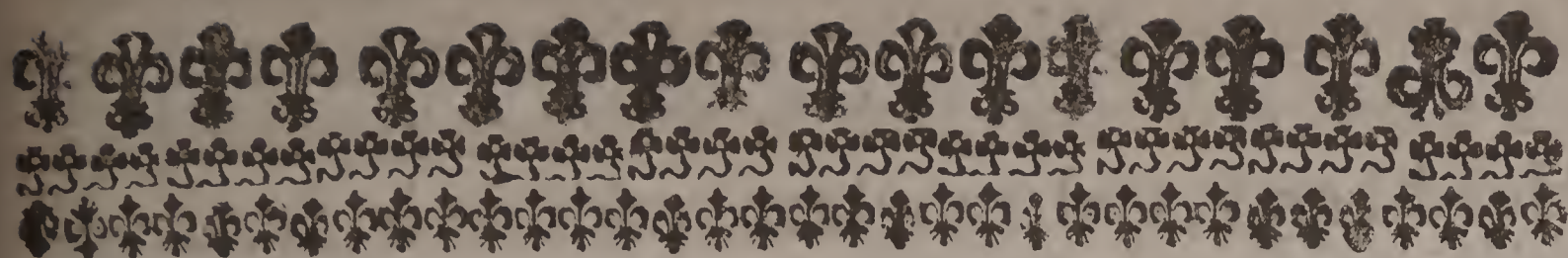
Onesicritus cited
by Strabo
Geographia: lib.

The Introduction.

My Lord of
Montaigne in
one of his
Essays.

them by him who is Chiefe Censor in this bu-
sinesse, they are either permitted to live, or ap-
pointed to die. And my Lord of *Montaigne*
thought much to be bound to own Monsters, al-
though they were of his own begetting. But those
things favour too much of the other extreme, and
are neither to be approved or put in practise by
us. Wee rather recommend unto you that ob-
servation of my Lord *Bacon* to be well weighed,
as he would have it, which (as he saith) may teach
a meanes, to make the persons of Men and Wo-
men in many kinds more comely and better fea-
tured then otherwise they would be, by the
forming and shaping them in their Infancy;
wherein you may see the opinion of that lear-
ned Worthy, touching helps toward the beauty
and good features of persons. And withall, I
would have all possible meanes used to prevent
all unnaturall and monstrous Incroachments
upon the Humane forme, and where there hap-
pens any, to reduce it to the Naturall State: that so
the bodies of men might (as neere as can be) ap-
peare unblemished and accompanied with all the
requisites of beauty it enjoyed in its originall per-
fection.

MAN



MAN TRANSFORM'D :

OR THE ARTIFICIALL CHANGLING.

THE FIRST SCENE.

Certaine Fashions of the Head, affected and contrived, by the Pragmaticall invention and Artificiall endeavours of many Nations.



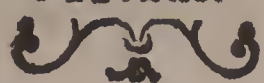
Hippocrates observes, that the Naturall mould or figure of the Head hath bin tampered with, and altered by Art. *Sennertus* also, where he writes, *De morbis Figuræ*, reckons amongst other causes of the ill Conformation of Mens

Hippocrates lib. de Aere, Aquis & Locis.

Sennertus de morbis Figuræ.

Heads, that they are now and then induced after

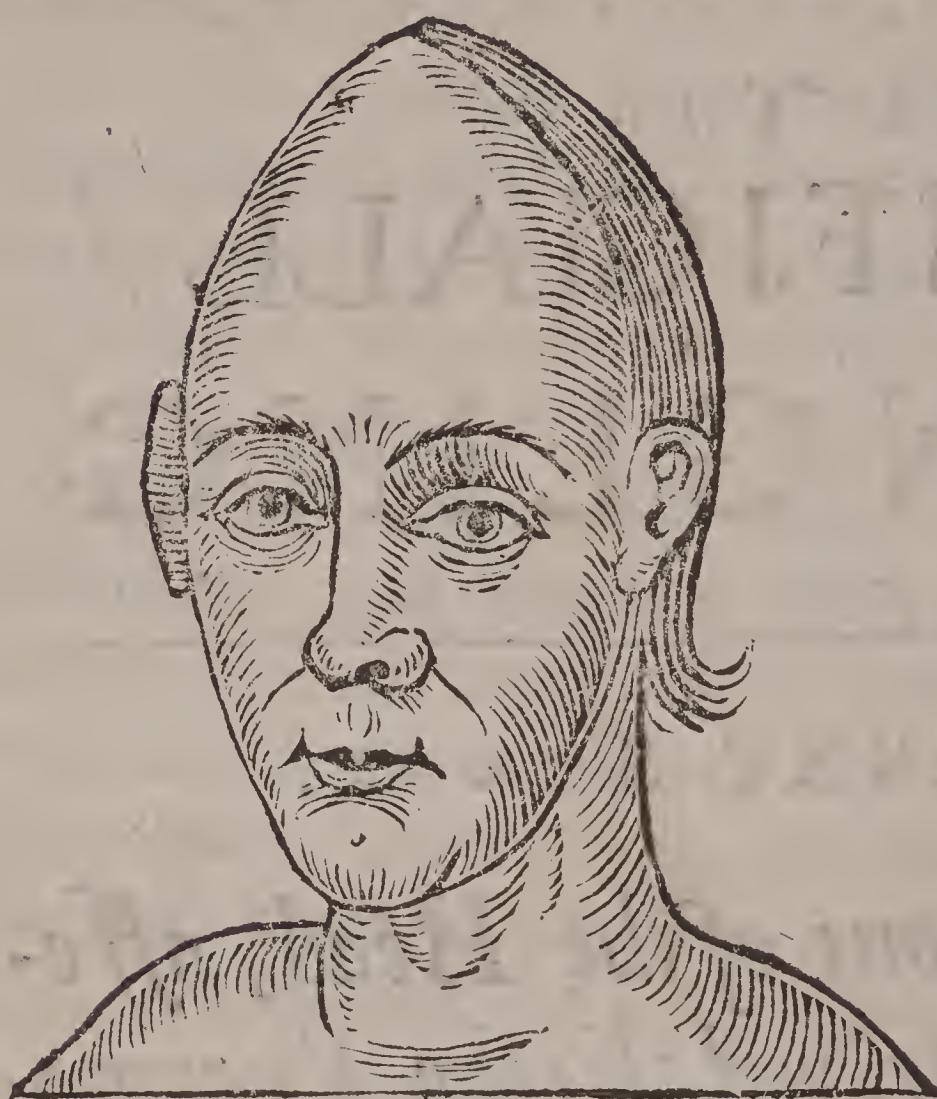
Sugar. Loafe-
like Heads.



2

Man Transform'd: OR,

ter the Birth, whilst the tender Heads of Infants, are by Midwives and Nurses formed after a divers manner, while they are involved in Head-bands, and moulded with their hands according to their irregular and varying Phanfies.



Plin. lib. 7 & 6
Cap. 4. Mela. lib.
1. Cap. 21. Arist.
lib. 1. Polit. Sui.
das. ex lib. 7.
Hist. rerum
Trojanarum.
Caelius Rhod. lib.
17. 6. 3. Lem-
nius de miracul.
Huart. Exam.
de ingeniis.
Schenck. Obser-
vat. de capite,
obs. 26.

The first Cephalique Fashion-mongers we read of, who offered this affront unto Nature, were the Macrones of *Pontus*, so called, because there were found many Macrocephali, that is, such Long Heads, as no other Nation had the like : Among whom (of

old) it grew into a Custome, that they were esteemed for the best Gentlemen, who had the longest Heads ; Wherefore as soon as their Newborne Infants were entred into the World, they had a speciall care, presently, while their Heads were yet tender and soft, to presse them together with their hands, and fitting them to their minds, enforce them to increase in length : and lest that shoud not doe the feat, they bound them up with Head-bands and other apt Instruments ; which by connecting and gathering in their tender Heads, prohibited the roundnesse of their Heads,

The Artificiall Changling.

3 Sugar Loaf-
like Heads.

Heads, and was a means to constrain them to grow and increase in length; whence, when they were come to mans Estate, they had all very Long Heads, so that at length it grew Naturall unto them: For, Nature finding her selfe justly agrieved at the Fantastickall restraint they imposed on her, began to conspire with Custome, and so left them to their own vain invention, that there was no need of any Artificiall compulsion. But let us heare what *Hippocrates* recounteth of these sort of Men which he calls *φοξῆς*. The *Scythians* (saith he) who inhabit *Phasis*, to be different from the vulgar, chose for a token of their Nobility to have a Head like a sugar-loaf. And to shape this Figure by Art, when the Child was Borne, the Midwives tooke care to bind their Heads with Swath-bands untill they were Fashioned unto that forme; and this Artificialnesse grew to such force, as it was converted into Nature: For, in proceffe of time all the Children that were Borne of Nobilitie, had their Head sharpe from their Mothers Wombe; so from thenceforth, the Art and diligence of the Midwives therein became superfluous: but so soon as they left Nature to her Liberty and her own ordering, without oppressing her any longer with Art, she turned by little and little to recover againe the Figure which shee had before: So true is that, *Naturam expellas furca, licet usq; recurret.*

Hippocrates
lib. de Aire, A-
quis, & Locis.

The *Cilician*, *Atticke*, and *Argive* Women were noted of old, as the *Phoxi* were to have high turbinated Heads. The Women in *Peru*, al-

Athenæus.

Strabo Geo-
graph. lib.

Sugar-Loafe-
like Heads.

4

Man Transform'd: OR,



Maginus 2 Ge-
ograph. America

Claramont de
conject. cujusq;
mor. l. 6.

Hippoc. 6 Ep. 1.

though they are gracious by their faire Faces, yet for the most part the tops of their Heads are absurdly acuminated, and run into an acute Cuspis. *Strabo* makes mention of some *Indians*, who he calls *σφυνοκέφαλους*, *Capita cunei formia habentes*, that is, having such Piked and Wedg-like Heads. This Figure of the Head is in Fashion and Request at this day with some Nations, being indeavoured with as much Art, as it was of old by the *Macrones* of *Pontus*. For, the *Genuensians* (for the most part) have high and copp-crown'd Heads, Pine-Apple forme, after the condition of a sharp upright Pillar, in such manner that the neather part is bigg and round, but the upper part sharp. And indeed, it is concluded, that the Midwives with their Head-bands and other devises, are the cause of their Sugar-loafe-like Heads. This affected forme of the Head being common, and Nationall unto them, is reputed so Fashionable, that it is held a Note of Gentility and a Gallant Spirit among them.

Hippocrates notes, that an acute Head is alwaies naught, and verily, this compulsive force of Art is many times very Injurious to Nature and her operations, but not alwaies: for the *Genuensians* who delight much in this Figure of the Head, and are noted for the most part to have acuminated Heads, have at least such an acumen of Wit, as makes them excellent for an Active Life; and in the opinion of *Claramontius*, the form of the thing gives a suffrage unto it; for, such a kind of turbinated Figure represents a certaine parvity, and therefore the Heat of the Heart is lesse broken by it, whereupon Man is ren-

The Artificiall Changling.

5 Suger. Loafe-
like Heads.

rendered more Active. And therefore in this place we must admit what Hofman gives us to know: That so long as the Actions of the Braine are not hurt, it is only a Naturall or Artificiall fault or imperfection, no disease, but when they are hurt, then it is a disease as it was in Therfites, who was ποῖδος, and withall Homer Iliad. a Foole, and so sick of this Fashion.

For the truth is, as to the signes Diagnostick, a vitious Figure of the Head is known by sight, which although it doe chiefly declare the Conformation of the skull, yet it is likely and agreeable, that the Braine which is concluded in the skull, should Participate of the same Figure, but the discovery of it is made also by certaine effects; and it is easie to know the innate folly bred in some Men, by the vitious Figure of the Head. Yet Scaliger gives another Character of these Genuensians, which Imports that they pay for their Affectation: The Genuensians saith he, having received from the Mauritanians their Progenitors this Custome, to compress the Temples of their Infants as soon as they are Borne, now, without that Compression, are Borne with a Therfiticall Head and Heart.

Scaliger Comm.
ad lib. 5. Theo-
phrast. de causis
Plant. pag. 287.

We read in the Chronicles of the Prodigious Ostents, that Nature hath many times mocked Art in producing this Figure of the Head. For, Lycosthenes writes that in Ploa a Towne of Voitland, there was a Monstrous Infant Borne, with such an acuminate Head, like a Cap that the Kings of Persia, and the Priests in the old Law used, or like a Tiara or Turkish Tuffe: and in Saxonie in the Month of February 1545, there was another Infant borne with a Long Head, notably marked as it were with a Turkish

Lycosthenes chr.
de prodig. &
ostent.

Sugar-Loafe-
like Heads.



6 *Man Transform'd: OR,*

kish Cap. The Samaritans also (as I am Informed by a Learned and Observing Traveller) have such Sugar-Loafe-like Heads; There being a Colledge of Samaritan Secular Priests in Rome founded by Pope Gregory the thirteenth, who have all such Heads, and this Figure of the Head, it seems is so Gentilitiall to a Samaritan, that they are apt there to suspect those Collegiates not to be true Samaritans, whose Heads are not so exactly moulded to this Figure: Nor is this as a private and particular Observation, bounded with in the wals of this Colledge; For I have had great discourse with some Merchants that have been great Travellers, who told me, they have a kind of Physiognomy to discerne of all Nations by the figure of their Heads, which Observation is raised upon this ground; that whereas every Nation have differences of manners by which they are easily discerned one from another, insomuch as you may know of what discent from any Nation any one is, either by his Voice, Speech, Discourse, Policy, Conversation, Diet, Affaires, Love, Hatred, Anger, and manner of Warfare and such like Exercises: so every Nation, whether Civill or Barbarian, hath not only Peculiar Customes and Rites, but also Peculiar Affections of Forme or Shape of their Bodies, which will be Abundantly discovered by a world of strange Artifices and Pragmaticall endeavours Practised in this History, even from the Head to Foot, all tending to Accomodate their Affections with the Pride and Vanity of such unnaturall distinctions.

The Artificiall Changling.

Long Heads


Brusson. Facet.
 lib. 4.

The Women of *Siginnus* a City of Egypt, are reported to have great care that they may seeme to have most Long Heads,



*Schenekii obser-
 vat. de capite
 obs. 26. ex vesa-
 lio.*

The Low-Coun-try-Men or Dutch of *Belgia*, have some what Long Heads; which with them is the most Fashionable Figure, this their

Mothers cause, being carefull to bring them to it, laying them when they are Infants, and wrapt in swadling Cloaths in their Cradles, suffering them to sleep most upon their sides and Temples.

The *Portugals* have generally long Heads, which happen by the same Artifice of the Midwives; for as God makes, so the Midwife shapes; and shee is directed by the Mother and Women present at her Labour and lying in, who all will be sure to put the Midwife in mind of moulding the Childes Head to the Fashion most in request. Some also by an affected or an enforced thin Diet have attained unto the same badg of Gentility; For, that will doe it as *Hippocrates* affirmes, for thereby the Temporall Muscles being dried up, the Temples become thereupon hollow; And so their Heads seem longer, the proportionate

*Baptist. Port.
 Hum. Physiogn.
 lib. 2. Pinæus
 opusc. Phys. &
 Anat. lib. 1.*

D

Latitude

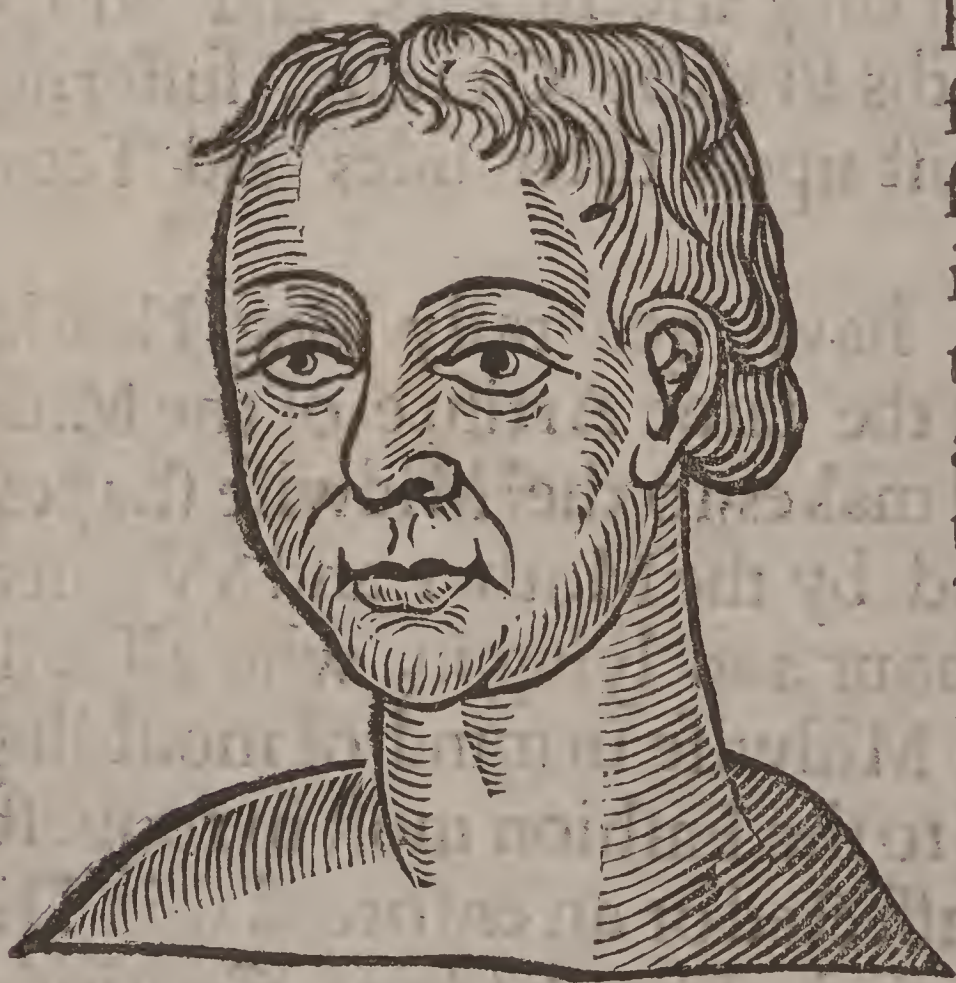


Latitude of the Head being thereby diminished.

Fabric. Hild.
Cent. 2. obser-
vat. 99. Sen-
nertus Instit. 2.
lib. 2. pars. 2.
cap. 13.

This affectation of Nurses in divers Regions and Families, practised upon a supposition of conferring Beauty upon Children, and their streight binding their Heads to force them to the Formis; Sennertus and Hildanus both take Notice of and, condemne. For by the compression of the Skull, and that thus extending of it in length, the Braine, together with its Ventricles are compressed, whence, the Spirits not sufficiently prepared and well wrought, the Head is weakened, and made obnoxious unto Cathars; and if such Children grow up to Adolescence (which yet happens very rarely) they prove to be of a slower and duller Wit, that old saying being manifestly verified in them, *Malas artes Inventoribus malè cedere.*

Andreas Vesal-
ius, lib. 1. cap. 5
de Corp. Hum.
Fabr.



The Germans have short Heads for the most part, such Heads being in repute among them; which they attaine unto by their Mothers or Nurses care, who lay them in their Cradles when they are Infants, so that they alwayes sleep upon their Backs,

their Hands for the most part left out unswathed, being tied on both sides on the Cradle.

Purchas Pilg. 4.
lib. 6.

The Men of *Brasil* have flat Heads, the hinder part not round but flat, which may very well be

The Artificiall Changling.

9 Short-Heads


be imagined to proceed from some Affectation or Fancie, that they have of such a forme of the Head.

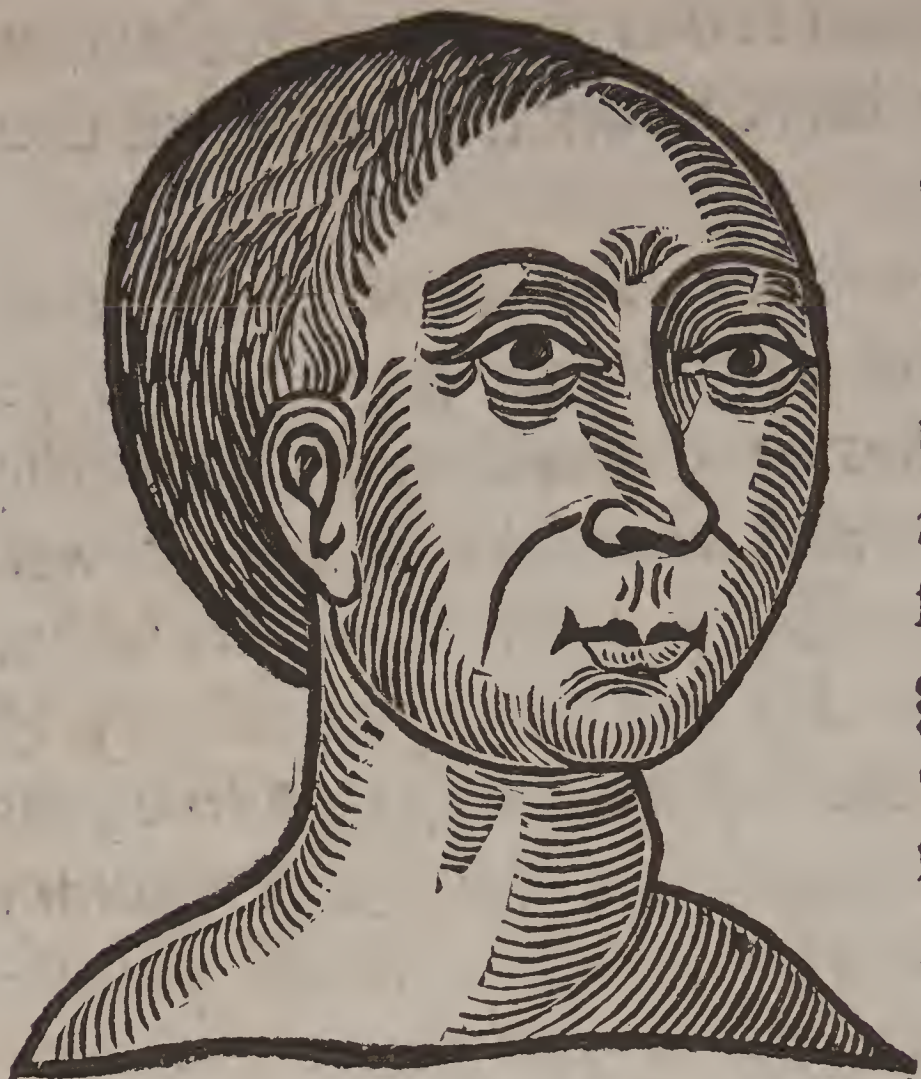
The inconveniences that many times attend this affected Fashion of the Head, when the Nape with a little bunchines remaineth not, but the Nodock is made flat are, that the Brain is not so Figured as is requisite for wit and Hability; For, the depression of this posterior prominency of the Head, weakens the Habilitie to Action, as Galen shewes; the reason is, because Voluntary motion depends upon the Nerves, whose principle the Cerebellum is: Since therefore the Originall and chiefe Instrument of Voluntary motion, resides in the hinder part of the Head, Men are by this depraving the Figure of their Heads, made more cold and indisposed unto motion, and so likewise unto recordation, the After-Braine, the seat of Memory being thus perverted. which effect was observed (as Benivenius reports) in the dissection of one James a Famous Thiefe, the hinder part of whose Head, where the seat of Memory is, was found so short, that it contained but a very little portion of Braine; for which cause, when he could least of all remember the Banishments, Imprisonments and Torments he had suffered for his former Villanies, falling like an impudent Dog to his Vomit, was at last Hanged, which put an end to his Life and Theft together.

Benivenius de
abditis

The



Egyptist Port.
Hum Physiegn.
lib. 2.



The *Greeks* of old were noted to Love and affect a round Head, as futable and best agreeing with those that spake *ore rotundo*; and it was so Fashionable a Figure with them of old, and so nourished by Art, that *Pericles* the *Athenian* (who as *Plutarch* writes) had a

Plutarch in
the *Life* of *Pe-*
ricles. *Galen*
6: *Epid Com.* 1
Apb. 37.

Suidas.

long Head in Fashion of a Mallet, which is the most exact and Naturall forme, was derided for it by the *Comedians* of his Time, and the *Attick* Poets call'd him *Cynocephalum*, that is, Dogs-head. The *Attick* Poets call him *Schinocephalos*, as much as to say, as Headed like an Onyon; for those of *Attica* doe sometimes name that which is called in the Vulgar Tongue *Scilla*, that is to say, an Onion of *Barbarie*, or the Sea Onion, *Schinos*. *Phylocles* the *Comick* Poet calls him *Oxycephalum*, scoffing at his coppid crown'd Head, which appeared like the head of a Lapwing. Among the rest of the *Attick* Poets, *Cratinus* hath never done playing upon *Pericles* for this deformity, Comically jesting, at his Monstrous joulting Pate, fir-naming him joulth-Head, and Onions-Head, or as we would say, Squil-Head, and it was held so great a reproach unto him, that

The Artificiall Changeling. II

Round Heads



that the Statuaries that made his Statute, to hide this supposed deformitie, or rather want of con-
formitie, alwaies made him with a Helmet upon
his Head : *Whereby you may see how ridiculous a
thing it is to have a Head out of Fashion.*

At this Day the *Grecians* and *Turks* have round
Heads much resembling a Globe, which they af-
fect and nourish by Art in their Children, as
holding it the most commodious forme to fit
their Turbants and Shashes which they weare on
their Heads.

The *Antuerpiensians* have also round Heads,
which is a Comely Fashion as they think, and
in good repute among them.

The Virgins of *Bruxels*, likewise for the most
part are round-Heads, but only that they have a
sharper Chin. The *French* are observed to have
their Heads somewhat Orbicular, to which their
disposition and Naturall temper is Analogicall.
And the unnaturalnesse of the Figure leads us
to suspect the Artifice of the Nurfes hand to con-
curr to their conformation, therefore the *French*
Haberdashers being furnished onely with Hats
proportionable for such Heads, have much adoe
to fit an English Mans Head with a Hat, inso-
much as when they fall upon this difficulty, they
are wont to tell him, that his Head is not A-la-
mode.

*All that they gaine, who thus Trespasse against
the Justice of Nature, enforcing their Heads to a
Sphericall form, or, through roundnesse, is, a quick
moving, unstablenesse, forgetfullnesse, small discre-
tion and little wit. For the Motion of the Spirit*

*Cælius Rhod.
variar lect. lib.
18.*

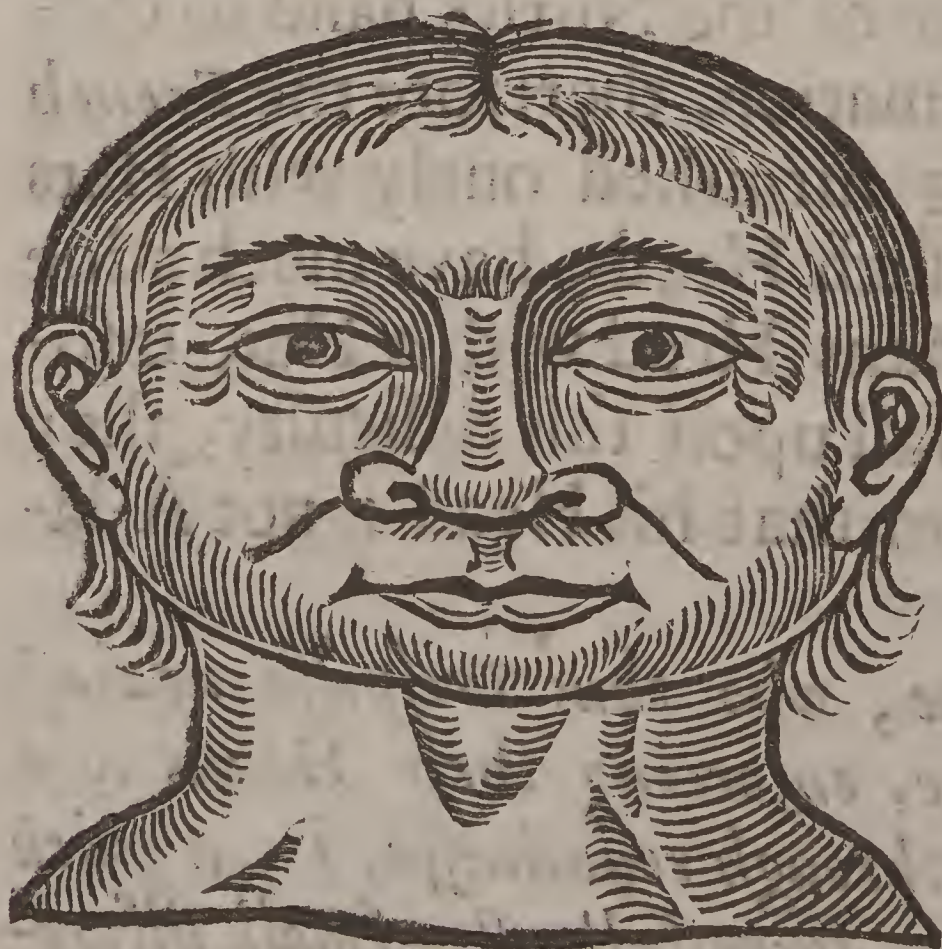


Hilly Physiog-

Albertus
magn. de secretis
Mulier.

Spigel. de
Hum. Corp.
Fabr. lib. I.

never ceaseth nor resteth, as in many French Men and Spaniards, and the like in certaine Germans, hath been observed and noted. For when the forme of the Head is through round, then is the middle Ventricle large, and the Spirits working in the same so large, untill these finde a large place, which in the meane time are not sufficiently united: and in such wise is the vertue Estimative weakened, by that the Spirits are carried round about the bounds of the same; insomuch that such Men having the like formed Heads are ill reported of for their proper qualities and conditions in Physiognomie. Albertus Magnus (indeed) commends a round-Head, and would have Boyes loved that have round Heads, because that is the most Noble Figure: Therefore, Nurses saith he are wont to compressse and endeavour to make Boyes Heads round, which hence seems to have been accustomed either in Padua or Ratisbone.



The Muscovites, who are for the most part of a square proportion, broad, short and thick, have broad Heads, which is in Fashion with them at this Day. And when they are young Infants, and in their tender Age apt to be drawn and bent to any shape, their Faces are explained and flatted by Art, and so

The Artificiall Changling.

13

Thin narrow
Heads.

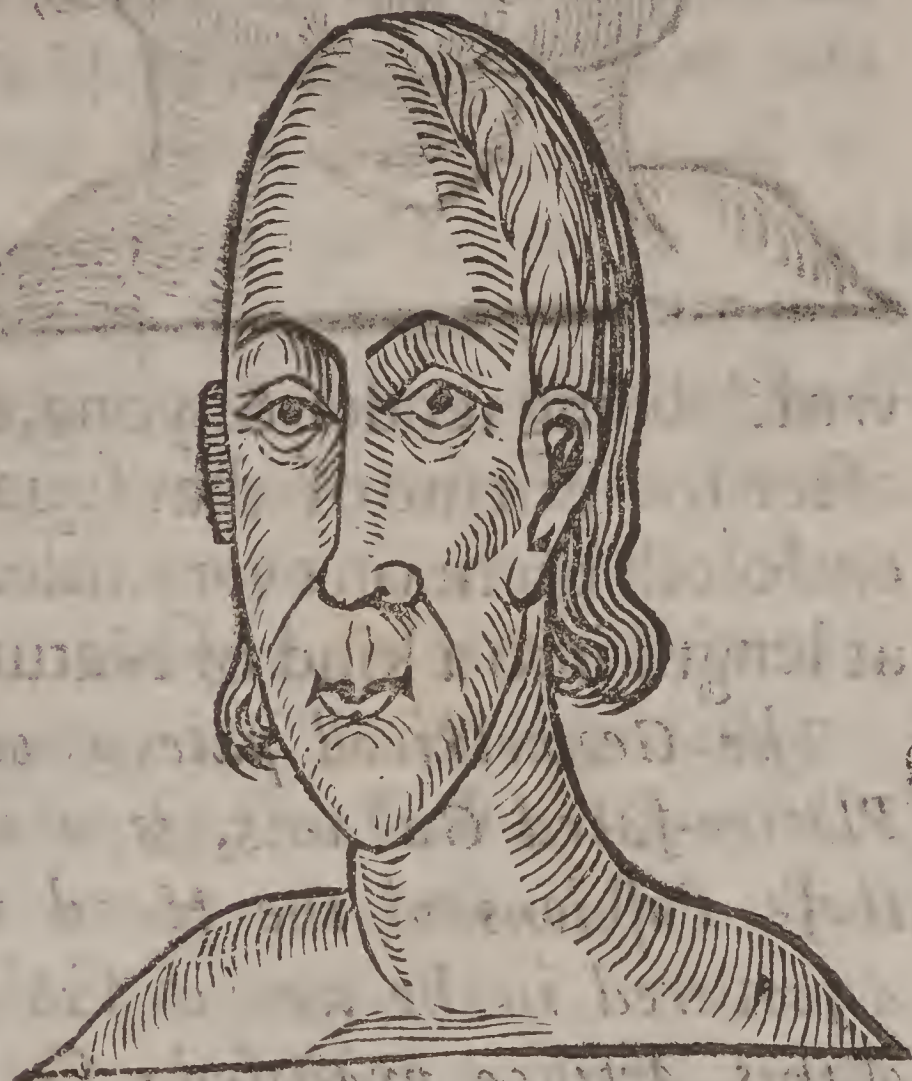


so directed to grow into this Gentilitian forme.

The *Apichiqui*, *Pichunsti*, *Sava*, People of the *Indies*, affect the same mad Gallantry of a broad Head and platter Face ; to bring their Children to which Affected deformity, they lay one board on the Forehead and another on the Neck, so keeping them in press from Day to Day untill they be foure or five Yeares old.

Purchas Pilgr.
4.lib.7.

The Women of *Cumana* affect a very long Head and Face, as accounting it the most comely and Beautifull Figure of the Head. A long Face and thin Cheekes being their chiefe Beauty. To attain unto which desired Deformity, they gently com-



presse the Heads of their Infants between two little Pillowes to extend them. Such contradictions there is in the Phantasies and opinions of Men and clashings in point of Elegancy in the Figure of the Head, that we may well cry out with *Pliny*, that there is no thing so vaine and so Proud as Man.

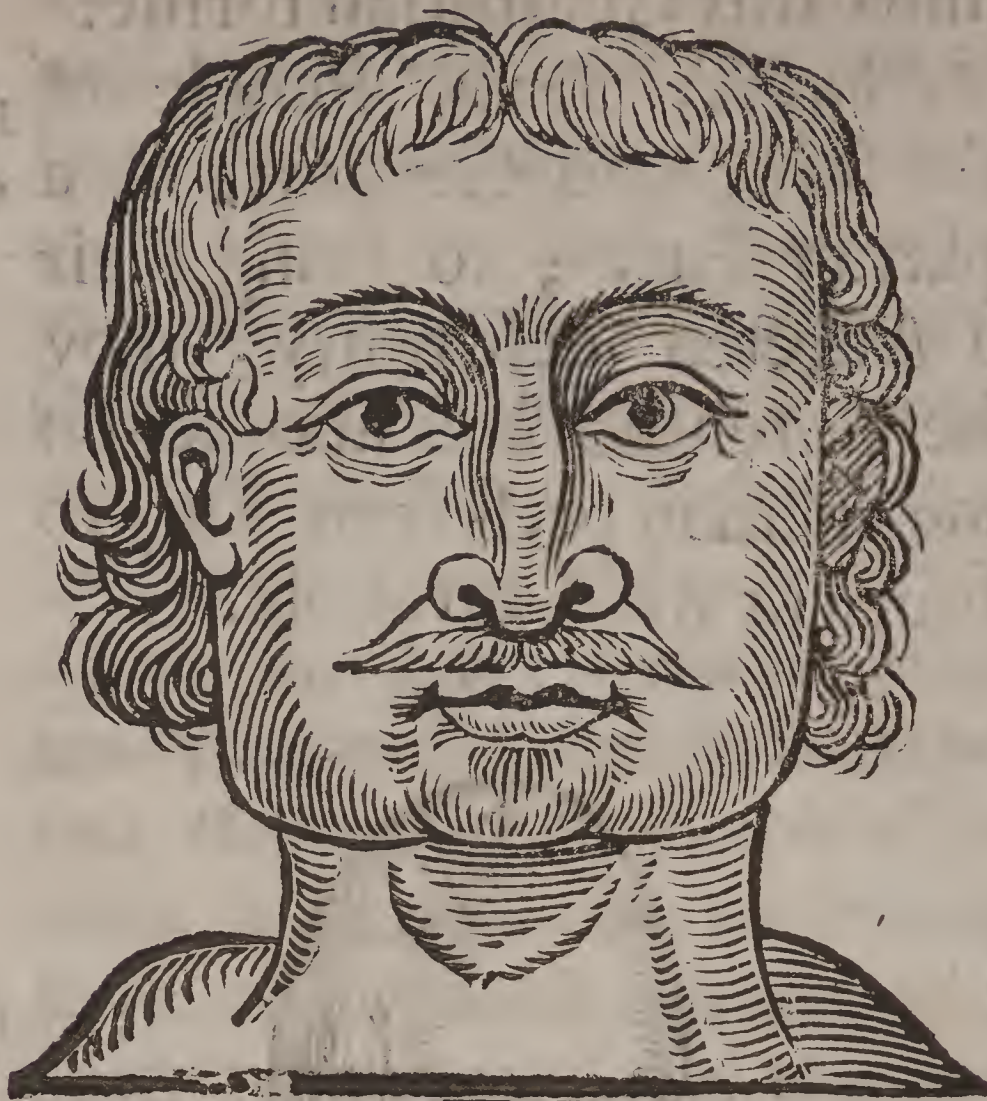
Plin. Nat. Hist.

In

Square-Head
Caden. de re-

rum varie lib.
8 cap. 42.

14 *Man Transform'd: OR,*



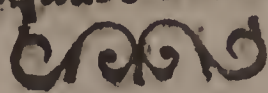
In the Province of
Old Port in the
West-Indies there
are men that have
a square-Head, so
made by Art. For
they to bring their
Childrens Heads
to this Fashion (no
doubt) in great re-
quest with them,
put them between
Boards when they
are new Borne,

which being tender & yong, are enforced to grow
after the Forme of that square wooden Box that
encloseth them on every side. And this Art passeth
at length into a kind of Nature, by long succession.

The Geometricall pates of our Square-headed and
Platter-faced Gallants, is a new Contrivance: For,
these Fashions of the Head were not knowne and
discovered in the time of Galen, nor the violation
of this Artifice practised; Galen reckoning up the
four unnaturall Figures of the Head, the first, where
the Anterior eminency is lost, the Posterior remain-
ing in good case; the second, when the hinder Emi-
nency or out-shoot is wanting, the Frontall Jettie safe;
the third, when both of them are missing; the Fourth
when the Temples are Eminent, the Occiput and
Sinciput depressed, saies for this last Figure, it may
be imagined, but not possibly be found, against which
Vesalius opposeth himselfe, alleading both Autho-
rity and Experience; the Authority is of Hippocrates,
who

Vesalius, cap.
5. lib. 1.

The Artificiall Changling.

15 Square Heads


who (as he saies) writes, that the Head sometimes doth more remarkably protuberat at the Eares then either forward or backward. His Experience is taken from Three, whereof the First he saies he saw at Venice, another at Bononia, a Third at Genua; Against him againe Fallopius opposeth himselfe, and as for Hippocrates he saith, that for this cause he had read Hippocrates through twice, and could never finde any such things, and for the Experiences, he had seen the Venetian Boys, who had not this Fourth Figure. To Hofman it seems that this ought not to be accounted among the unnaturall or unvaletudinarie Figures; For, not insisting upon these Occidentall Indian Square-Heads, above presented, he findes Conciliator to write, that he had seen two, nay measured their Heads, and to have found a greater distance from one Temple to the other, then from the Occiput to the Sinciput. Hugo Senensis also had seen this Figure, as Th. Veiga testifies: and Petrus Martyr saies, he saw such a Boy at Milane. At last, Hofman agrees with Galen, that such are Monstrous, rare and invittall.

Pet. Aponensis
 Different. 79.
 Conciliator.

Tb. Veiga Com-
 ment. in cap. 1.
 Art. Medicinal.
 Gal.

And verily these Square-Headed Gallants must needs suffer some dammage in their intellectualls by this affectation; for Physiognomers affirme, that a Head that hath Angles argues an impediment of Judgment and ratiocination. For even as an Eccho is lesse oppositely formed in Angular Buildings, then in an Arch or winding Rounds; So the Vigour of Judgment is more flourishing in a Skull, Naturally round, then in Heads knotty and Angular. And therefore Man Naturally hath a great Advantage over other Creatures in the roundnesse of his Head; for al-

E

though

though in the Fabrick, all Creatures seem to answer one generall Rule, although they are of divers Species and use, yet by the wonderfull Device or Invention of God (as Lactantius speaks) there is one Similitude of frame in all, for, one disposition and one Habit produceth an innumerable Varietie of Living Creatures; For in all Creatures, that Breathe, for the most part, there is the same Series and order of Members, nor do the members onely observe and keep their Tenor and Scituation, but also the parts of the Members; for in one and the same Head, the Eares, the Eyes, the nostrils, the Mouth also, and in the Mouth, the Teeth and Tongue, possesse a certain place, which being the same in all living Creatures, yet there is Infinite and Manifold diversity of Figures, for that they are either more produced or contracted, or comprised in lineaments variously differing. As for Example; the Head in other Creatures is formed after a Triangular manner, and whereas it ought to be round in Man, these Nations distending the orbicularity of their Heads, change it into an Angular Body, thereby, to the great affront of Nature and abasement of the Humane Forme, maintaining a greater Analogie between them and bruits then ever she intended. If any accidentall depravation of the Head resembling this affected Irregularity, threaten prejudice to the operation of the intellect, the mischief may be prevented in Infants, by the Physicall Corrector or Cosmetique Chirurgion, whose Office it is to preserve what is according to Nature, and in case of misprision to reduce unto the Naturall state, the endeavour of which, Art hath succeeded happily to many. Dr. Garenriers told me he knew a Child that through the difficulty

difficulty of Birth and the usuall accidents of hard Labour, his Head was so compressed and driven into a kinde of Angularity, that they much suspected some detriment would thereby accrew unto his understanding; yet by the Midwives and Nurses care, who indeed have the onely opportunity to officiate in this businesse (I would they had as much judgment and ability for the place) the Childes Head recovered the Naturall shape, and it proved to have a very good wit and understanding.

Many have held Opinion, that *Megasthenes*, *Pliny* and *Aulus Gellius* were loud liars, when they wrote and published that there lived a certaine kinde of People in *Scythia* which had Doggs Heads; and, verily although *Pliny* hath been by some incredulous and Ignorant Men *Pater Mendaciorum*, and an impudent



lyar; yet I have somewhat of his to shew not onely for his truth but also for his Modesty: for when he comes to write of the strange and wondrous Shapes of sundry Nations, he doth advertise the Readers of his History, that he will not Pawne his credit for many things that he therein delivers, nor binde them to believe all he writes as touching strange & Forrain Nations, refer them rather

he doth to his Authors, whom in all points (more doubtfull then the rest) he cites and alledges, whom they may believe if they list, onely he would not have them think much to follow the *Greek* writers, who from time to time in this behalfe have been more diligent in penning, and more curious in searching after Antiquities.

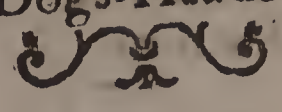
De rebus Tar-
tar, c. 9.

Vinc. Hist. lib.
31. cap. 11, &
Johannes de
plano minorita.

And although the Author of the *Treasurie of Times*, indeed holds this for a Fable, because all those Countries have been discovered, and doe declare no deformity on the Peoples Bodies: yet the relation is confirmed by some of the order of Predicants sent as Legats from the Apostolique State unto the *Tartars*, who assure us that there are a certaine Nation in *Tartary* who have a Dogs-Face; the same Authors adding withall, that although the Men have such a resemblance of a Dogs-Head as beforesaid, yet the Women have a Humane Visage as other Women in the World have. Therefore there is such a Nation, the Authors being many and considerable who affirme it, and *Kornmannus* assents thereto, conceiving the relation to be true, insomuch as it were a shame for any Man to be refractorie in point of beliefe, and not to afford Credit to so Evident a truth. For although this Nation of Men hath been accounted by many among the Types and Fabulous Narrations of the Ancients, yet in these latter Times we have received credible Intelligence of such kind of Nations newly found. *Johannes de Planearpio* and *Vincentius Burgundius* make relations of Nations lately discovered having such Dog-like-Heads.

Odericus

The Artificiall Changling.

19 ^{Dogs-Heads}


Odericus Poster affirmes, that in *Nicoverra* a City of *India* there are men that have Dogs-Heads, in the Isle called *Macumeran*, which is a great Isle and a faire, the Men and Women, who are reasonable, have Heads like Hounds.

*Mandevils
Travels cap. 61.*

Marcus Paulus the *Venetian* assures us, that there is an Island named *Daganian*, (*Kornmannus* calls it *Anganian*) the Inhabitants whereof have Heads like unto Dogs, and live by feeding on Humane Flesh; and *Pausanias* delivers unto us a relation of one *Euphemus* by descent a *Carian*, who saw such People in the Islands of the Oceans, when he was driven thither by a Tempest as he was sailing into *Italy*.

That testification also that *Aristotle* gives of *Pigmies*, is much revered by *Johannes Camers*, *Hector Pintus*, and (of the Ancients) by *Isidore*, as affording good ground of probabilitie, of the being of a Nation of *Cynocephali*, or Men with Dogs-Heads, and they are reported to be *Negroes* inhabiting a Mountaine neere the River *Indus*, and so numerous, that there are an hundred and Twenty Thousand of them, being called by the *Indians* *Calistrios*, which the *Greeks* would call *Cynocephalos*, *id est*, *Canicipites*. Indeed the Historicall truth is much embased by many vain appendices, as that they bark and howl like Dogs, and so understand one another, having no other Language, that they have Teeth greater then Dogs Clawes, but longer and rounder; that although they cannot speake, they make signes with their Hands and Fingers, as Deaf and Dumb men use to doe, that both the Men and Women have

Tailes at their Rumps like to Dogs ; but that they are greater and thicker of haire, that they engender with Women *more Canino*, accounting any other way of Copulation shamefull; all which Additaments are more advantagiously read then believed.

By what meanes these Natives might come to be thus monstrously deformed, and the shape of their Heads to degenerate into the similitude of a Dogs-Head, shall be sufficiently declared in our succeeding Face-moulders Scene, where wee shall present the Cynoprosopi or Men having a Dogs Face. The Artifice used being as I probatly conjecture, the same in both.

Ancient Writers have spoken of *Acephali*, or a headlesse Nation. *Mela* writes that the *Blemii* are Headlesse, and have all the parts of their countenance in their Breast. *Solinus* delivers the same thing: there are saith he who want their Necks, and have their Eyes in the



Mela. lib. i. cap.
4.

Solinus. cap.
153.

Aul. Gell. . Att.
lib. 9. cap. 4.
Plin. lib. 5.
cap. 8.
Plin. lib. 7. cap.
2.

Shoulders. And before these Authors, many have written the very same thing ; whom *Aulus Gellius* reckons up. *Pliny* in open words doth frequently assert the same, for he delivers that their Heads are wanting, their Mouth and their Eyes affixed in their Breasts, and not far from the *Troglodytes* there

The Artificiall Changling.

21

Headlesse Nations

there are certaine Men that have no Neck, having their Eyes in their Shoulders.

Sr. *John Mandevil* reports, that in one of the Iles belonging to the great and mighty King of the Iland *Dodayn*, there are Men that have no Heads, and their Eyes are in their Shoulders, and their Mouth is on their Breast. He gives their originall, *Cham* (saith he) took the best part Eastward that is called *Asia*, being the mightiest and Richest of his Brethren, and of him are come the *Pannim* folke, and divers manners of Men of those Iles, some headlesse, and the other Men disfigured. And becaule some things spoken by him might seem strange and scarce Credible, therefore he thought good to make known to all that will see more prooffe hereof in his Book called *Mappa Mundi*, there they shall finde the most part of the same ratified and confirmed.

St. Augustine makes commemoration of such a Nation, and although he there doth not impose a necessity of believing the Relations that are made of such kinds of Men; so he seems to grant that it is not incredible; Nay, he testifies, that he had seen them himselfe, for he assures us in these words: I was now Bishop of *Hippo*, and with certain servants of Christ, I Travelled to *Aethiopia* to preach the Gospell of Christ unto them, and we saw there many Men and Women, having no Heads, but grosse Eyes fixed in their Breast, their other Members like unto ours; which place of *August. Fulgosus* cites to the same purpose.

But let us heare, Sr. *Walter Rawleigh* his relation of this kind of transformed Nation; the *Emai-*

Petr. Apian. 2. pars. Cosmograph. cap. 3. Mandevil in his Travels. c. 62. & cap. 68.

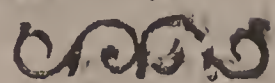
August. de civ. Dei. li. 6. cap. 8.

August. Serm. 37. ad fratres in Eremo.

Fulgos. lib. 1. de mirac.

Sr. Walter Rawleigh Histor. of Guiana.

panomi

22. *Man Transform'd: OR,*

panomi saith he are a strange headlesse Nation, for on the Banks of the River *Caora* are a Nation of People, whose Heads appeare not above their Shoulders, which though it may be thought a meere Fable, yet for my own part I am resolved it is true; because every Child in the Province of *Arromaia* and *Comurs* affirme all the same: they are call'd *Ewaipancmi*, & are reported to have their Eyes in their Shoulders, and their Mouths in the Middle of their Breasts, and that a long traine of haire groweth backward between the Shoulders. The Son of *Tomawari*, which I brought with me into England, told me, that they were the most mighty Men of all the Land, and use Bowes, Arrowes, and Clubs, thrice as bigg as any of *Guiana*, or of the *Oronoqueponi*, and that one of the *Iwaramakeri*, tooke a Prisoner of them the Yeare before our arrivall there, and brought him into the Borders of *Aromaia* his Fathers Country. And further when I seemed to doubt of it, he told me that it was no wonder among them, but that they were as great a Nation, and as common as any other in all the Provinces, and had of late Years slain many hundreds of his Fathers People, and of other Nations their Neighbours; but it was not my chance to heare of them, till I was come away, and if I had but spoken one word of it while I was there, I might have brought one of them with me, to put the matter out of doubt. Such a Nation was written of by *Mandevill*, whose reports were held for Fables many Years; and yet since the *East-Indies* were discovered, we find his relation true of such things as heretofore
we



wee held incredible; whether it be true or no, the matter is not great, neither can there be any profit in the imagination; for my own part, I saw them not, but I am resolved that so many People did not all combine, or fore-think to make the report. The Translator of the History of *Congo* written by *Pigafetta* hopes, that in time, some good *Guianean* will make good prooffe to our England, that there are this day headlesse Men. And if any make Conscience to joyne Faith to these things upon these relations, yet they ought not to think this wonder impossible, especially being certified by such Authors as are here alledged.

For these strange Histories of Monstrous Nations, which in *Pliny* and other Ancient Authors I have heretofore counted vain, do now require and deserve some Credit: since in these times there is a new Nature revealed, new miracles, a new World, full of strange varieties and sincere novelties. Dr. *Franasus Hernandus*, who by the Command of *Philip* the second, sailed to the new World to discover the condition thereof, whose manuscripts are kept in the Kings Library of *St. Laurence* in the *Escuriall*, and other Manuscripts lent to the King of *Spaine* about the affaires of *India*; by the Advantage of which, *Eusebius Neirembergensis* was inabled to write his new History of Nature, doe justifie these and stranger relations of divers kind of men among the *Indians*, in stature, disposition, forme, and deformity, as Monstrous as these *Acephali* or headlesse Nation. *Avicen* was so bold to affirme, that after the immense inundations of the World, not only



*Sanct. Augustin
in lib. de Civi-
tate Dei.*

mankind, but all other Creatures were produced from the tabid Carcasses by the Celestiall influx without seed; which is a thing no wise man can be brought to believe, that so Noble a Creature should arise out of a putrid matter, about whose Creation the whole Godhead was employed, wherefore so great and Beautifull a worke that was worthy of the Divine Labour, could not spontaneously proceed, it being most unlikely that Man being *Compos mentis*, which is a particle of Divinitie, should result from so vile an originall. St. *Augustin*, where he speaks of these *Acephali* and other Monstrous Nations, somewhat better resolves the doubt of their Originall; It is demanded (saith he) whether *Noahs* sonnes, or rather *Adams* (of whom all Mankind came) begot any of those Monstrous Men; and he concludes, that whatsoever he begot that is Man, that is, a Mortall reasonable Creature, be his forme, Voyce, or whatever, never so different from any ordinarie mans, no Faithfull Person ought to doubt that he is of *Adams* Progeny: yet is the Power of Nature shewn and strangely shewn in such. God made all, and when or how he would forme this or that he knowes best, having the perfect skill how to Beautifie the Universe by opposition and diversity of parts; but he that cannot contemplate the Beauty of the whole, stumbles at the deformity of the part, and not knowing the Congruence that it hath with the whole. Yet God forbid that any one should be so besotted, as to think the Maker erred in these Mens Fabrick, though we know not why he made



made them thus, be the diversity never so great, he knowes what he doth and none must reprehend him; therefore what Nations so e're have shapes differing from that which is in most Men, and seem to be exorbitant from the Common forme, if they be definable to be reasonable Creatures and Mortall, they must bee acknowledged for *Adams* Issue. But *St. Austin* here speaks more like a Divine then a Philosopher; for although the supream efficient and supernaturall cause of Monsters is God, and that when Nature seems to deflect from the common Law established, shee is rapt by a Divine force, and there is *aliquid Divini* in the peculiar cause of these transfigurations of the Humane forme, and that the finall cause of these prodigious apparitions may be the anger of God, who is no way bound to the Law of Nature, and who in revenge for some crime committed, may transforme a Man as he did *Nebuchadnezzar*, or give over a self-deformed Nation, to the vanitie of their own inventions; yet it sounds very harsh to the principles of our Philosophie, that the God of Nature should be so glorified by such strange apparances, that evill and imperfect Creatures should concur to the perfection of the universe, since they have no reference to the Beauty of the World: because the Beauty of the universe consists in things perfect and permanent, and Monsters, (*quatenus Monsters*) being nothing but defects and privations, can contribute no perfection, and so consequently appertaine not to the Beauty of the



universe; if they did conferr any ornament, they should for the most part be produced, because the great decorum of the World is sustained by frequent effects, but Monsters happen rarely, and therefore they ought to be segregated from the Ornaments of the World; and if they had come to light to adorne the World, they had from the beginning of the World appeared, which we read of no where.

St Augustine
de civit. Dei.

How this Monstrous alienation from the Humane Form was first introduced and continued is not so easie to conjecture. St Augustine thinks that the same reason may be given for these deformed Nations, as there is for those Monstrous productions of Men which sometimes happen among us, of which kind of prodigious productions there are many records wherein Nature seems to have upbraided Mans invention, and to retaliate his affectations.

Anno Dom. 1525, at Wittenberg an Infant was borne without a Head.

Vincelius de
mirac. nostri
temporis.

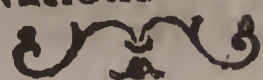
Anno 1554, In Misnia an Infant was born without a Head, the Effigies of Eyes expressed in his Breast.

Schenebinius de
monst. capit.

Paræus lib. 24.
cap. 6.

Anno Domini 1562, in the Calends of November at Villafranc in Vasconia a Monster was borne, a Female Acephalon; the Pourtraiture of which headlesse Monster, Fontanus who religiously affirmed that he had seen it, having communicated to Johannes Altinus the Physitian, he presented it to Paræus when he was writing his Commentarie of Monsters.

And reason may perswade us that it is not impossible,



possible, for it may happen by the constitution of the Climate, that the Neck may not be allowed to be eminently advanced above the Shoulders, and yet the instruments of Nature may performe their Office in a nearer approach of the Neck unto the Body, which is the opinion of *Kornman-*

Kornmannus
lib. 1. de vivo-
rum miraculis

nus. But for my own part I much suspect some villanous Artifice and affectation to have been concurrent causes of this non-appearance of the Head, and some fantastick dislike of the Naturall distance between the Head and the Body by the interposition of the Neck, which hath been the humour of some other Nations, who have in a manner no Neck, as appears in this Scene, and in the fifteen and sixteenth of this our practicall Metamorphosis, where you shall find this very Nation described as if they affected to have their Shoulders higher then their Heads; And *Sr Walter Rawleigh* saith, their Heads appeare not above their Shoulders. And I conceive that they are not so much headlesse, as that their Heads by some Violent and constant Artifice are pressed down between their Shoulders, and affecting to have their Shoulders higher then their Heads, the *Scapula's* by the constant endeavour of their Levators grown to a habit, hath drowned the Head in the Breast, the Head being crowded too close to the Shoulders, and as it were growing to them, the Neck is quite lost and the Eyes seem planted as upon the Shoulders, and the Mouth in the Breast, a shadow of which resemblance we may sometimes see in very crooked short neck'd Men. And consequently all the uses of the Neck in point of



circumspection are quite lost by this Artifice, and the Donation of Nature therein is made void, for they cannot with ease turne their Head about to and fro, every way to looke about them, the Spondyles or turning round Bones tied and fastened one unto another by joynts and knots, cannot possible in this posture accomplish their Motions.

But this charge and evidence I give in only against them by way of presumption: you Gentlemen Readers of the Jury may give up your Verdict according to your judgments, and either find *Billa Vera*, or returne *Ignoramus*.

Sr. John Man-
devils Travels
cap. 83.

Beyond the Land of Cathay there is a Wilder-
nesse, wherein are many wild Men with Hornes
on their Heads very hideous, and speake not, but
rout as Swine.

That men should be so cornuted, or have horns
grow on their Heads, is a thing neither impossible
nor incredible, for many have been Borne cor-
nuted.

Amat. Lusit.
cent. cur. 51.

Amatus Lusitanus speaks of a Boy Borne with
a little horne on his Head.

Lycost. Chron:
de prod. &
sent.

Ann. 1233, In *Rathstade* a Town in the *Norican*
Alpes, which the Inhabitants call *Taurus*, there
was an Infant Borne cornuted.

Jacobus Fin-
celius de mira-
culis.

Anno 1551, in a Village of *Marchias* call'd
Dammenuvald neer *Whitstock*, a Country Mans
Wife brought forth a Monster with such a hor-
ned Head.

Amb. Paræus
lib. 24, cap. 2.

Among the *Subalpians* in *Quierus*, a little Town
ten Miles distant from *Taurin* (*Teurin*) Anno
Dom. 1578, the seventeenth of January about 8
of the clock at Night, an honest Matron brought
forth

The Artificiall Changling.

29

Headlesse
Nations

forth a Child having five hornes one against another on his Head like unto Rams hornes.

Lanfraneus saw a man who came unto him for his advice, who had seven Eminencies in his Head, one greater then another, and in divers places, whereof one was so great and acute like the horne of a young Goat, or an Inch long.

Lanfraneus
tract. 3. Doct.
2. cap. 3. Chir.
rur. Major.

Ingrassias saith, that together with that prudent Chirurgian *Iacobus à Sorius*, he saw at *Panhorn* a certaine Noble Virgin, who had many crooked hornes, sharpe at the end, representing the Effigies of the hornes of a young Steere, which rendered her so deformed, that she rather look'd like a Devill then a Woman.

Ingrassias

One *Margaret*, about sixty years, the Widow of *David Owen* a Welsh Man, had growing in her Forehead a horn much like unto the horns of a Lamb, as I finde in a private marginall note to *Schenckius* observations, written by some Physician or Chirurgion that owned the Book.

It is reported of a certaine Sect of the *Bannian* Priests, that they have as it were a little horne standing out upon their Heads.

Aloisius Epist.
Meaco Japonis
ad Indias &
Sinas missa.

I remember I have read in *Camerarius* or some other, a Story of a certaine King, who being jealous of his Queen, and supposing himselfe to be a Cuckold, dreamt one night that he was cornuted indeed, and that he had reall hornes budding out of his Forehead, and he found his dream true when he waked; which the Author there descanting upon, conceives to be possible, by Vertue of Imagination, transferring matter thither fit for such a production.

That



30 *Man Transform'd: OR,*

That hornes may be engrafted upon the *Head* appeares possible by the report too we have read of some Nations, who are wont to cut off the spurs from the heeles of Cocks new gelt, and to enserf them so cut off into their own Foreheads, which afterwards encrease there and grow in a wonderfull manner.

Now whether this cornuted Nation was the offspring of any horned Monsters, sufferd to propogate themselves, and so to become nationall, or whether they at first affecting such a badge of Beastiall strength, engrafted them and so it became Naturall unto them, I leave to my Masters of the Jury to find out upon a *Melius inquirendum*.

Among other contrivances of Mans cruell invention I shall annex a strange Histoy out of *Fabricius Hildanus*.

In the Yeare 1593, at *Paris* there was an Infant about 15 or 18 Months old, who had the skin of its Head so extended that it exceeded the magnitude of the Head of any Infant *Hydrocephalos* that was ever seen. This Childs Parents did carry it about from Town to Town to shew, and thereby exceedingly enriched themselves.

At length there being a great concourſe of People, and the *Parisian* Magistrate being a very discreet Man, suspecting it to be some base deceit, did cast the Parents into Prison; And having examined, they confessed their Barbarous and impious crime, saying that they had cut the skin of the Infants Head by making a little hole about the Crown to the very Muscles, and by that

The Artificiall Changling.

31

Hydrocephalon.



that very hole (putting in a Reed between the skin and the Muscles) had blowne into it, and by degrees, within some moneths, (by continuall puffing into it) the skin of the Infants Head was extended to that altitude, and that they did expose



it to all here and about *France* to get money thereby. They had made the hole so neatly, that drawing out the reed, with wax or some such materiall they could easily close the same; When they had fully found out this horrid savage inhumanity for certaine, they put both the Parents to death. This History *Hildanus* affirmes to have received from Ocular witnesses and persons of Credit.

Fabr. Hild. observat. chir. cent. 3. obs. 18.

Among other Monstrous formes and prodigious apparitions of the Head, we shall here present *Bicipites* or Men with two Heads. I saw (saith *Hali*) a Man that was Borne having two Heads, one seperated from the other.

Cælius Rhodiginus is reported to have seen two Monsters in *Italy*, one a man the other a Woman, their Bodies in all parts well and neatly composed, but that they had two Heads, of which the Woman lived five and Twentie Yeares.

Paræus lib. 24. oper. suor. cap. 2.

Ruff. lib. 5. cap.
3. de concep. &
generat. hom.

Lycost. Prodig.
& ostent. Chron.

Anno 1538 there was one Borne who grew up to the perfect Stature of a Man, with his Head and Shoulders only double, so that one *Head was backwardly* opposite unto the other wonderful like one another, their Beards and Eyes very much resembling each the other, they had both the same appetite to meat, both sensible of one hunger, their voyce alike, the same desire of one Wife, which they had, and of enjoying her was to both Heads, he was above 30 Yeares of age when my Author chanced to see him. The like Monster *Lycosthenes* saw in *Bavaria* Anno 1541, shee was a Woman of about Twenty six Yeares old with two Heads, whereof one was sufficiently deformed.

I confesse I have not in all my inquisition discovered a Nation of such Men, although there may possibly be such a Nation in the World, since there have been such of both Sexes, and wee by these relations, see they may live to the Age of generation, although it be against the common condition of Monsters, who for the most part are very short lived: for as they are borne against Nature so they live, moreover they are very irksome to themselves because they are mocking-stocks to other Mortals, therefore they judge their life displeasing to them, but the number of those that have been Borne with two Heads are very many.

Lycost. Anno
mundi, 3791.

Ruff. lib. 5. cap. 3
de generat.
Homi.

In *Vientum* there was a Boy Borne with two Heads.

At *Frusinon*, a maid brought forth a Son with two Heads.

Anno

The Artificiall Changling.

33

Men with two Heads.

Anno Domini 601 there was a Boy Borne that was double Headed.

Lycost.lib prodig. An. 3838. uterq; ut Schenchiuz videtur ex Julio obsequente. Lycost.lib.prod.

Anno 1552 in *Hassia* three dayes after the Feast of the three Kings or Twelfth-Tide there was a Masculine Infant borne with two Heads, a double Neck, and with a Body very well compact and agreeing with the other members.

Anno 554 in the Village of *Senas*, there was a Monstrous Boy Borne with two Heads, which *Valeriola* reports from the Testimonie of Men of Credit who were Spectators and Eye witnesses of this Prodigie.

Valeriola loc. com.lib.i.cap.18

Cicero speaks of a Girle Borne with two Heads. About the Yeare of our Lord 1413. On the 9th of the Calends of Aprill, there was a Girle Borne in *Sanders-Droff* with two Heads.

Cicero de divin. nat. Aventinus Annal. Bojorum lib.7.

Anno 1544 in the Month of January there was a Female Childe Borne with two Heads, in all other things representing one Body.

Cardan de variet.lib.14.cap.77.

Anno 1487 at *Patavia* there was an Infant Borne, in whom besides this Capitall luxurie there was nothing uncomely to behold.

Lycost.lib. prodig.

Anno 1536 at *Lovane* there was an Infant Borne with two Heads.

Gemma lib.1.c.6. Cosmocris.

And in the memory of *Peucerus* there was a Child seen in *Hassia*, the fift of the Ides of January Anno 440 with two Heads reflected towards the Back, whose Faces being obverse beheld one another with a frowning countenance.

Peucerus Terascop. 440. Facie averfa.

Anno 1553 in a certaine village of *Misnia*, called *Zichest*, not far from *Pirnau*, there was an Infant Borne with two Heads, being abso-

Lycost.lib. prodig.

Bicipites:

34 *Man Transform'd: OR,*



lute in all the other Members.

Rabbi Moses
partic. 24 A-
phorism.

The apparition of these Monstrous Men was ever held prodigious: *Porphirius* saith that over the Land of *Sicilie* there happened a great Eclipse, and that Yeare the Women of that Region brought forth deformed Sonns having two Heads.

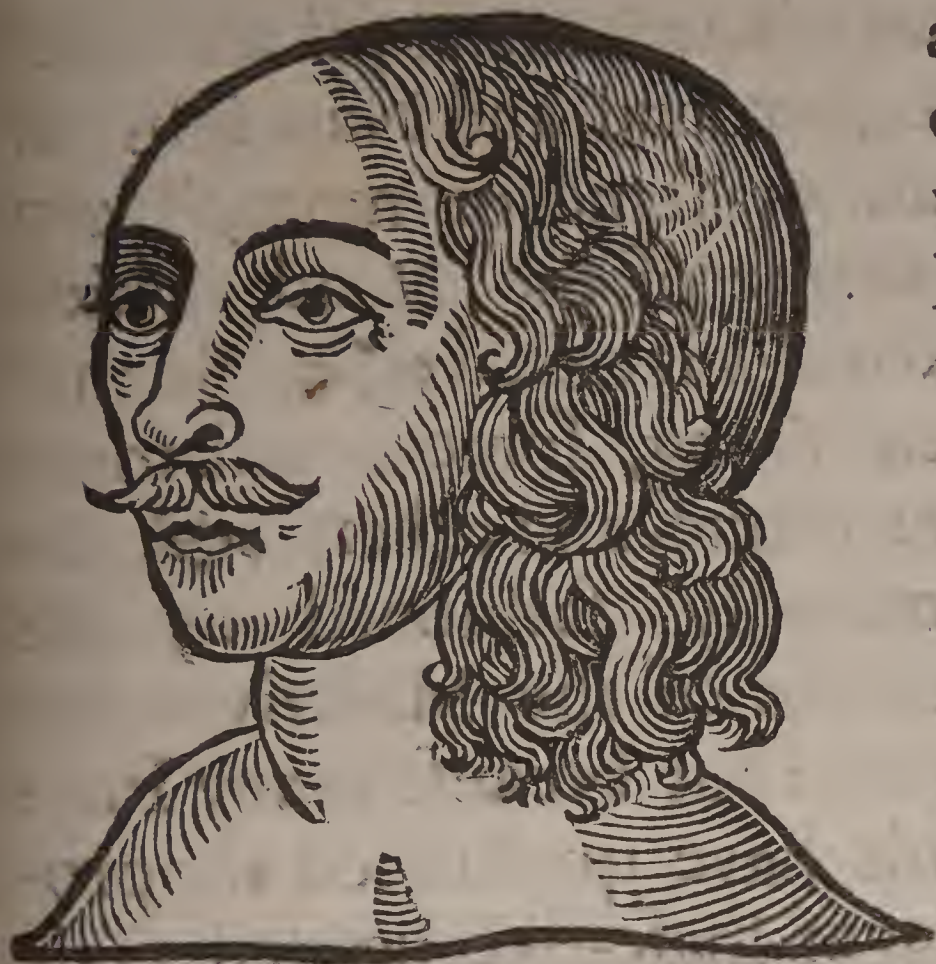
Lycost.lib.
prodig.

Aventinus lib.
5 *Annal. Bojo-*
rum.

Anno Domini 1104 there were monstrous Births brought forth, Cattell and Men Borne with two Heads. After *Clement* the third was driven out of the City, among other prodigies there were also Monstrous Births, Men Borne with two Heads.

But wee must know above all things, that these apparitions that be contrarie to Nature, happen not without the providence of Almighty God, but for the punishing and admonishing of Men, these things by his just judgment are often permitted, not but that Man hath a great hand in these monstrosities: for, inordinate Lust is drawn in as a Cause of these Events, whereby the seed of Man is made weak and unperfect, whence the productions thereof must necessarily prove weake and imperfect; for from a precedent defect in the seed, it is a consequence that the issue must be defective, and on the contrarie, if the seed be superfluous, out of a superfluous a superfluous is begot, as any one may easily collect.

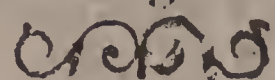
Now to vindicate the regular beauty and honesty of Nature from the depravations of Art, we say that the Head, when free from any irregularity of Nature or mischievous endeavours of Art, it obtaines its Naturall Figure; by the testimony of *Galen* it resembles a Spheare, but oblong,



long, the parts about the Temples a little depressed on both sides; and when it observ's its legitimate magnitude, it answers with its length, which is from the end of the Chin to the Crowne of the Head, the sixth part of the whole Body: That the

parts also should agree among themselves, it requires foure equall lines; the first is that which they call the line of the Face, and reacheth from the bottom of the Chin to the top of the Forehead; the other is that which wee call the occipitall line, and it is drawn from the top of the Head to the first Vertebre of the Neck; the third is of the Forehead, running out from one Temple to the other; Lastly, the fourth led on from the bottom of the Eare (in which place the mammillary proceffe is) to the highest part of the Synciput: These foure lines if they be reciprocally equall, the Head is called proportionate; but if they have declined to any inequality, they are said to recede so much from their just and naturall constitution, as they draw nearer to that. For of these lines, if that of the Face be longer, the Head is called long, but if shorter it shall be called short, If the line of the

Fore-



Forehead exceed the rest in length, it makes a broad Head; if that of the *Occipitium* transgresse its bounds, the Head is acuminate; if all be equall; the Head proves round and Naturall. If they be all unequall, or some or more, from thence ariseth that forme of the Head, which with *Hippocrates* and *Galen* is called $\phi\omicron\zeta\omicron\nu$; So that there are some Heads long, some broad, some acuminate, and some round, and others $\phi\omicron\zeta\alpha$. So

Spigel. Anat.

Spigelius. All commonly fashioned by the pragmaticall endeavours of the Midwives and Nurses in every Region: but because many Physicians and Anatomists have questioned the proprieties that our Sugar-loafe-like headed Gallants have in the word $\phi\omicron\zeta\omicron\nu$, wee will doe them that just favour as to set forth their Title. *Aristotle* calls such who have *Capita acuta*, $\phi\omicron\zeta\epsilon\varsigma$, quasi *proacuminata capita habentes*, vel *ex fastigatione quam vocant $\omicron\zeta\omicron\tau\eta\tau\alpha$* , or from the form of fire, which is called $\phi\lambda\omicron\zeta$. But Anatomists are of opinion that $\phi\omicron\zeta\omicron\nu$ signifies onely a deformed or depraved Head and not this acute, since *Galen* reckons an exact round and Sphericall Head amongst the species of $\phi\omicron\zeta\epsilon$, and therefore they think that *Siculus* and *Regius* have done ill to render it *acutum*.

Gal. lib. de usu
part. 17.

*Siculus de offi-
bus apud Gal.
& Regius 9. de
usu part. 17.*

Amongst the rest (*Sennertus*) speaking of the vitious Figures of the Head, thinks that all Heads which recede from the Naturall Figure are by *Galen* generally called $\phi\omicron\zeta\alpha$, and so they are not onely $\phi\omicron\zeta\omicron\iota$ which have *capita fastigiata*, copt-crown'd, or acuminate Heads; but also those in whom either the fore, or hinder, or both the eminencies are wanting, or jet out more then

is meet : so that Heads onely backward, or forward, or upward, may appeare sharp towards the top. For, either the Synciput or anterior part of the skull is more eminent then it should be, the hinder part of the Head on the other side, as it were vanishing away and not extuberant, or else the hinder part of the Head is prominent and neither the Anterior nor Posterior eminency protuberates ; and if it be not depressed on the sides, it exhibits as it were a perfect Spheare ; and if it be depressed in the Temples, the Head may run out in the top or crown and be acuminate.

Hofman saith, that φοξοὶ with the Greeks are those who want the fore and hinder eminency of the Head, called in Dutch *Spitzkoepe*, the same also are οξυκεφαλοι, χινοκέφαλοι, & περκέφαλοι, he knows not how to call them in Latine, yet he will describe them, *Qui acuminato sunt capite*. And therefore though *Fallopious* will have all those who have a preternaturall Figure of the Head to be called φοξοὶ of *Galen*, and that therefore it ought not to be rendered *acutum* or *acuminatum*, but *depravatatum*, that it might be rightly opposed unto the Naturall : Yet *Hofmannus* is for the first version ; for since το φοξός by the confession of *Fallopious* himself is opposed to τὸ περιμήκης, (the word which *Galen* useth to expresse the very Naturall Figure of the Head) who sees not (saith he) that the Head ceaseth to be περιμήκης oblongum, and thereby to be made acute or acuminate when either or both the Eminencies perish ? and if *Galen* extend the word more largely to those who have the Eminencies,

Hofman Inst.
med. lib. 3.

Hofman comment.
de usu
part.

The Heads
true Figure.



Bauhin, *Anat.*
lib. 3.

38

Man Transform'd: OR,

nencies protuberating beyond the Naturall proportion, that ought not to evert the proper signification received of all Authors; therefore *φοῦδος* is properly he who hath an acuminate Head, such a one as he thinks the Latines call *Chilonem*, and which *Bauhinus* accounts for a fifth Figure of the Head contrived by Art.

But it appears plainly, that *σφαῖρα περὶ κλινῆς*, to wit, *sphaera oblonga*, not *prolonga*, as some interpret it, (which *Galen* seems to point to as it were with the Finger, where he calls it *sphaeram quasi compressam*) which you must conceive about the Eares and the Temples) is the onely Naturall Figure of the Head, which when *Columbus* denies, affirming all Figures of the Head to be equally Naturall, he doth nothing; for, this is Naturall which is for the most part; which also is most commodious to the Actions of Nature; But such is the Figure which *Galen*, out of *Hippocrates*, sayes does constitute the Naturall Figure, a spheare not every where equall, but such a one as hath cavities and Eminencies. For, the best Figure of the Head which is Naturall is assimilated to a spheare gently compressed on each side, and which is in the Temples after a manner plaine, but in the fore-part and hinder part is more prominent then in a Spheare; yet it more protuberates in this, then that, in the Crown it observes the convexity of a Spheare: they therefore who chance to have such a Head with a decent magnitude, they enjoy a vigorous alacritie of senses, and are endowed with a good strength of Body. But why this laterall compression should be the most



most proper and Naturall Figure of the *Head*, that the fore-part and hinder parts thereby are made more gibbous, and the finall cause thereof ought to be enquired.

Avicens opinion is, that although the skull be round, yet it is oblong made in length, because the originall of the Nerves are disposed from the Brain in longitude, and therefore it was fit they should not be streightned, and it hath two Eminencies, one before and another behinde, that the Nerves might descend, which descend to the front and the Nucha. Avicen.

Zonardus well notes that the *Head* hath such a Globous roundnesse, which on both sides is somewhat plaine, in the Anterior part it is somewhat acute and elevated, and that to retaine the Ventricle of the Braine in the fore-deck of the *Head*, out of which the Nerves which cause the five Senses proceed, and after the same manner, it is a little elevated in the hinder part for the reception of the Ventricle in the sterne or hinder deck, from whence the spondible Marrow and the Nerves which procure voluntary motion arise. Zonardus

Hugo Senensis saith, this manner of compression was contrived for the better distinguishing of the places from whence it was opportune the Nerves should arise, which would not have been well distinguished if the Head had been exactly round. Secondly, because the former and hinder Ventricle ought to have a greater cavity then the middle, and because the middle Ventricle ought to be a way from one to the rest; therefore it was necessary, that the Anterior and Posterior parts

H

should



*Pichol. prælect.
Anat. lib. 5.*

should have an Eminency. *Archangelus Picholomennus* thinks, the Braine is lightly depressed on each side, and a little exporrected in length for the foremost Ventricles sake, made hollow in it, which appears to be oblong, to whose hinder part the third Ventricle adheares, and to the third the fourth: wherefore a Brain not perfectly Globous, but gently compressed on each side and lightly protended in length, was convenient for the Ventricles.

*Antonius Ul-
mus, defin. Bar-
be, Hum. f. 2*

Antonius Ulmus to these true opinions of the Ancients hath thought of another end of this Figure of the Head, which is confirmed by the testimony of sence, who is of opinion that the Head was laterally compressed for the Eies sake, to wit, the better to promote the action of the Eie, whose action is then better when it exists more free. Now the Head compressed, the Eie is enlarged to the seeing of things backward to the right and left hand; and although not simply to the universall space of a circular vision, yet at least to some portion of the same. Men may know the truth of this if they first try it in the Cephalicall compression, standing with a stiff Neck, and turning one Eie to the outward Angle, let them endeavour untill they perceive where the visory Rayes doe come, in which experiment they had need have the place marked with some note; Afterwards, remaining fixt in the same place, and standing just as in the same experiment, he would have them by some device to have their Heads rotunded or rounded, that they may obtain a perfect sphericity, then let them turne the
same

The Artificial Changeling.

41

The Heads
true Figure.



same Eye to the outward Angle, and try to finde wherabout or how far the Victory Rayes reach the place formerly seen, and marking it with some note; that done, let them consult with Sence, what portion of the place is hid from the very Eye by rotunditie of the Head; for, Sence will apparently reach, that in this Cephalicall compression to the sides, the Eyes more freely expaniate to the back parts; the gaining of which advantage he thinks to be the cause of such compression.

Having thus presented the artificial contrivances of Mans Invention, practised on the Head,

upon imaginary conceits of Beauty and generosity, and discovered the inconveniences of such foolish and phantasticall devices, how derogatorie they are to the honour and Majesty of Nature and prejudiciall to her operations; and having set down the Canon of Nature, for the true and proper Figure of the Head, with the uses and final cause of such a shape, which is the only true and naturall forme of the Head; and having condemned them of the crime *Læsa Majestatis*, who have forced Art (the usuall Imitator of Nature) to turne Pravaricator in humanity, we cannot but commend those Nations who have been tender in this point of offering violence to Nature, namely the *Lacedæmonians*, whose Natures had a certain manner of bringing up their Children without having any Crosse-cloaths, or any thing to lest the Naturall growth of the Head, but lest nature free to her own course, which made their Heads better shap'd. The like

H 2

modelle

Plutarch in
the life of Ly-



modest acquiescence in the wisdom of Nature, I suppose to be the reason why the *Switzers Heads* for the most part are so conformable to the Canon and intention of Nature.

I knew a Gentleman had divers sons, and the Midwives and Nurses had with head-bands and strokings so altered the Naturall mould of their Heads, that they proved Children of a very weak understanding; his last Son only, upon advice given him, had no restraint imposed upon the Naturall growth of his Head, but was left free from the coercive power of head-bands and other Artificiall violence, whose Head although it were bigger, yet he had more Wit and understanding then them all.

*Purchas pilgr.
4. lib. 1.*

Hitherto of those Nations who have tampered with the Figure of their Heads, and have laboured to introduce a change and alteration in the most Noble part of the Humane Fabrick. There be other Nations fit to be brought on this Stage, who use Art to alter the substance and temper of their Heads; For Blockheads and Logger-heads are in request in *Brasil*, and Helmets are of little use, every one having an Artificialized Naturall Morian of his Head: for, the *Brasilians* Heads, some of them, are as hard as the wood that growes in their Country, for they cannot be broken, and they have them so hard, that ours in comparison of theirs are like a Pompion, and when they will injure any white Man, they call him soft Head, so that hard-head and block-head, termes of reproach with us, attributed to them, would be taken for termes of Honour and Gentleman.

The Artificiall Changling.

43

Block-heads &
Logger-heads

Gentleman-like qualifications. This property they purchased by Art, with going bare headed, which is a certaine way to attaine unto the quality of a *Brasilian Chevalier*, and to harden the tender Head of any *Priscian*, beyond the feare of breaking or needing the impertinent plaister of predantick Mountebanks.

The *Indians* of *Hispaniola*, the skuls of their Heads are so hard and thick, that the *Spaniards* agreed, that the Head of an *Indian*, although bare, was not to be struck for feare of breaking their Swords, which I suppose to happen through the same Artifice.

De Bry in Hist.
occid. Ind. Car.
dan. lib. 5. de
subtil.

The *Ægyptians* also are hard Heads; for, their Heads are so hard, that a Stone can hardly break the skin; which they attaine unto by having their haire shaved from their childhood; so that the futures of their skuls grow firme and hard with the heat.

Hence wee read, that in the Battailles that passed between the *Ægyptians* and *Persians*, Herodotus and divers others tooke speciall notice, that of such as lay slaine on the ground, the *Ægyptians* skuls were without comparison much harder then the *Persians*, by reason these goe covered with Coyfes and Turbants, and those from their Infancy ever shaved and bare-headed. King *Massinissa*, the Emperour *Severus*, *Cæsar*, and *Hanniball*, in all weathers were wont to goe bare-headed; and *Plato* for the better health and preservation of the Body, doth earnestly perswade, that no Man should ever give the Head other cover then Nature had allotted it; And *Varro* is of opinion, that when we were appointed to stand bare-



head before the gods, or in the presence of the Magistrates, it was rather done for our health, and to inure and harden us against the injuries of the weather, then in respect of reverence.

And I suppose wee in this Kingdome incurre some inconveniences by keeping our Heads so warme as generally we doe, neither (I believe) doe the Brasilians or Egyptians escape the affliction of Head-aches; for by this their Artifice, the sutures grow together and be obliterated in them, as they are found to be many times in those who have suffered incurable Head-aches, Strangling Cathars, Apoplexes and other Maladies, for no other cause then that their sutures began to close, and their skuls to grow solid, the skull growing dry many times in young Men, even as it is wont to doe by reason of Age. A thing usuall in hot Countries, as Celsus notes, and Paræus affirmes, that the Ethiopians, and Moores, and those that inhabit the hot Regions, about the Meridian and Equinoctiall, have their skuls harder, and parted with none or few sutures; by which temper of their climates and their concurring Artifice, they obtaine indeed a notable defence against outward injuries, more then the ordinary provision of Nature doth affoord, but thereby they become more obnoxious to internall injuries, to wit, to those diseases, which arise from the retention of fuliginous vapours, and their thick skuls may render them more indocile and oblivious, as the Indians of Hispancola are noted to be. Celsus therefore is mistaken, where he affirmes their Heads to become thereby more firme and safe from pain; but he more derogates from the justice and wisdom of Nature, when he affirmes that the fewer sutures

Sutures there be, the health of the Head is more thereby accommodated, both which opinions of Celsus, Fallopius very moderately expounds by way of distinction, saying, that his opinion is partly true and partly false; for if you understand him of those affections that have pain from an internall cause, then it is so farr that their Heads should not ake, that they rather ake, since there are found many affections which arise from vapours and smoak retained: but if we understand it of those griefs which may arise from long abode under the Sun, or from the coldness of the ambient Aire, his opinion is most true, because since there are no sutures, there can be no transpiration of externall aire hot or cold; therefore he must be understood of paines which proceed from an extrinsique cause. But the other part of his opinion is not to be endured of those, who tender the reputation and honour of Nature; For, Columbus from many most certaine arguments drawn from experience, and dissections made upon the skuls of many men, (and which is more strange and scarce credible) some Women who have died of incurable Head-aches, have been assured (finding in their skuls small sutures, and those conjoynd close together) that their paines have been occasioned from that too close composition of bones; and hath hence tooke a just occasion to right Nature by this honourable conclusion, That the sutures of the Head doe not only conferre to the defence of the Bodies health, but do conferr more unto it by how much the greater and looser they shall be.

*Gabr. Fallopius
comment. in lib.
Gal. de Ossibus.*

*Reald. Columbus.
Anat. lib. I.
cap. 5.*

*wherefore (saith he) I could never approve of the opinion of Cornelius Celsus, asserting that Heads without sutures are not only most strong and firme,
but*



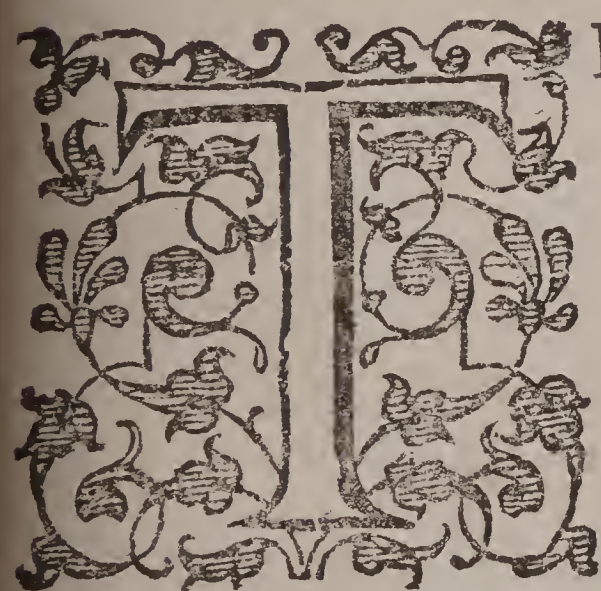
but also free from all manner of griefs, such as are to be found in hot and scorching Regions; for he only takes notice of causes hurting the Head from without; sure if the saying of Celsus were true, those Heads should be weaker and more apt to suffer, which had remarkable sutures, then those which had small or no sutures at all. But since it is otherwise, and the Braine is more apt to be damnified by internall fuliginous recrements, then outward injuries, we must conclude that those Heads which have more ample sutures, are far safer from paine, then those that are destitute of them, or are intersected with small and very close ones.

SCENE



SCENE II.

*Certaine Fashions of Haire affected by
divers Nations, and their opinions
and practise about Haire-rites, most
derogatory to the Honour of Nature.*

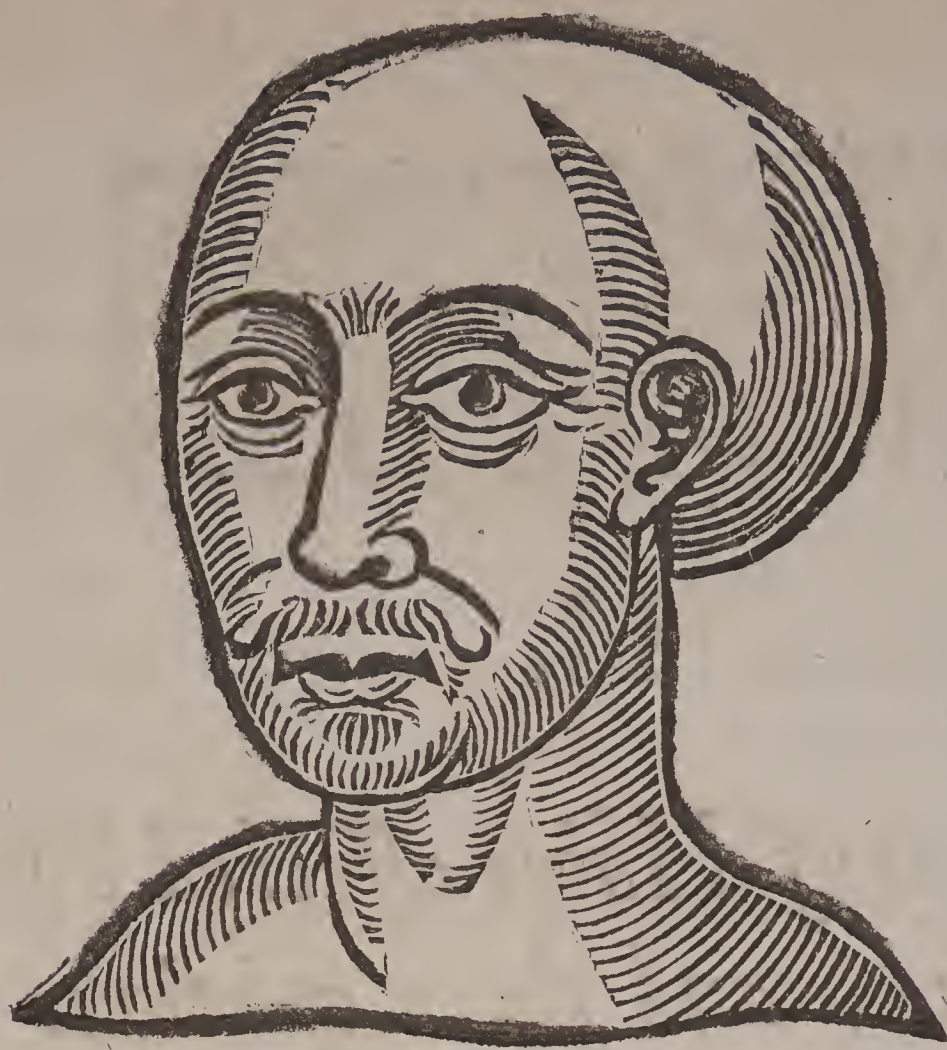


He *Arymphæi* who dwell near Ravissus ex
Herodoto.
the *Ryphæan* Mountaines,
esteem Haire upon the
Head to be a very great
shame and reproach, and
therefore they affect bald-
nesse, and are so from their
nativity, both men & women.

The *Arnupheæ* (as *Pliny* reports) be all shorne
and shaven, for both Men and Women count it Pliny, lib. 6.
a shame to have haire on their Heads.

The *Argippæi*, that live under the roots of Jo: Bohemus
de ritibus gent.
lib. 2.
the high mountains in *Scythia*, are bald from their
Nativity both Men and Women.

The *Miconii* also are borne without Haire, and Strabo lib. 10.
baldnesse is lovely and Nationall to them, where-
fore



fore they are wont to call bald Men *Myconians*. And it is likely that this which now is naturall unto them, proceeded at first from some affectation & endeavour of Art, which in time, through the indignation of Nature, made the Heads of their off-springs

Naturally barren of Haire, which is not very improbable, considering the strange conclusions that have been tried, to crosse and turne the ordinary course of Nature into the channell of Mens fantastickall inventions.

Lindschoten.
lib, 1. cap. 26.

The *Japonians* account it for a great Beauty to have no Haire, which with great care they do pluck out, only have a bunch of Haire on the Crown of their Heads, which they tye together.

Grimstone of
their manners.

Another faith, some of them pull away their Haire before, and others behind, and the peasants and meaner sort of People, have halfe the Head bald: the Nobility and Gentry have few Haires behind; and if any one touch them that are left, they hold it for a great offence.

Sr. John Mandevils
Travels
cap. 54.

In the Land of *Lombe* wher groweth good Wine, and Women drinke Wine, and Men none, the Women shave their Heads, and not Men.

Montaignes
Essaies.

Not only in the Province of *Baske*, but in other places.



places, Women are accounted fairest, when their Heads are shaven, & which is strange in some of the northerly frozen countries, as *Plinie* affirmeth,

That the *Haire* should be, as these Nations conceive, a most abject excrement, an unprofitable burthen, and a most unnecessary and uncomely covering, and that Nature did never intend that excrement for an Ornament, is a piece of Ignorance, or rather malicious impiety against Nature.



Plin. Nat. Hist.

How great an Ornament the *Haire* is to the Head, appears by the deformity is introduced by baldnesse: If the *Haire* were an excrement, it should be shut quite out of the Body, but this remaines in, and they have many different accidents, of which they ought to give a finall cause, and not to tie them to the necessity of matter, which is supposed one end of their production. Neither doe they proceed from the fuliginous excrements of the Braine, as some are pleased to think, but rather as *Spigelius* well notes, of Blood attracted by the root of the *Haire* unto the rest of the Plant and Trunck, which may be procured from those things, which in other Creatures hold analogy with the *Haires* of Man. And therefore when the Braine is consumed, baldnesse ensues; the allowed



50 Man Transform'd: OR,

plenty of blood exhausted, to wit, that from whence Haires, and wherewith the Braine and the circumstant parts are nourished. The prime end therefore of the Haire of the Head is to defend the skin, the second use is to defend the Braine from injuries from without, or from within. From without there may happen to fall upon it Aire, Raine, Haile; from within, Vapours, exhaling from the inferior parts, may prove troublesome. The Aire may hurt the Head many waies, by coldnesse constipating the Pores of the skin, whence the regresse of Vapours is exhibited; by heat, whence the Spirits are dissipated and the Braine as it were sod; by moistnesse, relaxing the internall parts; by drinesse, astringing all, and consuming the innate humiditie: against all these inconveniences (which the foolish malice of these Men bring upon their Heads) the Haire by covering the Head doth very aptly bring reliefe. Raine moistens, Haile smites on it; the density of the Haire keeps off one, the other the ductus or course of the Haire turns away; for the thicknesse of the Haire admits not easily of Raine, and the turnings of the Haire doe straightway cast off the Haile that falls upon the Head. In like manner they abate the force of internall Contingencies, for they affoord a passage to Vapours, elevated from the inferior parts, and ascending to the top of the Head, granting a free and open way unto them. And since the Braine is severed so farr from the Fountaine of heat, and confining so neer the Bones, and under them fenced with no fat, these Haires protect and warme it. They therefore that cut them wholly away, doe not only bring a deformitie upon Nature, but affoord an occasion to defluxions. Wee must avert (then) from Nature these calumnies of the

The Artificiall Changling.

51

The Naturall
use of Haire.

the opinions and practices of Men: That no Haire is necessary or comely in Man; That Haires are a purgament of the Body altogether unprofitable, growing only that they may be shaved, being made by Nature to doe nothing: and recommend those Cosmetiques as laudable, which preserve Haire for the use and intention of Nature, condemning all those wayes of decalvation practised by the Ancients to the prejudice of Nature, nothing but the rigid law of inexorable necessity, in case of diseases, being able to excuse Man for introducing upon himselfe a voluntary baldnesse, shaving (generally speaking) being servile, ridiculous, and proper to Fooles and Knaves, an infamous blot of effeminacy, an index of ignominy, calamitie and damage, uncomely, because allied unto depiled baldnesse, being in sooth a voluntary, spontaneous, and wilfull baldnesse; shaving off the Head unto the quick, being from all antiquity appropriated unto Fooles, being proper in them to signifie the utter deprivation of Wit and understanding, and at first began in mockery and to move laughter; not to mention how repugnant it is to divine writ, it is apparently a shame and a disgrace put upon Nature, and the reproach, as an indeleble Character of infamy, cleaves unto the memory of him who beares the Name of Corles, for being the first who suffered the Haire of his Head to be shaved. His wit (therefore) was affected with a shamefull and impious Itch, who scratcht his Head for such a Paradox as praised baldnesse; Sinesius by Name, who therein shewed more Wit then Honesty; for because Dion had justly commended a bush of Haire, he forsooth on the contrary, would take upon him to commend baldnesse. That the Haire is a Naturall Ornament, all Aëgoricall Authors have



have significantly maintained, and that the depravation and voluntary absence thereof is a blemish and introduceth an aspect of humiliation: most Nations have by their practice asserted, and therein given their suffrage to the Naturall comelinesse thereof. Amongst the Indians the King causeth the Haire of the greatest Malefactors to be cut, thinking that to be the greatest reproach and punishment.

Herodot. Pur-
chas Pilgr. 2.
lib. 10.

The Persians and the Canaryns Women, cut their Haire at the Funerall of their Friends.

Idem pilgr. 2.
lib. 7.

The People of Brasil and Southerne parts of America, although when they are angry they let their Haire grow long, when they mourne they cut it.

Idem Pilgr. 2.
lib. 7.

In Pegu, Men and Women that be neer akin, shave their Heads in signe of mourning.

Jeremiah 48.
cap. 37.

And baldnesse, and a shaved Head, were practicall tokens of mourning among the Jews.

Munster Cos-
mograph. lib. 6.
cap. 38.

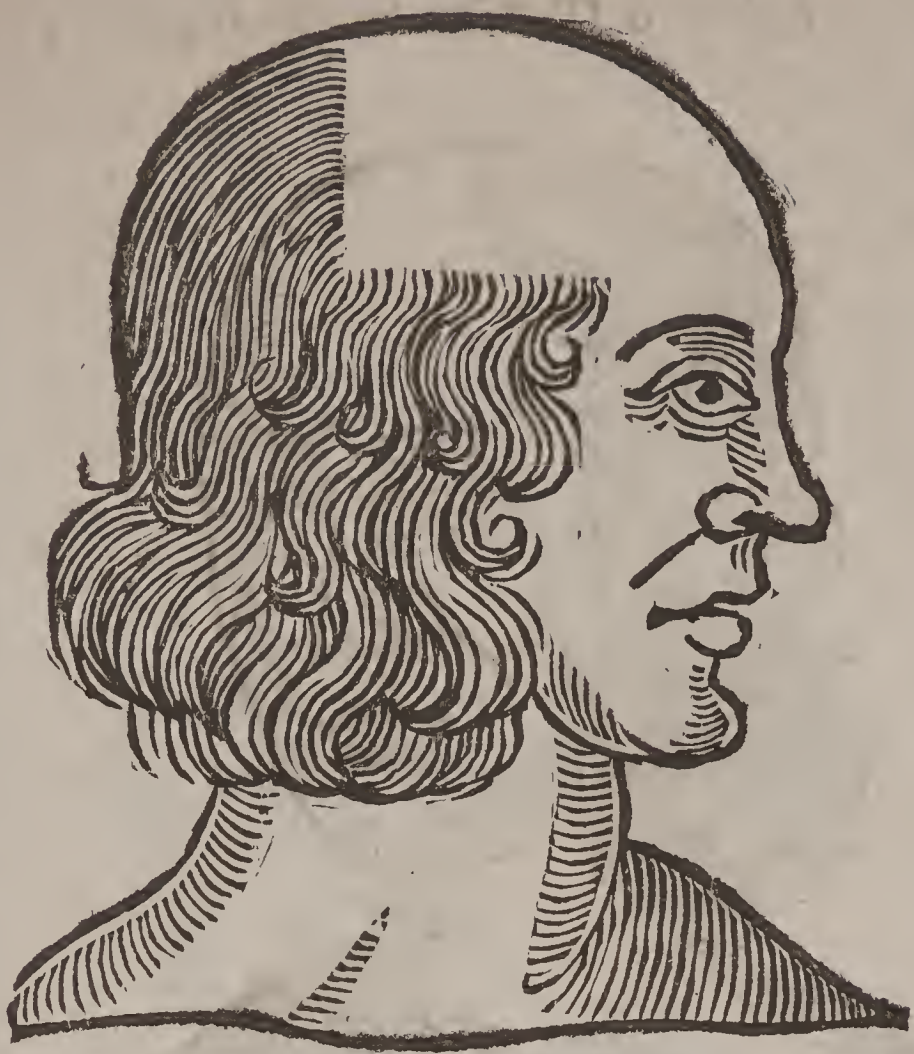
The Ægyptians onely who have many strange customs contrary to Nature, whereas most mortals in Funerals shave their Heads and let their Beards grow long, they on the contrary let their Haire grow long and shave their Beards.

The Artificiall Changling.

52 Phantastical
Tonsures.

Brason. facet.
lib. 7.

The *Abantes* or *Euboenians* (as the *Brasilians* do now to the Crown) were wont to shave the forepart of their Heads, and were the first that used this kind of barbing; which was also used by the off-spring of *Theseus*; the *Curetes* (that is to say, clipped) of the Greek word *Cou-ra*, which signifies clipping, and the *Ætolians* did the like; they of the Region *Quicuri*, and other *West-Indians* do the like. The ancient *Gauls*, saith *Sydon. Apol.* weare their Haire long before, and



all the hinder part of the Head shaven. A Fashion *Montaigne* which our wanton Youths, and effeminate Gal-
lants (saith *Montaigne*) have lately renewed, and in this new fangled fond doting age brought up againe, with wearing of long dangling Locks before. Eare-locks being also a pestilent cu-
stome

Essay 49.

*Petr. Martyr
decad. 7.*

Mad Shavers

54

Man Transform'd: OR,

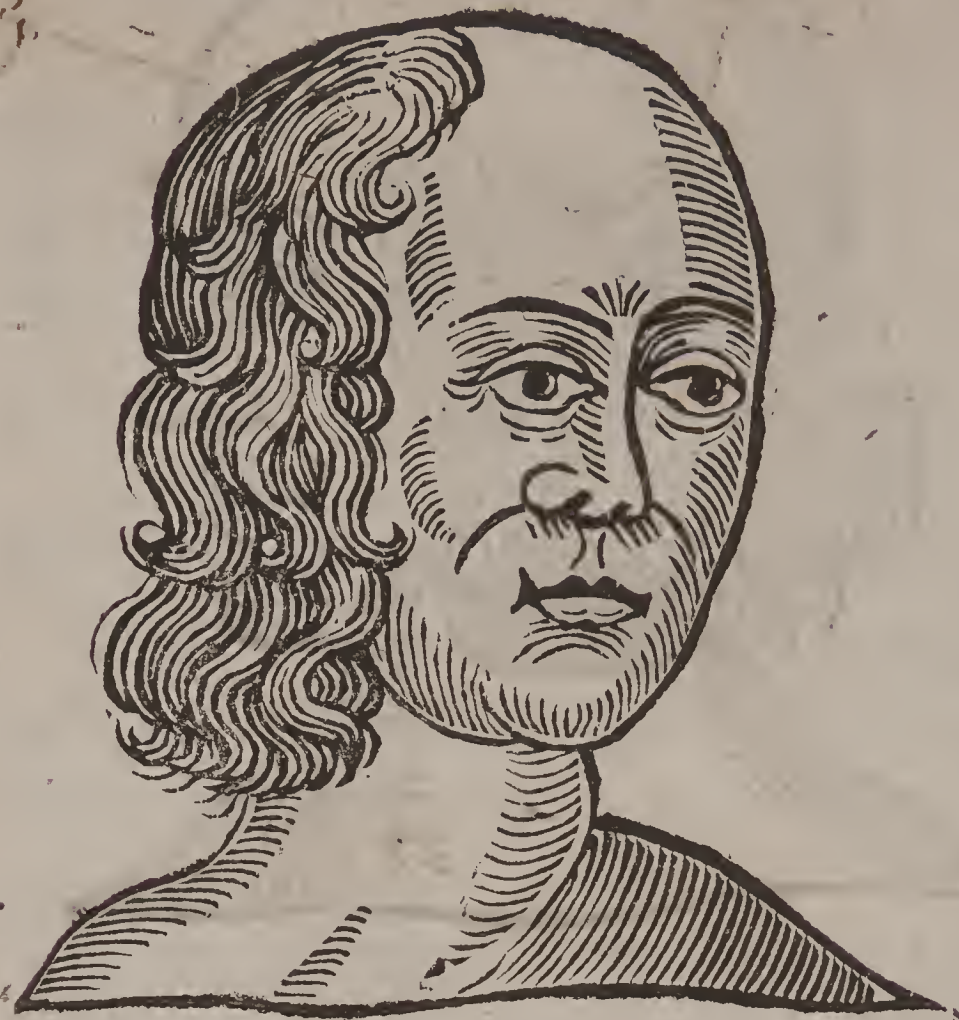


some, as *Petrus Martyr* observes, in the Province of *Duharo* in the *West-Indies*.

Bruson, Facet.
lib. 7.

Herberts
Travels.

Grimstone of
their manners.



The *Maxies* weare their Haire long on the right side of their Head, and shave the left side.

They of the *Cape of Good Hope*, some shave one side of their Heads, and leave the other curled and long.

The inhabitants of *S. Croix* of the Mount, their Heads are shaven bare on either side, having a tuft of Haire in the midst: some shave but one halfe, either on the right side or on the left, and most of them round about, suffering the Haire to grow in the midst,

they say they received this custome from one *Pai-cume*.

Capt. Smiths
Hist.
of Virginia.

The *Sasquesahanoughs*, a Giant-like People of *Virginia*, weare their Haire on the one side long, the



The Artificiall Changling.

55

Mad Shavers

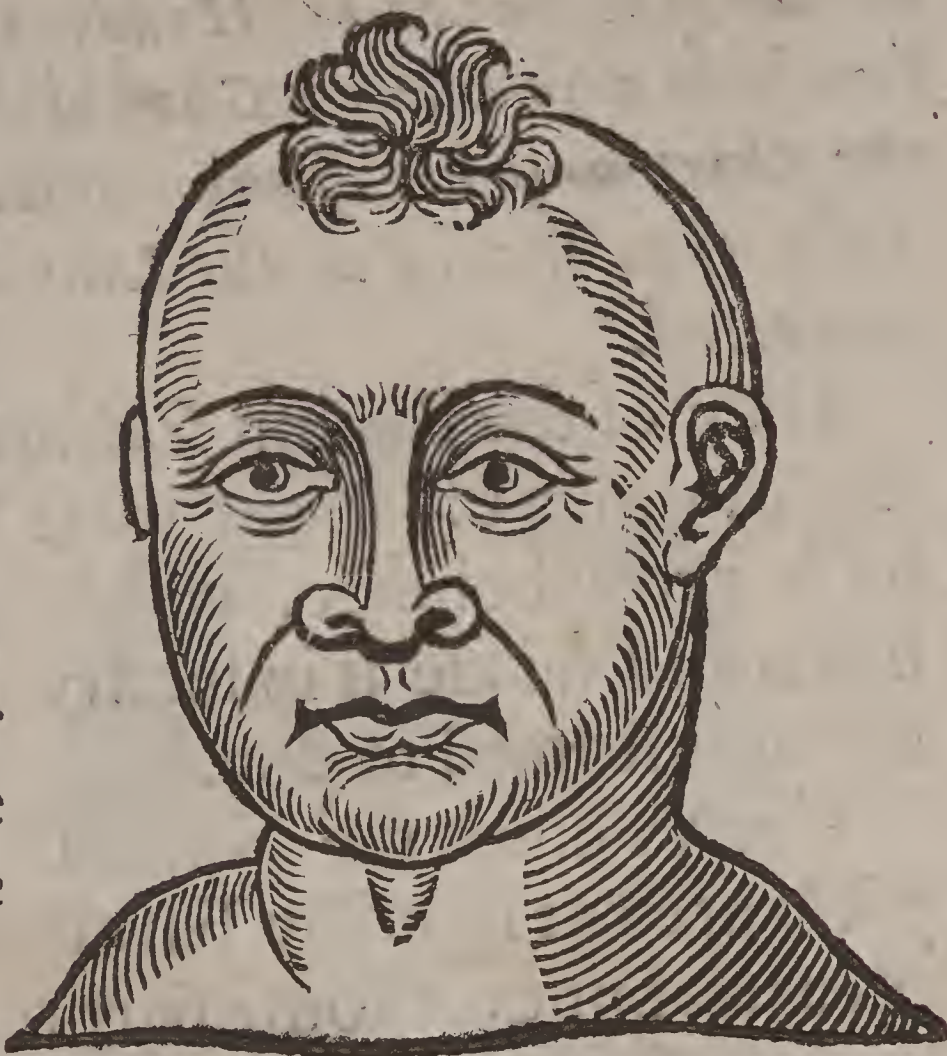


the other short and close, with a ridge over their Crownes like a Cocks combe.

The *Tartarians* commonly shave the back part of their Heads, and let the other grow long, which they tie be-

Grimstone of their banners.

hinde their Eares: not onely the *Tartarians* are shaven after this manner, but also such as goe to remaine in their Coun-try.



Brusson. Facet.
lib. 7.

The *Dacians* shave the crowne of their Head, suffering the Haire to grow in the middle, clipping it here and there in orbe.

Although these Men deprive themselves in a manner of halfe the benefit intended them by Nature, yet some of them did it not out of any malice to Nature: for whereas they had before-time much Haire upon their Fore-heads, and the Enemy taking occasion thereby to lay hold on them the more easily, they shaved themselves before, and kept their Haire long behind. But the ancient *Gaules* had no such colourable excuse, but they remained as they use to paint opportunity.

Fronte capillata, post est occasio calva.

And if the *Maxies* and the inhabitants of the Cape of Good Hope offer no affront to Nature in shaving one halfe of their Heads, and letting the

K

other

Men's Haire
filleted.



56

Man Transform'd: OR,

other grow, David was very impertinently angry with Hanun for serving his Ambassadors after that manner, and they needed not to have staid at Jericho untill their Haire was grown. And Demosthenes might have walked abroad without reproach, when he had thus shaved his Head, that for shame of being seen in so deforming a Garb of Haire, he might keep the closer unto his study. Neither are your Catch-Poles thus shaved at the Inns of Court, any way ill intreated.

Pet. Mart. de-
cad. 3.

They of the Region *Quicuri*, in the *West Indies*; the Women use to cut their Haire, but the Men let it grow behinde, which they binde up with fillets and winde it in sundry rols, as our Maides are accustomed to doe.

Cap Smiths
Hist. of Vir-
ginia.

The Women the Naturall Inhabitants of *Virginia* are cut in many Fashions agreeable to their Yeares, but ever some part remaineth long.

Capt. Smiths
descrip. of New
England.

In *New England* among the Native Inhabitants, when a Maid is Married, shee cutteth her Haire and keeps her Head covered, untill it be growne again.

Pet. Mart. de-
cad. 7.

Hieron Girava
Cosmograph.

Magin, Indor.

The *Chicoranes* nourish their black Haire down to their Girdles, and the Women in longer traces round about them, both Sexes tie up their Hair.

In *China* the Men as well as the Women doe weare long Haire, rolling it up upon the top of their Heads, which they fasten with a silver pin.

Magin, Ame-
rica.

In *Peru* the Men weare long Haire which they binde up with fillets.

Lindschoten,

The *Bramenes* never cut their Haire, but weare it long, and turned up as the Women doe.

Purchas Pilgr.
2. lib. 9.

The *Quieteves* Haire-Fashion is in hornes, mock-
king

The Artificiall Changling.

57

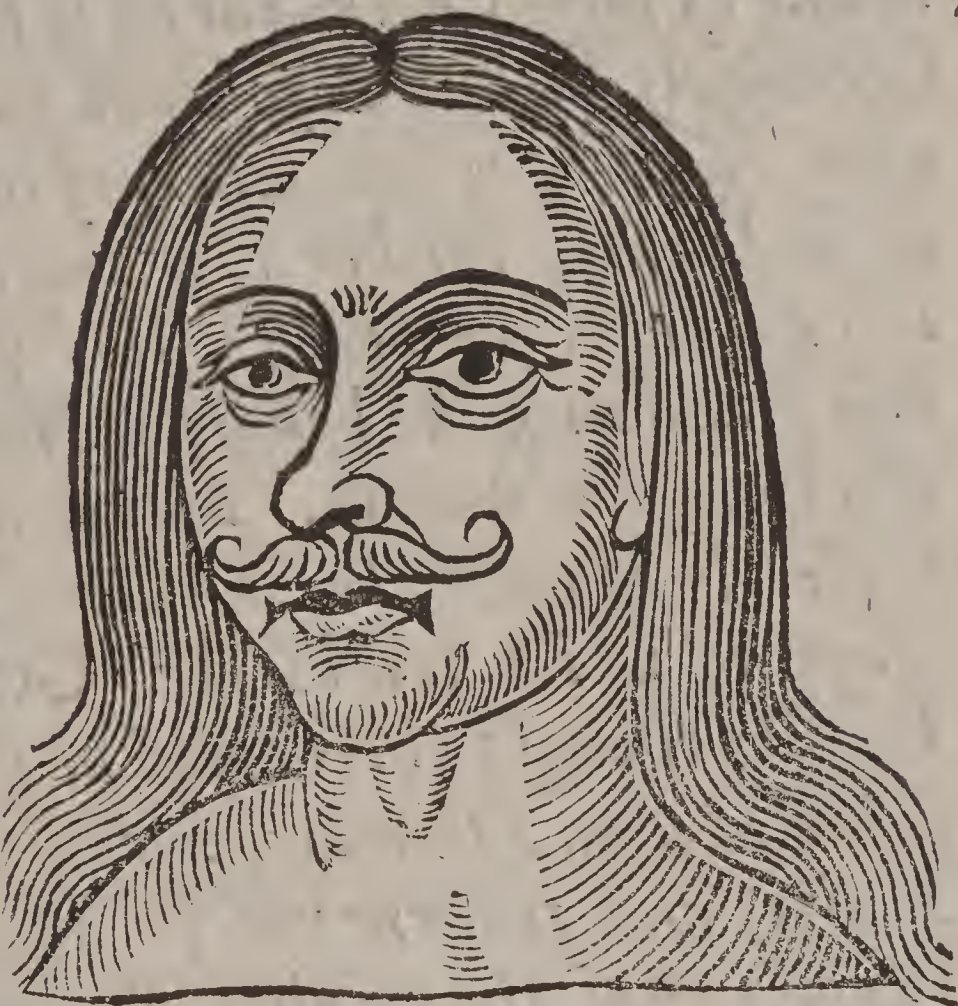
Long-haired
Men.



king them, that want them as Women; for as the Males have hornes, which the Female Beasts want, so these salvage Beasts also. The *Quieteves* have a Fashion none may imitate, four hornes, one of a span long on the mould of the Head like a *Unicorne*, and three of halfe a span, one on the Neck, at each Eare another, all upright to the top.

The *Cyguanians* have their long Haire wreathed and rolled after a Thousand Fashions.

In *Savoy*, *Dauphine*, and *Languedock*, about the *Alpes*, both Men and Women wear long Haire; whereupon a part of *France* was called *Comata*.



*Pet. Mart. de
cad. I*

*Plin. Nat. Hist.
lib. II.*

D. Junius the reverend Pastor of *Delph*, doth witnesse, that in an Island called the Beautifull I-
sland, the Men wore their Haire as long as Women, which they had much adoe to make them leave off. Whereby you may see it is true what *Plinie* affirmes, that Men by the Donation of Nature, have as long Haire on their Head as Women, if they let it grow and ne're cut it.

The Haire in a more speciall manner was given Woman for a covering. In all kind of Creatures and

in every Sexe Nature hath placed some note of difference, and the judgment of Nature is no way ambiguous, where she hath granted by a peculiar indulgence, as an Ornament and beauty, the increase of long Haire, even down unto the Feet: Nature having allowed them in recompence of their smoothnesse and want of a Beard, prolix Haire, which use hath rolled up, a custome some seeme too strictly to urge, who will not allow Women to have Haire hanging downe by their Cheeks, but all to be bound up and hid. Certainly such a dependant part by it selfe, of its own Nature, is not contrary to the Law of Nature, or unlawfull, neither is it intrinsically evill, so that it can never be honest; for, *positis ponendis*, it may stand with the honesty of Nature, and the modesty of a Christian Woman. But for a Woman to be shorne, is cleerly against the intention of Nature: in suffrage to which truth, the Germans and ancient Gaules thought there could no greater punishment be inflicted upon a Woman for adultery, then to cut her Haire, and to turne her so disgracefully out of doors (deprived of the peculiar Ornament of her sex.) It is noted also, that that Consult of the Senate of Athens, upon occasion of their Army which perished in *Ægina*, was against the Law of Nature; which commanded Men to nourish their Haire, and the Women to cut theirs. And no lesse despight against Nature, shewed *Aristodemus* the Tyrant of *Cumana*, when he commanded all the Virgins to be trimm'd round.

For Men to nourish long Haire is quite contrary to the intention of Nature, even by the judgment of *St. Paul*. Doth not Nature (saith he) teach you, that long Haire in a Man is a shame? 'Tis true, our
common



common parent nature hath planted the Head, the tower of Reason and the Senses, and the principle Sanctuary of the faculty of the Soul, with a fruitfull grove of Haire, partly that they should imbibe the afflux of subrepent humours, partly that this covering might be usefull against the injuries of Aire, and the stings of insects; yet she would not as it were by an irrefragable Edict, establish a sempiternall and unrestrained permission, to the luxurie of Haire, but made it lawfull for us to cut it according to our arbitrement, and to revoke that superfluous and recrementitious offspring of Haire to a just moderation: and as we prune luxurious Vines, so wee may take away and freely coerce that improficuous matter of Haire; nourishing of extraordinarie long Haire, having been ever infamous to Men in all ages, and Tonsure comely, necessary to the trimming of the Body, proper, healthfull, and honorifique, an argument of Virility to a free and politique Creature as Man is; for to what use or purpose should that superfluous crop of Haire serve? or what emolument it can bring none can see, unlesse it be to breed Lice and Dandro, after the manner of your Irish; who as they are a Nation estranged from any humane excellency, scarce acknowledge any other use of their Haire then to wipe their hands, from the fat and dirt of their meales, and any other filth, for which cause they nourish long fealt locks, hanging down to their Shoulders, which they are wont to use in stead of Napkins to wipe their greasie Fingers. The Getæ also and Barb'rous Indians, are condemned for never cutting nor regulating their Haire, as suffering themselves to enter into a nearer alliance with Beasts then ever Nature intended, who

hath



hath made Man more smooth and nothing so hairy as they are. For Man therefore to weare Haire so long as it may serve for a covering, as Womans Haire is, was never intended to be allowed by Nature: since such Haire may somewhat hinder the actions of common life, which the Nazarites, who cut not their Haire, seeing and knowing by sense, they not only converted their Haire unto the sides, but turned them behind their Ears, and to the hinder parts of the Head, by that meanes sparing their Haire, and meeting with the inconvenience which may happen to the action of the Eye and Organ of the Eare, if they be covered with Haire. Which parting of the Haire occasioned that discerning Organ, seam or Middle way, which appears so commonly in women, being not a Naturall, but an artificiall line of distinction, because made by Art, although for a Naturall end, such as are the Actions of the said Eyes and Eares. And in troth, if wee examine the matter more fully, to what end, should wee either mingle or change the custome, or the sequestering variance of Virile Nature with Feminine, that one Sex cannot be known or distinguished from another? for, wee that wee may be no lesse differing in our trimming and Ornament, then we are in Sex, doe cut our Haire, neither is there anymore Reason that we should counterfeit women then they Men; None can deny but that both have been accounted a shamefull reproach. Diogenes, to one with curled long Haire, asking a question, denied to answer, untill he was ascertained whether he was a Man or a woman; But the maine Quære is, what long Haire it is that is repugnant to Nature, against her Law, and against, above, or beside the Naturall use, and against



against the order of Nature, which very Beasts observe, and which turnes to the Dammage of the user, which is nothing else, then to be strange from the end for which Haire was given to Man; whether the Haire of Man ought to be any longer, then barely to cover the skul, or whether they should be allowed, which touch not the Cranium and are not in the Head, but notably descend below the skul, and can bring no reliefe to the Head, and whether such Haire can be either honest, comely, or full of Majesty? Some think that God hath delineated the bounds of the Haire about the Forehead, and that since the bounds are so Graphically struck out as it were with a paire of Compasses, therefore it is not lawfull to transgresse these bounds: Which doth not follow; for by the same rule, Women are to be shorne, since they have (originally) those determined bounds of the Haire, which are called by our Barbers the Normal Angles; Because the Bones are delineated where they arise, therefore should they run out no further? Nature hath determined the place whence the Nerves arise, ought they not therefore to spread over the Body, but be cut off there where they arise? It is no good argument from the bound of a things rising, to the bound of its progresse. And the Haire was not only intended to cover and warm the skul, for it may cover the Temples and the Neck, because there are most thin Bones; This is the principle of the Nerves which spread themselves over the whole Body, and are cold by Nature, therefore by the Counsell of the best Physitians, these parts are to be covered with the Haire; They therefore who would have us believe that the Haire should descend no lower then the Eares, and which transcend these limits, should contumeliously despight.



spight Nature, as having so much intrinsique malice in it as cannot stand with innocencie, had need prove that Adam had scissers, and cut his Haire in Paradise. They are yet more severe, who would have it against the Law of Nature, to weare Haire below the skul; for there is some difference between Nature and the law of Nature: The Law of Nature is that, which by reason of Rationall Nature is common to all Men among themselves, which is written in the Hearts of all Men, according to which they accuse or excuse themselves. They are not of the Law of Nature which many Nations never had, nor have notice of, it must be known to all Men; Some think this Law is written in all Mens Hearts, explicitly as to some things, implicitly as to others, and we shall not charge all Nations of Malice or wilfull transgression against the law of Nature, who nourish Haire besides the intention of Nature, since there are many conclusions which are of the law of Nature, which are not known to all Men. To conclude, Haire long or short, thick or thin, more or lesse, is a matter of indifferency; wherein there is a variety incident according to the diversity of complexions, ages, seasons of the Yeare, Climates or places of habitation, diseases or health: the prolixity or brevity whereof wee cannot positively determine. Upon pretence of their hot Climates, the Turks call such as weare long Haire on their Heads, slovens, and account them Salvage Beasts, for they themselves weare no Haire at all upon their Heads. we in colder climates are bound by a principle of Naturall practise and conveniency, to reduce our Tonsure to a just moderation and decency; wherein some regard must be had to customes, which is the rule of decorum:

The Artificiall Changling.

63

Black Haire
affected.

corum for he doth that which is ridiculous, and lesse honest and convenient, who offends against Custome, which is the Rule of Decency, who being singular, is Poled and closely cut among those who weare a bush, or bushie among those who are Poled.

The *Maldives*, esteem black Haire a great Beauty, and make it come so by Art, by continuall shaving, keeping their Heads shaven untill eight or nine years, they shave them from 8 dayes to 8 dayes, which makes the Haire very black.

The *Turks* have a black powder made of a Minerall called *Alcoholes* with which tincture they use to colour the Haire of their Heads and Beards black; And divers with us that are grown gray, and yet would appeare young, finde meanes to make their Haires black by combing it (as they say) with a leaden combe, or the like.

Lord Bacon
Nat. Hist. cen. 8.
vich

Verily the Art Cosmetique refuseth to accommodate any in this businesse, it being not to be attempted by Art, since Naturall whitenesse of aged Haires is rather an Ornament then a shame unto the Head; and therefore since graynesse, as it cannot be amended, so it ought not to be palliated with any Fucus, and he that assaies to doe it is justly derided, of whom *Martial*.

Mentiris juvenem tinctis, Lentine, capillis,

Tam subito corvus qui modo cygnus eras.

Non omnes fallis, scit te Proserpina canum,

Personam capiti detrahet illa tuo.

Cana est barba, tibi nigra est coma, tingere barbam,

Non potes, hæc causa est, sed potes Ole comam.

Martial. l. 5.

Epigr.

Idem lib. I.

Epigr. 99.

L

The

Artificiall
black Haire.


Sandys Tra-
vels lib. 1.

Peter Mart.
Decad 3.

Plinie Nat.
Hist. lib. 3.

Linschoten lib.
1. cap. 26.

Trigaut. lib.
Japon.

64 *Man Transform'd: OR,*

The *Turkish* Women also practise this Art, of blacking their *Haire*, as a foyle that maketh the white seem whiter, and more becomming their other perfections.

The *Ciguanians* (if Nature deny it them) make their *Haire* black by Art.

The Water of the River *Busentus*, would serve these People for a curious Cosmetique, which is reported to have a propertie to dye the *Haire* black. The like would another River (as that in *Boætia*) which makes the fleeces black of those Sheep that are dipt in it.

In *Japan*, contrarie to the opinion of most Nations, who think it a goodly sight to see Men with white and yellow *Haire*, esteeme it the filthiest thing in the World, and they seek by all meanes they can, to make the *Haire* black, for that the white causeth their griefe, and the black maketh them glad; And therefore they mourn in white.

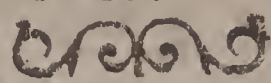
In *Germanie* the Noble Virgins, that they may seeme to have somewhat exotique and peregrine *Haire*, or that they may differ from the *Plebean* Maides, to whom the yellow or Golden colour is gratefull, affect to have their *Haire* black.

Sic suum cuique pulchrum; be it their own by tradition or artificiall purchase. These Virgins seeme to themselves to doe as that Æthiope, who lived in the Court of a certaine Germane Prince, who often when he saw in the nursery a faire Virgin, and withall a little black whelp, he said unto the Virgin, you are not faire, but this Dog is faire and beautifull; Gaudet sic concolor atro, as Julius Scaliger saith: And I have

The Artificiall Changling.

65

Yellow Haire
affected.



have known some Women among us, who rejecting their own Haire for its Naturall rednesse, have worn black curled locks; which although it falsified their complexions, and therein was a trespasse against Nature, yet they seem to agree with their cleer skins, as the Naturall doe, with the black Women that are cleere skin'd.

This tincture of Haire, is but a foolish and ridiculous affectation, and many times proves a sinfull vanity: Galen therefore, a Famous Mr. in Cosmetiques, would never communicate to any loose and wanton Woman, any medicament to make their Haire black, because he knew they would abuse it: but to Matrons who lived honestly, he willingly afforded this accommodation.

Hier. Merc. lib.
de decoratione.

The Women of old time, did most love yellow Haire, and it is found that they introduced this colour by Safron, and by long sitting daily in the Sun, who instead of Safron sometimes used medicated Sulphur. This Art of changing their Haire with Safron, was called *Crocuphantea*. Tertullian observing this artifice, tels them that they are ashamed of their country, and would be Gaulish Women, or Germanie Women, so much did they disguise themselves, whereby is known how much red Haires were esteemed in the old time, which to seeke out by Art, St. Cyprian and St. Jerome with Tertullian, doe say, that the same doe presage the fire of Hel.

Galen affirmer that in his time most Women were dead with the Head-ache, neither could there be any remedie applied to this Evill, because they stood a long while bare-headed in the Sun, to render their Haires yellow, and he reports that for the same cause, some of

Galen. lib. 1
de vestimentis
localibus cap. 19

Matensius de
luxu & abusu
vestium.

Artificiall
yellow Haire.

66

Man Transform'd: OR,



them lost their Haire and became bald, and were reduced to Ovids remedy, for that defect, either to borrow other Womens Haire, or to ransack the Graves of the Dead, for a dishonest supply.

Tertullian, lib.
de ornatu fe-
minarum.

Lucian in
Epigram.

Schenckius
observat. lib.

Tertullian speaking of this thing, saith, that Women were punished for this their lasciviousnesse, for that by reason of their daily long abode in the Sun, their Heads were often most grievously hurt with the Headache, and it seems when this folly was grown habituall unto them, it degenerated into Dotage; for Lucian very lepidly derides an old Woman, who notwithstanding shee was seventy Yeares of age, yet shee would have her Haire of a yellow tincture, and exhorts the old Mother to desist from her folly; for although shee could colour her silver Haires, yet shee could not recall her age. The Venetian Women at this day, and the Paduan, and those of Verona, and other parts of Italy, practise the same vanitie, and receive the same recompence for their affectation, there being in all these Cities, open and manifest examples, of those who have undergone a kinde of Martyrdome, to render their Haire yellow. Schenckius relates unto us the History of a certaine Noble Gentlewoman, about sixteen or seventeen yeares of age, that would expose her bare Head to the fervent heat of the Sun daily for some houres, that shee might purchase yellow and long Haire, by anointing them with a certaine unguent; and although she obtained the effect of her desires, yet withall, shee procured to her selfe a violent Head ach, and bled almost every day abundantly through the Nose: and on a time being desirous to stop the Blood by the pressing of her Nostrils, not farr from her right Eye toward her Temple, through a pore, as it were by a hole made with a needles

The Artificiall Changling.

67

Mad affectat:
of yell: Haire.

needles point, the Blood burst out abundantly, and taking away her fingers, againe caused it to run through her Nose; and at that very time shee was diseased by the obstruction of her courses.

Another Maid also by using this same Art, became almost blind with sore Eyes.

Johannes
Francus, med.
Camicensis.

Had these Women known the secrets of the art Cosmetique invented to this effect, especially that harme-
lesse and unknown rarity of Lusitanus, they might
have gone a better way to worke, or had they known
the tincture which the Ægyptian Women use to colour
their Hands and Feet into a Golden hue, they (as

Lusitanus cent.
3. curat. 59.

Prosper. Alpinus speaks) could have nothing which
they might more securely use to guild their Haire, nei-
ther should they need to burne themselves in the Sun
beams, and diverse wayes offend their Heads; nei-
ther by reason of this depraved tincture of their Haires,
would they, as some Virgins have been, affected with
such perilous and wonderfull symptoms; Upon observa-
tion of which exemplary punishments, Johannes Fran-
cus the Physitian thus speakes: So they who are
studious to augment their Beauty, oftentimes deforme
themselves.

Prosper. Alpi-
nus. lib de
plantis Ægypt.
cap. 13.

What a curious accommodation to these People had
some Fountaine been, that had a harmelesse property to
colour their Haire according to their mindes, such a
one as the River Crathis mentioned by Plinie, whose
Nature was to make Haire yellow, which efficacy O-
vid attributes to another.

Plinie lib. 3.
Nat. Hist. cap.
106.

Ovid Meta-
morphosis.

Crathis & hinc Sybaris, nostris conterminus
oris,

Electro similes faciunt Auroque Capillos.

Montanus taking notice of this erroneous practise

Mad affecters
of yell: Haire.

79

Man Transform'd: OR,

of Women in his time in Verona, and other parts of Italy, very rationally and Learnedly observes, that this endeavour for Ornament, cast them into a greater mischief, for although they obtained their end in colouring their haires, yet afterwards thereupon they become shorter, hard and harsh, whereas commonly Women have long and soft Haire. But these Women, choosing ever that which is worst, use strong Waters which are dryers; for although they think their Haire is coloured by them, yet they rather burne them and make them short, they destroy moreover their substance, and which is worse, they destroy life it selfe. A caution to be considered of by our Gallants.

Io: Bohem. de
moribus gen-
tium lib. 3.

The European Galatians although they have yellow Haire by Nature, yet they use great diligence to increase the Native colour, making their Haires thicker by Art, that they differ nothing from Horse maines.

In the low Countryes, the Iewish Women who are all black Hair'd by Nature, wear great yellow Periwigs, which, I suppose, is either out of foolish dislike of their owne complexions, or else a desire to conforme themselves, to the generall hue of their Hair among whom they live; or both.

Description of
Nova Francia

The Savages of *Nova Francia*, although their vanity stretch not so far as to the curling of Haire, yet it doth to the colouring of them; for as much as when they are merry, and paint their Faces be it with blew or with redd, they paint also their Haires with the same colours. And indeed painting the Haire of the Head, hath been anciently noted in the *Indians* by many Poets, who tooke occasion to describe them.

His

The Artificiall Changling.

68 Tincture of
Hair condem:

His coma, liventes imitatur crine hyacinthos,
Atq; gerunt similes Hyacintho fronte capillos,
Et qui tingentes croceo medicamine crines.


Ruffus Festus.
Dyonisius Afer
Lucan.

Tincture of Haire is most shamefull and detestable in Men; so in that impotent creature and untamed Animal, Woman (to the more honourable sort of whom Ornamentall dresses of Haire are permitted) the indulgency is to be moderated, and their licence herein granted them by Nature to be restrained within certaine bounds, that it neither extend to too much curiosity or any fucus, since all fucusses in the very endeavour of Beauty are ugly and dishonourable to Nature.

One thing (saith Kornmannus) is strange and most singularly remarkable out of Gulielmus Parisiensis, upon the saying of St. Paul 1 Corinth. 11. A Woman ought to have her Head covered, because of the the Angels. This some have understood of the evill Angels, whose lust they thought was vehemently provoked and inflamed by the Beauty of Womens Hair: and hence the Incubi are more troublesome and prone to vex Women, who have a faire head of Haire; which happens throug hthe just permission of God, for the vanity, pomp, and idle complacency of such Women, who spend too much time in trimming, and colouring their Haire, insolently glorying in that improved Ornament, and oftentimes by their Beauty, inflaming others to lust: and so perchance for terrour, the providence of Divine goodnesse, permits them to suffer this tentation from evill spirits, that they might desist from such vaine cares, fearing to ensnare Men with their Hair, to lust after them, since they seem to instigate and provoke to lust the very Divels themselves.

which

Haire-
Anointers.



Purchas pilgr:
2. lib. 7.

Helyn Terra
Nigrit.

70

Man Transform'd: OR,

which may serve for a caveat to the frizeled and over powdered Gallants of our times, lest they provoke some succubus, to give them an unlookt for visitation.

The *Abassines* let their Haire grow, which serves them for an hat and Head tire, and for finer bravery they curle and anoint their Haire with butter, which shewes in the Sun like grasse in the morning dew; lest their locks and curles should be disordered, when they goe to Bed, each one pitcheth a forke or cratch, a foot high in the ground, betwixt the hornes whereof he reposeth his Neck, and sleepeth with his Head hanging. The *Jessamine* Butter with which our Gallants anoint their Haire, is a pretious invention belonging to the same vanitie. The *Manicongo* Nobilitie for the greater Gallantrie anoint their Haire with the fat of Fishes which makes them stink most abominably.

Heres Glorious Cosmetiques for our tender Gallants, which would prove as pleasing to their hostericall Mistresses, as the sweet Atomes, which make such a Cirque of Olimpique dust upon their hoarie Shoulders. And to make a little bold with the handsome expression of a Gentleman, who, as I understand, could have been content my Booke by comming a little sooner to his hand, had afforded him the same opportunity. Our Gallants wittie noddles are put into such a pure modified trim, the dislocations of every Haire so exactly set, the whole bush so curiously candied, (and which is most prodigious) the naturall jet of some of them, so exalted into a perfect azure, that their familiar Friends have much adoe to own their Faces.

The Artificiall Changling.

71 Powdered
Haire.

Faces. For by their powdered Heads, you would take them to be Meal-men. 'Tis a great benefit of Nature to have the liberty of a free transpiration, whereby through the curious emundions of the pores, she doth constantly emitt and disburden her selfe of superfluous evaporations, which otherwise we may well think, those sewers being blockt and choakt up with that sweet artificiall dust, conglomerated into dirt, by the furious acting of their fiery Braines, may in time dissolve in distillations, and (if not olfufcate their inventions, when they have a disposition to court their Mistresses, with some rare Piece of Posie) find a passage to their Lungs, and cacexicate their pretty Corpusculums, if not in time make way for a Consumption. And besides the oppilation of those invisible perforations, through which Nature is wont to wire-draw spare humours into a fine excrescency for a Supplementall handsome Ornament, it is to be doubted the old stock too, by vicinity after a while, grow putrid and fall away, and then they will either looke like pill'd Ewes, or else must put on a beastly thing call'd a Perriwigg, and make their Friends put a worse interpretation upon the matter, then there may be cause; indeed one advantage they may happily have by this artifice, that by often sweating and new dredging their Heads, for recruit, in short time their Heads may grow so well stockt in six footed Cattell, that they need not be to seek at any time of a medicine for the Jaundies.

Frizling and curling of Haire with hot Irons, which was lately much in fashion with us, an artificial affectation in imitation of a naturall bush of Haire, was in practise among the Romans.

Men with
plated Haire.

Ovid de remed.
amore,

72

Man Transform'd: OR,

Cum graciles essent, tamen & lanuginis instar,

Heu mala vexata quanta tulere comæ!

Quam se præbuerat ferro patienter & igni!

Ut fieret torto Nexilis orle sinus.

Clamabam scelus est, istos scelus urere crines

Sponte decent, capiti ferrea parce tuo.

In proem ad
lib. I. controvers.

Seneca well observed and censured this vanity: It is now held the accomplished Gallantry of our Youth, to frizle their Haire like Women, to speake with an effeminate smalnesse of voice, and in tenderesse of Body to match them, and to bedeck themselves with most undecent trimming. But their extreame curiosity, in platting and folding their Haire, he in another place most lively describes, and as sharply, but justly reproves: how doe they chafe if the barber be never so little negligent, as if he were trimming a Woman? how do they take on if any thing be lopped off their feaks or foretops, if any thing lie out of order, if every thing fall not even into their rings or curles; which of these would not rather choose, that the state whereof he is a member, should be in combustion, then his Haire should be displatted? who is not much more sollicitous of the grace of his Head, then of his health? who maketh not more account to be fine, then honest?

Periwigs also have been an ancient vanity, and assumed by them, who were not well pleased with Natures donative, for the Romans (as many Gallants among us) wore Haire which they bought instead of their own.

Furat

The Artificiall Changling.

73

Periwigd bald
pates.



*Furat capillos esse quos emit suos
Fabulla, nunquid illa, Paule, pejerat?*

*Fabulla swears, her Haire (which at a rate
She bought) is hers, is she forsworne in that?*

And this without any shame they openly bought.

*Fœmina procedit densissima crinibus emptis,
Proque suis alios efficit arte suos,
Nec pudor est emisse palam*

Martial, lib. 1.
Epigr. 7.

*Calvo turpius est nihil comato,
Then bushie baldnessse nothing is more deformed.*

M 2

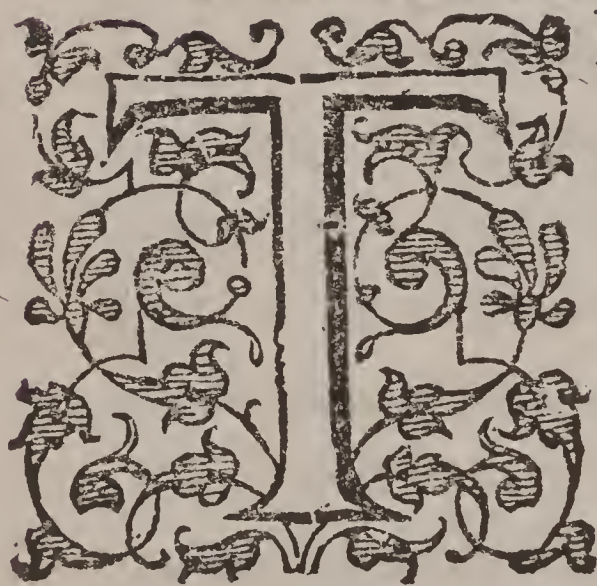
SCENE



SCENE III.

Frontall Fashions affected by divers Nations.

Fesrand, Ero-
romania.
Montaigne in
his *Essaies*,



He *Mexicans* judge those the most beautifull that have little Foreheads, and whereas they shave their Haire over all their Bodics besides, by Artificiall meanes, they labour to nourish and make it grow only in their Fore-

De Bry, *Hist.*
Ind.

heads; and it is to be suspected that the *Matrons* of *Secota* in *Florida* by some such artifice have a short Forehead.

The late Fashion generally used amongst us both by Men and Women, of bringing down the Haire to cover the Forehead, and almost to meet the Eye-brows, favour'd somewhat of this affectation.

Nature hath circumscribed the whole space, wee call the Forehead, which beginning from the Eye-brows, ascends even to the forepart of the Head towards



wards the coronall
suture: which is the
latitude of the Fore-
head, the longitude
is from one of the
Temples unto the o-
ther, towards the su-
ture, which extends
to the stony bones, to
which place the
Hairs also comes, so
that three parts of
the front are boun-



ded out with the Haire of the Head, the Eie-brows
enclosing the fourth: all which place Nature intended
to be moveable, and void of Haire, (none Naturally
growing therein) because the use of the Hair is to cover,
whereas the Forehead is so much covered with Haire
as we please: to what end had Haires grown in the
Forehead? which could not have been suffered without
prejudice to the Eies, whom they will have shadowed:
to remove which obstacle, we should have stood in
need of continuall tonsure, which Nature provident-
ly prevented, lest our Body should have perpetually
made worke for us. 'Tis true, that part in Bruits,
which answers to the Forehead, is hairy, yet is
thought no way to hinder the action of their Eyes:
but that may be in regard their Eyes are placed more
to the sides then mens are, and their prone aspect
makes it not so inconvenient, and therefore we may with
Hofman aske whether the erect Figure of Man did
not require such a smoothnesse and bare Forehead: the
growing of Haire in such an insolitary place,



is accounted and reckoned by Platerus for a deformity, since a large smooth Forehead is thought to add somewhat to the beauty of the part. They therefore who thus labour to remove the bound and Haire-marke of Nature, to cloud the throne of Love and Honour, and the Imperiall seat and mansion place of Wisdome, placed in the front of Man, offer a grosse indignity and despight unto Nature, and seeme to claime kindred of Cats, and Sows, who among other hairy fronted Animals, have little and narrow Foreheads: And if Nature should justly answer them in their folly of forcing their Haire to a preternaturall descent, and stre^ghtning their Foreheads more then is convenient, (as^t shee sometimes doth) shee should send much crasse and excrementitious humours about the forepart of the Braine, which should make their Faces more inelaborate and confused: that in their little Foreheads, by reason of tegument of Haire, and the humours in the forepart being lesse perfrigerated then is fit, and heat agitating the humours, there should ensue such a moveable disposition, as should intercept and abate the purity of judication, which are the common accidents of such Foreheads; for, little Foreheads containe but smal ventricles of the brain, whence the spirits streightned and reflected, rise againe, causing a mobility of cogitation. Now it seemes to me (who am a little enabled by plodding on this argument, to smell out the abusive suggestions of the grand Enemy of Mankind, who labours all he can, to alter and deprave that part of the Image of God, which remaines in the Fabrick of man) that in the conformation of their Foreheads, they prevaricated two waies, either by making their Foreheads more angust then is Naturall, according to
longitude

longitude or according to latitude, either by so compressing the skul and Temples equally on each side, the Head was elongated from the forepart into the hinder part, and so the Forehead streightned more then was necessary, and the decent longitude in the bone failed: the other way was by laying the Hand above their Infants Foreheads, so, that the end of the Vola or Palme fell about the roots of the Haire, and their fingers above the suture Coronalis; so strongly compressing the Bone, untill they streightned the Forehead and made it longer: in both which they offered great violence to Nature, in thus perverting the Naturall forme of the Forehead.

The Spanish Women seem to be so extreemly affected with a high Forehead, and to account it so transcendent a beauty, that they extend the borders of the Forehead, beyond the naturall confines of the Haire, making the Synciput or forepart of the Head all Forehead; for by a

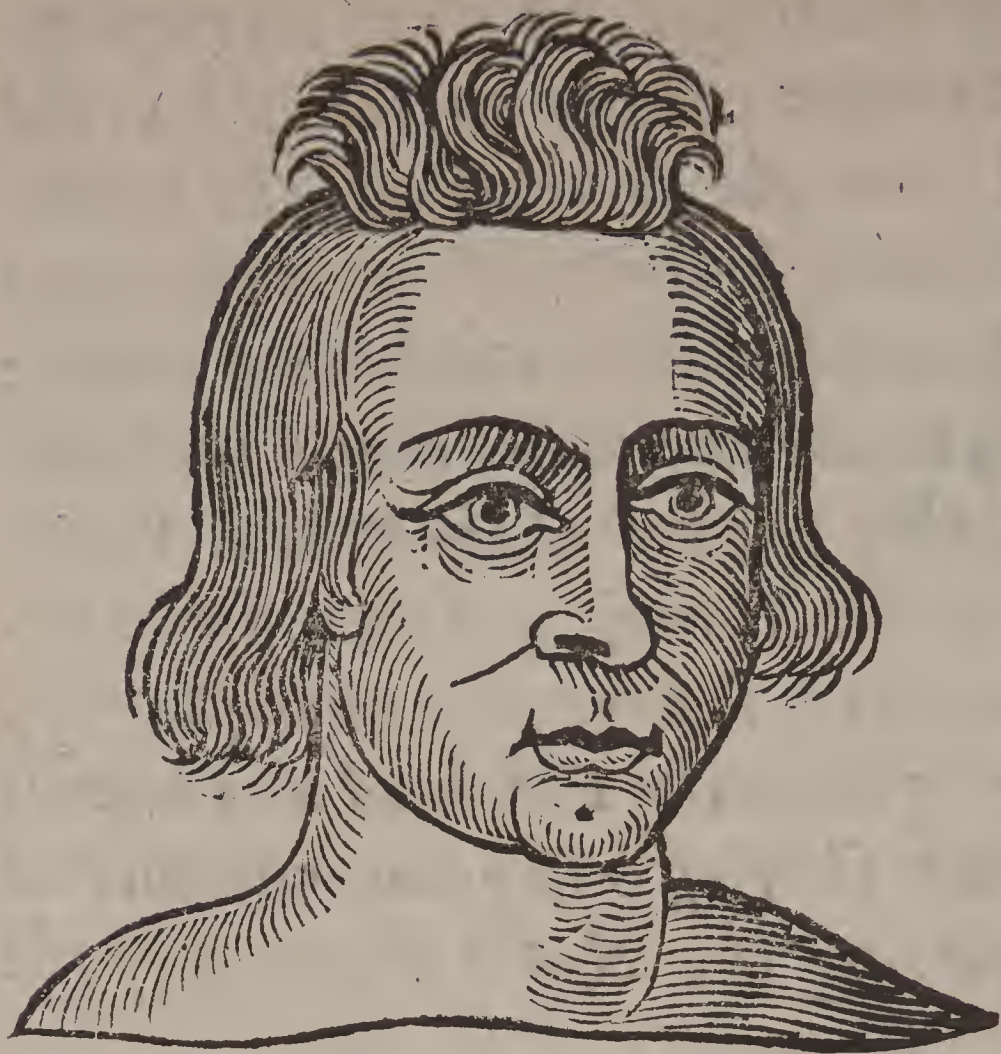


wonderfull invention and artifice, they take off the Haire of the Synciput, and lay it bare, so that it lies open in a larger extent, then the Forehead it selfe.

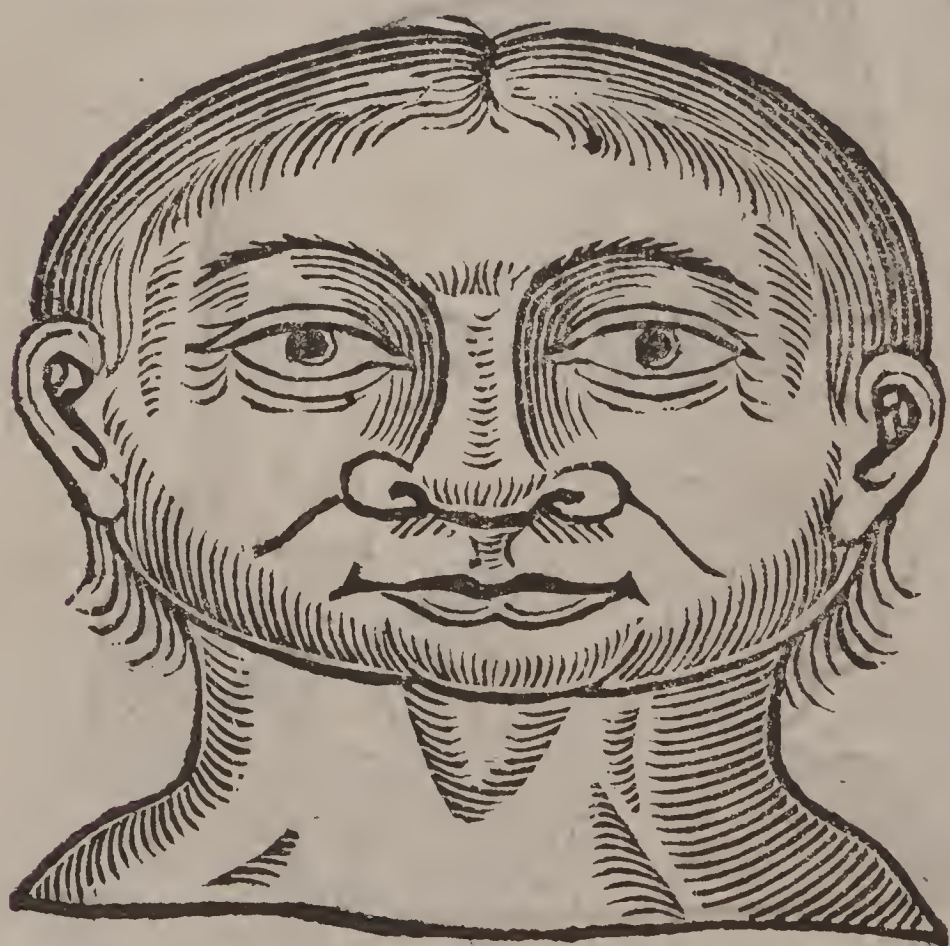
Which art of making a faire Forehead, Oswaldus Gabelhover seems either to have learned of them, or they of him.

Oswaldus
Gabelhover?

The



The English commonly love a high Forehead, and the Midwives and Nurses use much art and endeavour by stroaking up their Foreheads and binding them hard with fillets to make the Foreheads of Children to be faire and high, and we are now very lately returned from the practise of clowding the Forehead, with a præcipes of Haire, and to nourish a foretop which tends most to the advancement of the Forehead, and the glory of the coun-



Spigelius.

tenance.

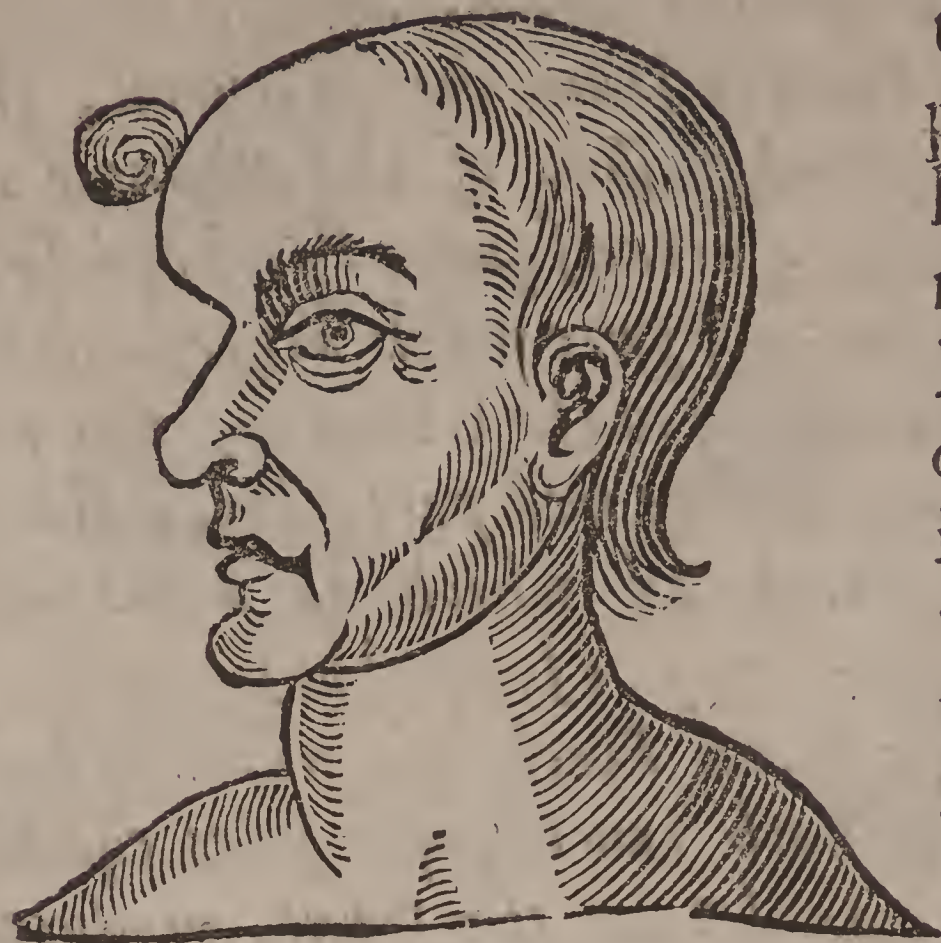
The *Russians* love a broad Forehead, and use art to have theirs so; Their Faces being explained and drawn out in their infancy, thereby to direct their Foreheads to grow in this forme.

All endeavour to pervert and alter the Naturall forme

form of the Forehead, is a disparagement of Nature, and any mutation wrought therein by Art implies a fault, imperfection; and privation, and the further the altered figure recedes from the Naturall, the greater the affected transgression of the Phancie is. But to speake the truth, a broad square Forehead, so it be proportionate, is not a figure much different from the Naturall; And indeed to the Russians, who are of a square proportion, for the most part, broad, short, and thick, a broad Forehead which in a manner resembles a quadrangle, may be somewhat suitable. I call that a quadrangle broad Forehead, which is longer in one part, and hath two opposite sides equall, having right upper angles in the front, produced unto the Bones of the Temples, and ending in that part wherein the Anterior implantation of Temporall Muscles ariseth: which quadrangular figure since it hath two equall sides opposite one unto the other, one of these greater sides of the quadrangle is above nigh to the Haire, the other opposite unto it, is described in a right line, stretched about both the Eye-brows, and protracted even unto the extreame parts of them: The lesser sides are those which are noted by a line descending by both the Temples, and knitting in both the greater sides together, which figure is Platonick; for from such a broad Face and Forehead, Plato had his name, as Plutarch and Nearchus report.

The People of Syginnus, a City of Ægypt, use great care to have exporrected Foreheads.

The Italians, for the most part, doe much rejoyce in a prominent Forehead, especially in the upper part of the Forehead, which is perpendicularly opposite unto the Nose, wherein a cer-



taine part of their
Haire jets cut so,
that it seems to re-
present a certaine
hillock, which they
most affect, thin-
king it to be a sign
of a valiant Man:
insomuch that they
who would seeme
to be Valiant and
Military Men, nou-
rish that part of
the Haire, procu-

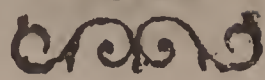
ring it to encline upon their Foreheads, that it
may shew (being convex in the middle) a certaine
gibbsite, as it were the lesser part of a little
foote-ball, which fashion seems lately to be re-
vived by some of our Ladies.

However this politick Nation may delude them-
selves with the opinion and practise of this errour;
yet there is nothing in this affected Fashion that is
very manly, a round prominent Forehead with such a
convexity, being rather feminine: nay, hath some-
what in it of the Forehead of an Asse. Baldus would
call such a Forehead elevated in the middle, seeming
to represent the lesser halfe of a Spheare, a ridiculous
monster, being a preternaturall figure, which cannot
afford a good wit, which is a passion following the
Naturall state of the Head; and if I should not charge
them with tampering with the mould of their Fore-
heads, (as I think I justly might,) since what ever
any Nation affects as fashionable, that they account
most

The Artificiall Changling.

81

Prominent
Foreheads



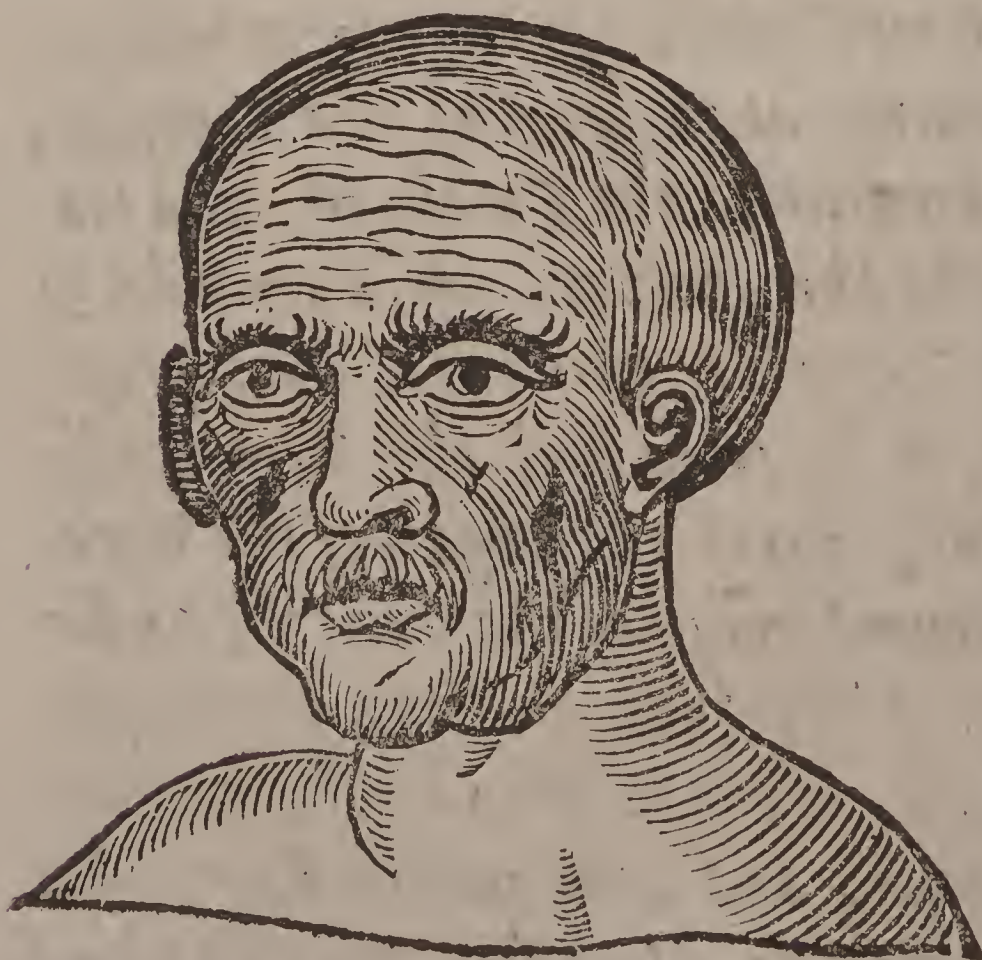
most amiable and decent, and the Gallants will have (if Nature denie it them) by the provocations of Art, (as that will doe it:) yet we must accuse them of a high Trespasse committed against the Majestie of Nature, in that by that laboured prominence of their Forehead, they apparently damnifie Nature, in one of the most considerable and important actions of the Eye, which is the sublime and contemplating aspect thereof to Heaven. To vindicate the regular beauty and honesty of Nature, from these Plastique Impostors, we say, that a Forehead that keeps its Naturall magnitude, is one of the unisons of the Face, whose longitude (which we must conceive of a right line descending perpendicularly) is the third part of the Face, and ought to answer the length of the Nose; so that if wee compare it to the rest of the Face, it ought to have the proportion of a halfe part to a duple: its longitude also naturally is such, that the front is likewise in a duple proportion of one to two; you may conferre it with the gyre of the hinder part of the Head, after this manner, let the occiput of a man well proportioned, be measured with a thread, beginning at the part of the Temples, wherein the Haires terminate the Forehead, and leading it round in orb by the occiput, untill you end in the other part of the Temples, this thread will prove halfe the length, which is from both the Temples by the front and Synciput; this is the length of the Forehead, and is to the circumference of the Occiput, under which the last venter of the braine is, and the beginning of the After-braine, as one to two: and its altitude to the rest in like manner, and to the whole Face, that it is its third, not otherwise also then it is the third part of the whole circumference of the Head. This



Forehead is also called a great Forehead, if it be compared with a feminine Forehead; and it appeares so much the greater, the more it approacheth to a plainnesse, being neither globous nor tuberous, as the Forehead of Women, Boyes, or those which transposed beyond Nature by the violence of Art are.

The reason why the Forehead should rather draw nigh to a certaine plainnesse, then a concavity or a convexity, is this; for, that plainnesse is a certaine meane between a convex and a concave figure. Now a front that is disposed according to Nature, comes into a Naturall mediocrity, because that conduceth most to the advantage of Man, that he might be vigorous in sence and memory, which he cannot well exercise, unlesse he have an out-jetty of the occiput, which could not be done unlesse the part of the Spheare opposite unto it should be pressed together; therefore it is so framed that a plaine Forehead is adjoynd to a tuberous occiput.

Porta Physi-
ogn. lib. 2,



The Scythians (contrary to the Bononians, who for the most part have very smooth Foreheads) have all cloudy Foreheads, made on purpose so by art, and he that hath not such an one, doth not Scythice intueri.

A contrivance cleane crossing the intention.

intention of Nature, who never meant the Forehead should be alwaies cloudy, nor ever cleere, but to change scenes occasionally, according to the severall affections of the mind.



The Samians were wont of old to burn letters in their Foreheads, and in a bravery to stigmatise themselves; whence *Aristophanes* calls them *populum literatum*: and it was a proverb, *Samiis neminem esse literatorem*.

Women are marked with certaine notes in the Forehead, which is accounted a kind of generosity, they esteeming it an argument of ignoblenesse to be without them.

Among the *Thracians* (also) these frontall characters were most familiar, and esteemed a great ensigne of Honour and Nobility. *Cicero's* phrase is, that they were *notis compuncti*, and hence such marks were called *Threicia notæ*: and many of the *Indians* are at this day of the same opinion and practise. I remember to have seen in London, a well favoured *Blackmore Boy*, who had the mark of a barbed Arrow standing in the midst of his Forehead.

The penall lawes of some states, have indeed inflicted:

Spotted Fore-
heads,

84

Man Transform'd: OR,



stick'd upon runnegate slaves and Malefactors, as notes of slavery and infamy, branded markes on the Forehead; but for Men ingenious and free, to affect such stigmaticall characters, as notes of bravery, and Ensignes of Honour and Nobility, is a very strange phantasticall prevarication; for, Nature never intended the Forehead to be, *Tanquam rasa Tabula*, a faire blanke table of the affections, and a plaine Index of the mind, not to be charged with our artificiall characters, but the Naturall impression of motion only.

Purchas pilgr.
2. lib. 10.

The *Bramines* of *Agra* marke themselves in the Forehead, Eares and throat, with a kind of yellow geare which they grinde, and every morning they doe it, and so doe the Women.

Idem cod. lib. 9.

The *Gentiles* of *Indostan*, Men and Women both, paint on their Foreheads, and other parts of their Faces, red or yellow spots.

The *Gusaretes* and *Banians* of *Cambaia*, they weare a Starr upon their Forehead, which they rubb every morning with a litle white saunders tempered with Water, and three or four grains of Rice.

Lindschot. l. 1.

The *Malabars* and *Mestichos* have also some such Frontall custome.

Pet. Marr.
des. 1.

The *Cyguanians* are of a horrid aspect, much like the People called *Agathyrsis*, of whom the Poet *Virgill* speaketh; for they were all painted and spotted with sundry colours, and especially with black and red, which they make of certain fruits nourished in their Gardens for the same purpose, with the juice whereof they paint themselves from the Forehead even unto the knees,

The Artificiall Changling.

85 Painted Fore-
heads.

knees, which painting the Spaniard used as a stratagem to take their King.

The Relator saith, that a Man would think them to be incarnate Devils, broke out of Hell, they are so like Hell-hounds. I am sure they violate and impudently affront Nature, thus to obscure the Naturall seat of shame and modest bashfulnessse with their painting; so that the flushings of the Purple blood, which Nature sends up to releive the Front in the passion of shame, cannot significantly appeare in their Native hue.

SCENE



SCENE IV.

*Eye-brow Rites, or the Eye-browes
abus'd contrary to Nature.*

*Ex relatione
amici ingeniosi.*



He *Russian* Ladies tie up their Foreheads so strict with fillets, which they are used to from their Infancy, that they cannot move their Eye-browes, or use any motion ; the meaner sort also affect it : the skin is so strei-

ned, that one would wonder how they could endure it, but they being used unto it from their infancy, it is easie. *What a plot have these Women upon Nature, thus to bind their Eye-browes to the observation of so strict and unnaturall a silence, to hinder her in one of her most significant operations, and to exclude that part of the mind which useth to be exhibited by the Eye-browes.*

*Montaigne in
his Essais.*

Among some Nations, Beetle-browes are in fashion : which is not only quite against Zeno's Philosophy, but against the ordinance of Nature, thus
perversely

The Artificiall Changling.

87

Silk Strein'd
Foreheads
and Beetle-
brows affe-
cted.

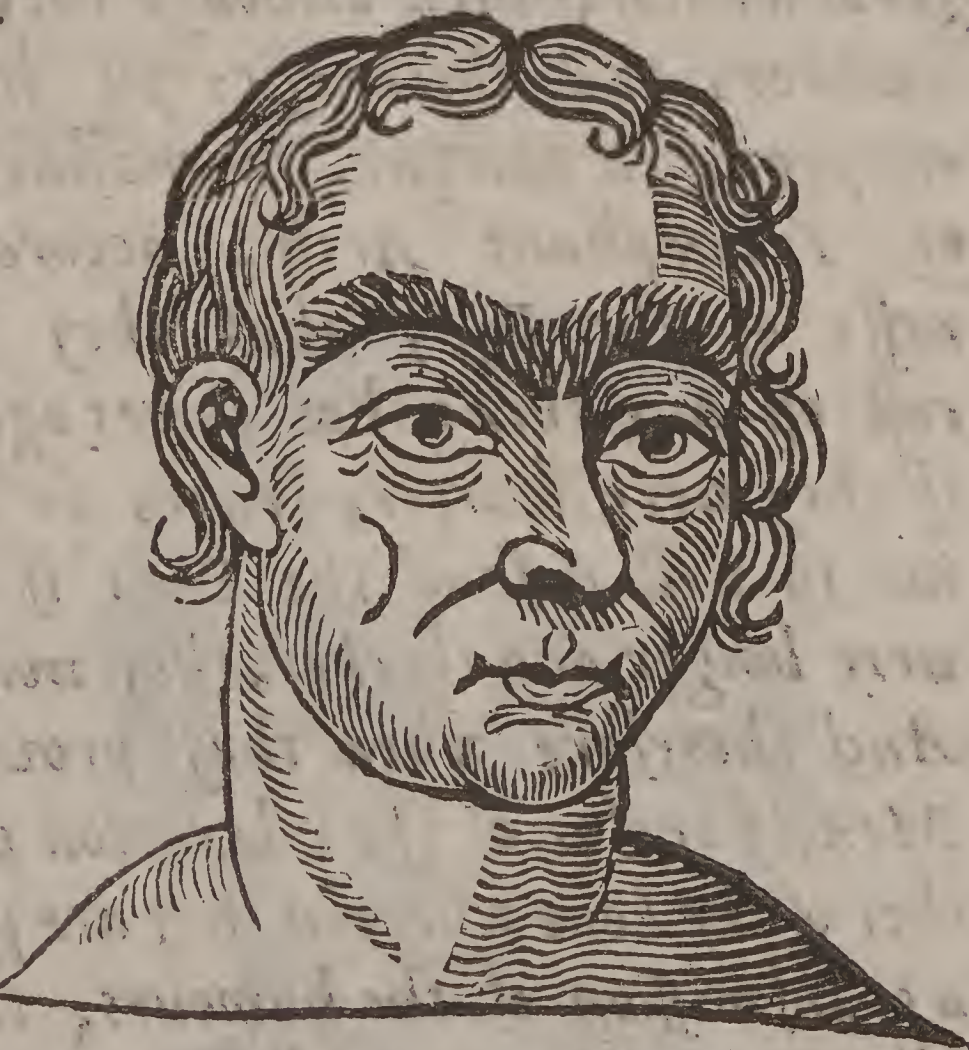


perversely to joyn
whom she hath sepa-
rated. For this in-
tercilar space was
intended by Nature
to distinguish and
divide the hairy ar-
ches of the Eye, and
to make good that
laudable duplicity or
Naturall fraternitie
of the parts of the
Face.



Purchas his
Pilgr.

In the Indies, the
Cumanans pluck off
all the Haire of
their Eye-brows,
taking great pride,
and using much su-
perstition in that
unnaturall depila-
tion.



Lindschot. li. 2.

In Nombre de Di-
os, the Women
with a certaine
Hearb, make the
Haire of their
Eye-brows fall off.

In Peru they use offerings in pulling off the
Haire of their Eye-brows, to offer unto the Sun.
The Brasilians (also) eradicate the Haire of their
Eye-brows.

Purchas his
Pilgrimage.

Idem. eodem.

These hairy extremities of the Forehead, the Eye-
brows,



brows whose circum-
scription and fi-
gures, shew that they
were made for the
Eyes sake, and in-
deed they doe con-
ferr much to the ho-
nesty of the Eyes
were borne with us,
the skin thereof be-
ing harder, that the
Haires might be of
equall number, and
not increase to too

great a bulke; which although they be equall in length,
numbrs, and thicknesse, yet lie not streight, but
are produced oblique, in manner of a bended Bow
or Triumphant Arch, according to the round-
nesse of the Eye, that they might the better
cast off any thing that comes against the Eye, which
if they were shorter, fewer, or thinner, they could
not so well defend the Eye: if on the contrary, they
were longer and thicker, they would hinder the sight;
And therefore when they prove overgrown in old
Men, by reason of the relaxation of the couching toge-
ther of the bone wherein they are planted, so suffering
a transmission of the humours, they stand in need of
clipping. Moreover, the Brows doe help the Eye-lids,
and make faire the Face: For he that hath not his
Browes hairy, is not comely. Behold here, what incon-
veniences the despightfull prevarication of some Na-
tions have brought upon them, who wilfully deprive
themselves of these usefull and comely Ornaments of
the

The Artificiall Changling.

89

Eye-brow makers and great Eyebrows.

the Face. For, robbing the Eyes of their Natural Pent-house or water table, they expose them bare to imbrications.

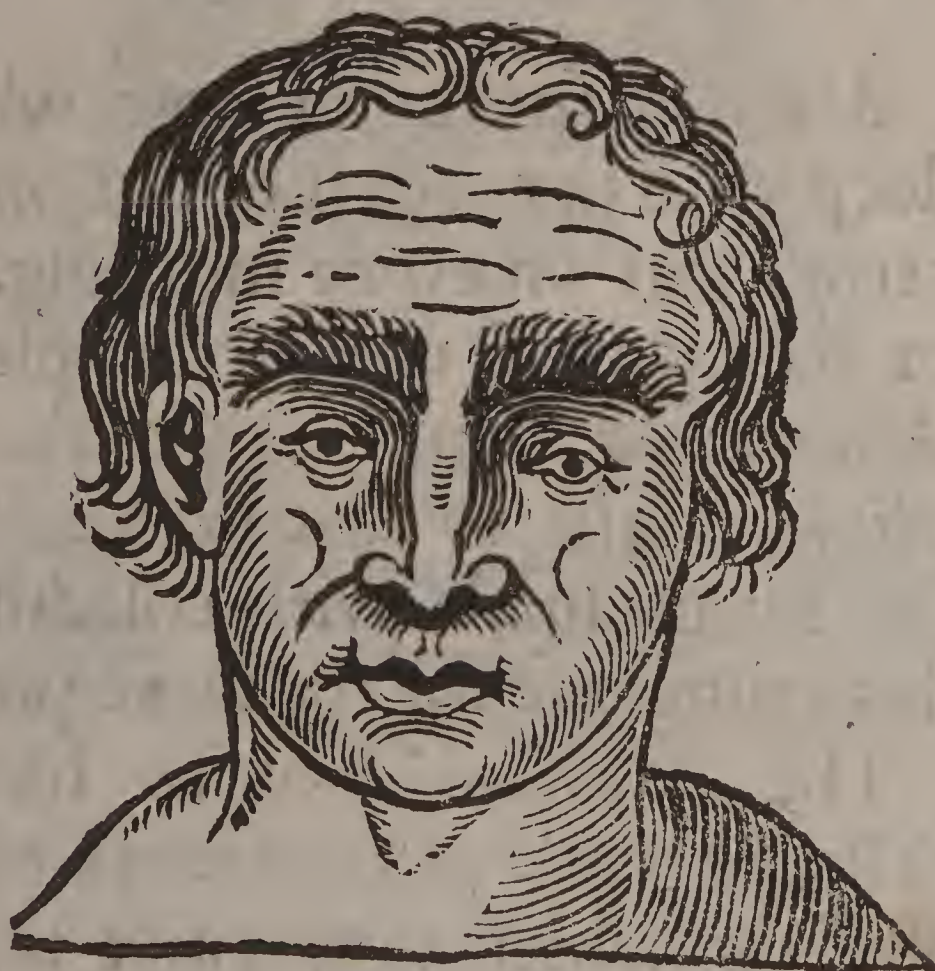
From the perpetuall magnitude of these Haires, and those of the Eyelids: Galen takes an occasion to deride Moses and Epicurus, from which calumnie Rabbie Moses defends him, and that very excellently; which place is worth the reading, by those who are curious, which argument they may finde dilated in Montanus and Hofmanus.

Gal. 10. de usu partium.

Rabi Moses in Aphorism. Montanus Med. pars. 2.

Of old time, the Women when their Eyebrows were long and broad, they made them narrow, subtile, and arched, either with pincers or scissers, which artifice would not be approved of in Java Major, where to their little Eyes, they have great Eye-brows: and therefore no doubt nourished as in request. The wickednesse and madness of the Greeks and Romans, in this effeminate plucking and pulling of their bodies; and abusing it with depilatories, we willingly passe over, lest I should abuse good Paper with so foul narrations; who lists to heare of these unmanly practises, may find more then enough in Franciscus Junius.

Hofmanus Comment in Gal. de usu partium. 11.



Fran. Junius de soma cap. 7.

This wee may say with Galen, that such effeminate

Eye-brow
painters.



30

Man Transform'd: OR,

Men are to be pittied, who are so averse to the truth, that they know not they have a Mind that they owe Culture to, rather then to the Bodie.

The Women of old time, when the Haire of their Eye-brows were yellow or white, they black them with soot, as you may read in *Tertulian, Plautus, Athenaus, Clemens Alexandrinus*, and others.

And there Women did not blush to have it known, that usually they painted not their Faces onely, but their very Eye-brows.

Ovid de rem.
Amor.

*Scitis et inducta candorem quærere cera,
Sanguine quæ vero non rubet, Arte rubet.
Arte supercilii confinia nuda repletis,
Parvaque sinceras velat aluta genas.
Nec pudor est oculos tenui signare favilla,
Vel prope te nato livide Cydne croco.*

Mercurialis.
lib. de decorat.

Mercurialis thinkes it was that Fucus which by *Plinie* is said to have been called *Callipleuron*; the like Fucus made with coledust, the Women of these times use for the same purpose.

Grimstone of
their manners.

The *Arabian* Women have a certain black painting made of the smoak of Gals and Saffron, with the which they paint their Eye-brows of a Triangular forme.

The *American* Women doe with a certaine Fucus paint their Eye-brows, which they lay
on

The Artificiall Changling.

on with a pencill;
a thing also usuall
with *French Wo-*
men who have lit-
tle modesty.

They of *Candou*
Island put a cer-
taine blacknesse
upon their Eye-
brows.

The *Tartarian*
Women anoint
their Eye-brows
with a black oint-
ment.

The *Turks* have
a black powder
made of a Mine-
rall called *Alchole*,
with which they
colour the Haire
of their Eye-
brows which they
draw into embow-
ed Arches.

The *Women*
affect very much
black Eye-brows,

and likely they are naturally so, if they be not,
they die them into this hue by Art, made high
and halfe Circular, and to meet if naturally they
doe not.

The regulating of the Haires of the Eye-brows
when

91 Triangular
and High ar-
ched Eye-
brows affe-
cted.



Purchas Pilg:
2. lib. 9.



Idem Pilg. 3:
lib. 1.



L. Bacon Nat.
Hist. cent. 8.

Sandys Tra-
vels lib. 10.

when they chance to grow out of order, and the reducing them with Pinners or Scissors to conformity, is but a Cosmetique elegancie. But this generall conspiracy of all Nations to black them, when Nature hath produced them of another colour, is somewhat destructive to the true knowledge of complexions, and prejudiciall to the cautionary Art of Physiognomy, which Nature hath so favourably founded in the Face to an observers notable advantage; and even now, when this sheet was going into the presse, an understanding and discreet Lady, falling into discourse of this Vanity, told mee, shee knew a Gentlewoman, who being displeased with the native colour of the Haire of her Head which was yellow, procured a water of a Physitian about this Towne, to dye her Haire Black. And being advertised of the incongruitie of the Haire of her Eye-brows which were white, with that new tincture of the Haire of her Head, shee applied this water to her Eye-brows to black them also, which soone fetcht off all the Haire, and thereby introduced a very ridiculous aspect, being, without all recovery, deprived of the Native Ornament of this part.

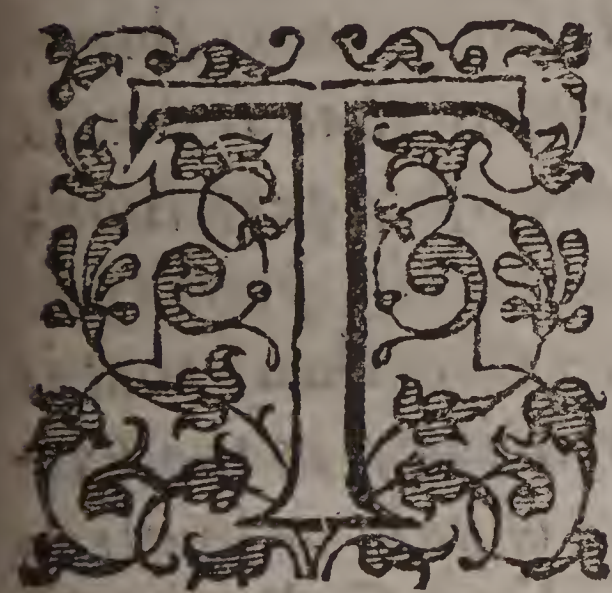
To draw them into embowed Arches, is but an imitation of Nature: but to make them meet, is more then shee ever intended; but (as the Arabians doe) to paint them in a Triangular forme, is a piece of Geometry, which we cannot allow to be exercised in the Eye-brows.

SCENE



SCENE V.

Eye-lid Fashions affected as Notes of Gallantry and Beauty by divers Nations.



The *Giachas* or *Agagi* of the *Ethiopian* Countreys beyond *Congo*, have a custome to turne their Eye-lids backwards towards the Forehead and round about; so that their skin being all black, and in that blacknesse shewing the white of their Eyes, it is a very dreadfull, and divilish sight to behold; for they thereby cast upon the beholders a most dreadfull astonishing aspect.

Purchas Pilgr.
2. lib. 7.

Lindschoten
lib. 1.

Pigafetta's report of the Kingdome of Congo.

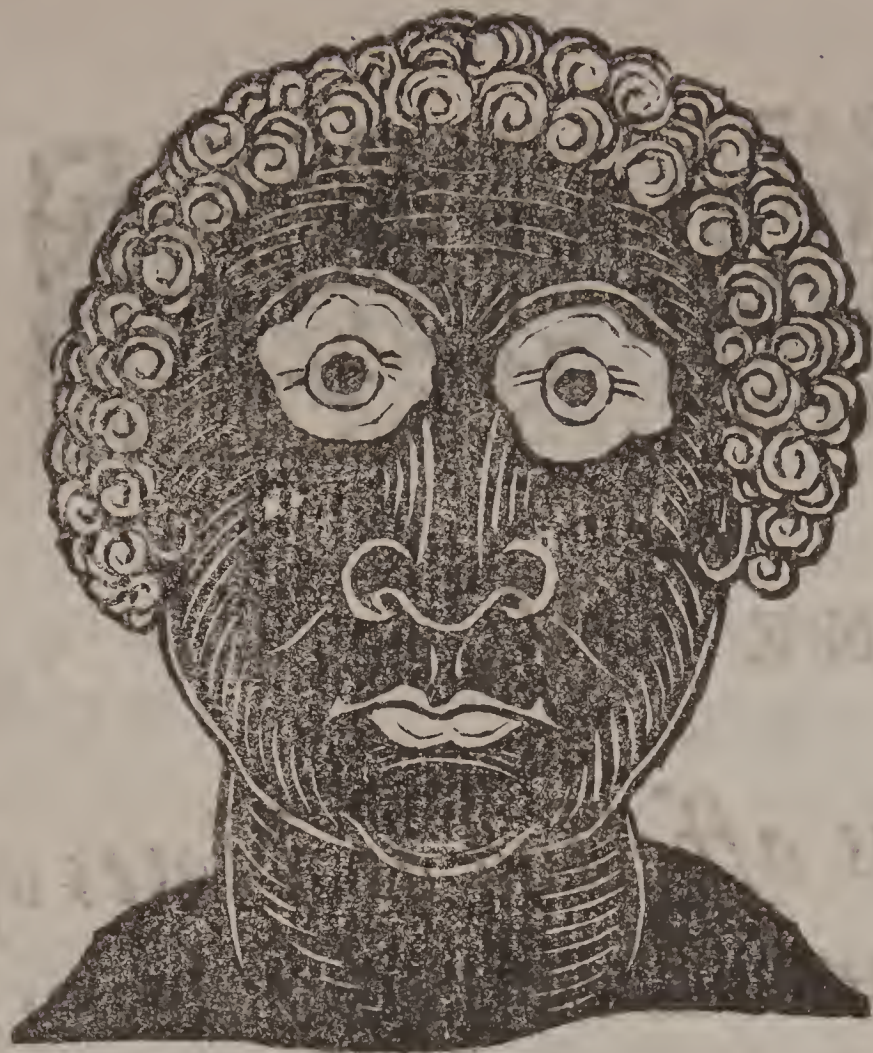
What strange and prodigious *Cosmetiques* hath the great Enemy of *Mankind* instructed these *Infidels* in, perswading them to defraud themselves of a Naturall convenience, for a *Dialcolicall* fashion, exposing the most tender part, to all the injuries incident to so odious.

Eye-lids
turn'd up-
wards toward
the Forehead,



94

Man Transform'd: OR,



dious an apparition,
and withall infer-
ring not a little da-
mage to the impor-
tant operations of
the Eye; for, the ex-
ternall conformati-
on of the Eye, con-
sists not onely in the
Ball or Apple of the
Eye, but of the cir-
cumstantiall parts of
the Eye-lids, haire,
and Eye-brows; any

of which in the leastwise changed, it will ne-
cessarily follow, the Eye cannot rightly performe
its Office, Vision being a most sumptuous thing,
consisting in so accurate a proportions, that it stands
in need of many things to its accomplished perfection;
and actions are hurt, not onely when the principall
part is hurt or perverted, but any other thing that is
usefull and assistant unto the principle, as the Eye-
lids are to the Eye; for these Coates of sight or shutting
windowes of the Eyes, are called *Cilia à Celando O-*
culos: their Naturall office, being first to cover the
Eyes, lest with variety of Objects, they should di-
stract the mind or occupy it superfluously; the second
employment, is by a meet interception of the Aire, to
subtillize it: and so to keep and preserve the sight se-
reen, they according to Isidore being called *Palpe-*
bræ, quia palpitando moventur, ut assiduo mo-
tu obtusum oculum reficiant, there motion being
intended to refresh the Eye, when the sight thereof
grew

Arist. lib. 40. de
Animal.



grew obtuse, and their Nature consists in a Nervous
thin substance to facilitate their motion; which being
almost continuall, they thereby correct the Aire, and
so keep the Eyes from the injuries thereof: another
use of them is to adorne the Eyes, and to comfort them;
whence Aristotle saith, that Creatures that want
Eye-lids are weak-sighted, as Fishes and Haires; And
Quadrupedes, close their Eyes by the upper Eye-lids,
and Birds by their lower Eye-lids; all which are rather
to be called Coopertoria, and Tela than Palpebræ,
which are proper to Man. Moreover, the Eyelids doe
not only much conduce to the quietness of the sight, but
of all the other Senses, it being probable that the Eye
of all the Senses, was encompassed with this defence
for the agilitie of the Sense of sight, and a communion
with the other Senses: whence we may observe, that so
long as we hold our Eyes open, or are necessitated to hold
them so, wee cannot sleep; nay, they who have their
Eye-lids cut off, as Marcus Attilius Regulus had,
they are easily kill'd with watching, unlesse their de-
fect be recompenced by the substitution of some other
thing, which may helpe to recreate the Eyes with sleep,
which is the naturall use and office of the Eye-lids: much
more is their use in Nictation, when we are awake. One
use of the Eye-lids is, that by their opacitie they might
hinder light from insinuating it selfe too much in the
Pupill; for, such a thing would have been an obstacle to
vision, an argument whereof we have, that when we
would see a thing more acutely, and distinctly, we draw
together our Eye-lids, that they almost meet, sometimes
wee hold our hand over our Eyes, that the pupill might
be more shadowed; and for this reason it is that
Averroes affirmes those Creatures to see farther who

Arist. lib. 4. de
Animal.

Averroes de
sensu & sensili.

Eradicators of
Haire on the
Eye-lids.



96

Man Transform'd: OR,

have thicker Eye-lids; and for this reason it is, that Fishes and Insects see more obtusely, for they want Eyelids. Now all these intended benefits of Natures by this devilish devise, are frustrated and lost.

Johan. Bohem.
de moribus
Gentium, lib. 2.

The Tartars, under the great Cham, have the cleane contrary appearance, for they have grosse prominent Eyes, very much covered with their Eye-lids, insomuch that the opening in them is very small: whether they use any Artifice to cause this extraordinarie expansion of the Eye-lids, I have not as yet discovered, but certainly they hold it no imperfection. For although of all men, they are most deformed in Body; yet this Nation contemnes all other Men, thinking themselves to excell in prudence and goodnesse, that they disdain and explode all others from them.

Munster Cos-
mograph. lib. 6.
cap. 55.

The Inhabitants of the Cape of Good Hope, which Pomponius calls the Head of *Aphrica*, pull off the Haire of their Eye-lids, and therein they paint divers things in a manifold colour, as white, black, skie colour, and red.

Purchas Pilgr.
i. lib. 4.

The *Brasilians* also, and those of *Sierra Leona* in the *East-Indies*, pull off and eradicate the Haire growing on their Eye-lids, which makes them shew for the most part fearefull and ugly.

Lindse. lib. 2.

Med. pars 2.

Montanus it seems was not aware of this unnaturall kinde of depilation, practised by these Nations, where he saith, that none ever desired to destroy these Congenite and naturall Hairs, either Male or Female, but all as well as they can, endeavour to preserve them, although in the *Postgeniti* they discent; for there

there are some who desire to have them, and some affect them them not, as women and effeminate Men, to whom he hath afforded a learned, although some-
what too officious an accommodation.

Man is then perfect when he wants none of those

things which he ought to have, for that is his perfecti-

on. Every Essence hath its perfection; the Eye of a Man

is then Humane, when it obtains haire on the Eye-

lids and Eye-brows. It may be objected, that Man lives

without these, and sees: who denies it? but that man who

is deprived of these, doth not live nor see humanely, ac-

cording to the order and laws of kinde constituted by

Nature. Whatever is in the Body of Man according to

Nature, that is simply necessary, you may measure the

necessity by the essence; for both are convertible: for if

they prove defective, or anything be wanting, that Bo-

dy is no longer perfect and absolute, but lame and im-

perfect. Whatever Haire is in the Body, whatever it be,

(so nothing happen besides Nature) it is necessary,

which we ought to be persuaded of, and that by a reason,

no way contemptible, taken from the dignity of Nature,

who alwaies whatsoever she doth, shee doth for some

end; for tis absurd, as Plotine saith, to say that

there is something constituted in the order of things,

and to have nothing that it can; for an Ens is such

naturally, that it should Act or suffer something,

which sentence is not onely true of the species of Essen-

ces in generall, but of all parts that Naturally exist in

any Specifique Body, as those haire doe: and if we ex-

amine the uses of the Haire in these parts, we shall

soon perceive the folly and madnes of these nations, who

to their owne shame and prejudice, have rejected the

naturall benefits intended them by the wisdom and



Kypler.

providence of God, manifested in the Fabrique of the Eye-lids : for first, the great builder of our Body, hath imposed a necessity upon them, of observing an equall proportionate magnitude, longitude, number, and intervall; so that they need no clipping, making withall an exact provision for their inoffensive posture from casting any shadow upon the Eye, to intercept the continuity of objects, or hindering the Eye from looking upwards, which otherwise perchance might have been pretended and pleaded in excuse of their impious depilation, and robbing the Eye-lids of their defensive Palisado, not onely made (as some would have them) for an Ornament unto the Eye, but for perspection, and to direct the sight of the Visory spirits, and the Rayes which flow from the Interior parts. And this by Kypler, is accounted one reason of the contrivance of the Eye-lids, that these teguments of the Eyes, by their convenient contraction, might infer a due shadow from the innate Haires of the Eye-lids; whence it is, that when wee would perfectly view a thing, wee bring our Eye-lids as neer as we can to the pupill of the Eye, that by contriving onely we might better behold a thing. Since these fallen or reorted, which never happens but in the great affections of the part, Man cannot see (as before) right forward, or far off. And it is observed, that the Tovopinambaultians, who likewise practise this unnaturall dipilation, become thereby dim-sighted, and of a torve or crooked aspect: And when they rest in sleep, they preserve the Eye from being hurt. The frequent Nictations also in Men awake, is to recreate the sight, and to prevent the violent falling of any thing into the open Eyes, which is insnared in them as in a Net; They therefore that want these preservers of sight (as experience

The Artificiall Changling.

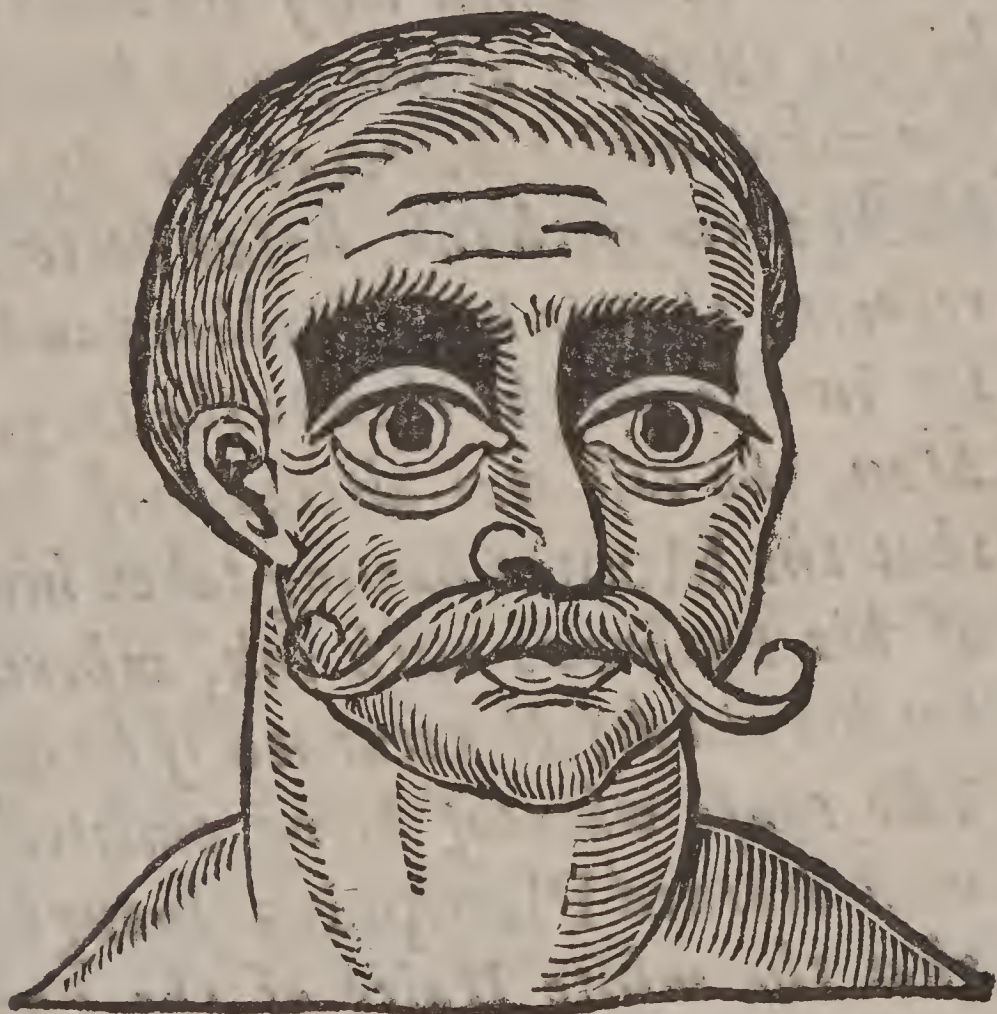
99 Eye lid painters.

experience hath shewed us) are offended with the least dust, and of all things almost that occurre, though never so small.

Plinie noteth, that the Women of Rome did colour the Haire of their Eye-lids every day with an ordinarie painting that they had: so curious are our Dames saith he, and would so faine be Faire and Beautifull, that forsooth they must die their Eyes also. Nature ywis gave them these hairie Eye-lids for another end.

The People of Candou Island put a certaine blacknesse upon their Eye-lids.

The Turks have a black powder made of a Mineral called *Alchole*, which with a fine pencill they lay under their Eye-lids, which doth color them



black, whereby the white of the Eye is set off more white: with the same powder also they colour the haire of their Eye-lids, which is practised also by the Women. And you shall finde in *Xenophon*, that the *Medes* used to paint their Eyes.

All endeavour of Art pretending to advance the Eye above its naturall Beauty, is vaine and impious, as much derogating from the wisdom of Nature. Art indeed, where Nature sometimes failes, and proves defective, may helpe to further her perfection: but

Purchas Pilgr:
2. lib. 9.

Lord Bacon
Nat. Hist. cent.
8.

Sandys Tra-
vels lib. 1.

Eye-lid haire
painted.



100

Man Transform'd: OR,

Philippus
Montalto. 4.
Opt. 8.
Johnstoni
Thaumato gra-
phia.
Hofman de u-
su partium lib.
10. cap. 7.

where shee appears absolute, there to add or detract is instead of mending to marr all. Yet perchance the Turks in painting the haire of their Eye-lids, might be excused, if they did it to a Naturall end, (which I doubt they doe not, but in a Phantasticall bravery) for some think that the haire of the Eye-lids doe cast a shadow upon the Eye, helping thereby the blacknesse of the thin membrane Chorion, the first that covereth the Optique sinew, and prohibits the diffusion of the splendor of the Christalline: which as Montalto saies, is better done when they are black; which he sheweth by the example of one, who having gray Eyes, and somewhat white baires on his Eye-lids, as often as he blackt them with Ink, he saw better. Of this Man he reports, that in his Childhood and Youth, he saw better in the Night then in the Day, but when he was a Man, the case was altered with him. And he adds, that the Moores having taken him, blackt the Haire of his Eyebrows with ink, whereupon he saw better, but his old defect returned if he had wiped off the Ink. The cause whereof being omitted by Montalto, the most learned Plempeius thoroughly understood, to wit, that the white Haire of the Eye-lids did too much diminish those things which were painted in the Net-like Coate, called Retiformis. And Kypler would not have this notion neglected, that the Haires of the Eye-lids, do chiefly conduce by their umbrosity, to a more expresse Picture of specieses, to which end for the most part, they happen to be black, and they who have them white, see not so perfectly.

SCENE



SCENE VI.

*Monstrous conformations, properties,
colours, proportions, and Fashionable
affectations of Eyes, amongst certain
Nations.*

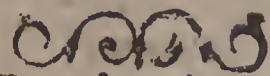


*Nature solicitous about so excel-
lent an Action of the Eyes, be-
stowed on living creatures, not
one, but to every one two. That
Cognition might be perfect, and
that when one failes, we should
not presently be altogether depri-
ved of so great a gift.*

Yet there are found in the *Indies* (as *Cosmo-
graphers* testifie) Men who have but one Eye, and
that planted in their Foreheads; Authors of no
contemptible authority, avouch that there are
such One-Ey'd Nations. *Aulus Gellius* witnesseth,
that he had learn'd from very Ancient writers,
that in *Scythia*, there are a certaine Nation who
have but one Eye in the middle of their Fore-
heads, who are called *Arimaspi*, and *Appian*
placeth

*Aul. Gell.
Noct. Att. lib. 9.
cap 4.*

One Ey'd
Nations.


Pet. Appian
Cosmogr. de
Asia cap. 3.
Solinus cap.
19. Idem
cap. 32.

Idem cap. 53.

Plinius Nat.
Hist. li. 7. cap. 2.

Step. Ritterus
Grunburgen-
sis Cosmograph.
prosometrica.

102 *Man Transform'd: OR,*

placeth them in *Asia*. *Solinus* saith, that about *Besglithra* (placed not farr from the *Caspian* Sea) there is an one-Ey'd Nation; and in another place he saith, that towards the Occidentall part of *Æthiopia*, the *Agriophagi* inhabit, who feed upon the flesh of Panthers and Lions onely, having a King that hath but one Eye, and that in his Forehead. In another part of his Booke, wee read saith he, of Men among the Indians, who are *Monoculists*, or borne with one Eye. *Plinie* reports also of the *Arimaspi*, to be a Unocular Nation, having one Eye in the middle of their Front, and he places them neere unto those *Scythians*, that inhabit toward the Pole Articke, and not farr from that Climate, which is under the very rising of the North-East Wind, and about that Famous Cave or hole, out of which that Wind is said to Issue, which place they call *Gesclithron*, that is the Cloisture or Key of the Earth. These maintaine Warr ordinarily about the Metall Mines of Gold, especially with Griffons, a kind of wild beasts that fly, and use to fetch gold out of the Veines of those Mines (as commonly it is received) which Savage Beasts, (as many Authors have re-corded, as namely *Herodotus* and *Aristeas* the *Proconnesian*, two writers of greatest name) strive as eagerlie to keep and hold those golden mines, as the *Arimaspians* to disseise them thereof, and to get away the Gold from them. *Ritterus* saith they obtained the name of *Arimaspi* from their defective singlenesse of Eye; for *Ari* with the *Scythians* signifies one, & *Maspos* an Eye; according to *Herodotus* cited by *Calius Rhodiginus*, lib.

The Artificiall Changling.

103

Nationall properties.

lib. 16. cap. 22. *Arima* signifies one and *Spu* an Eye. *Isidor* likewise affirms, that the *Cyclops* 3. are *Monocular Indians*. Sr. *John Mandevill*, whose relations since the late discoveries of the new World, are held very credible, reports that in an Isle under the government of the King of *Dodyn*, are Men that have but one Eye, and that is in the midst of their Front. And although the wonders related of *Polyphemus* in *Virgil*, as *Servius* his Commentator conceives, are but Poeticall fictions; yet it is no Fable, that there are Men *Monocular*; Seeing that when *Fulvius Torquatus* was Consul against the *Volsicians*, there was brought out of *Mauritania* to *Rome*, such a single-Ey'd Man, intercepted in the vast deserts of *Ægypt*, who was carried through the City to be looked upon as a wonder, whereupon there happened a thing memorable; For *Macrina* the Wife of *Torquatus*, a Woman of singular chastitie, during the absence of her Husband, no where presented her self to be seen, or went out of doores. Now when this *Monocular* was carried about, he was by chance brought before the doores of *Macrina*, her Maid relating the passing wonder, invites her Mistris to behold it; shee (although desirous to see this one-Ey'd Monster) had rather die through curiosity of Minde, then shew her selfe at her doore. In the Island *Taprobana*, there are Humane Creatures, who among other prævarications from the lawfull forme, have one onely Eye in their Forehead. Neither is it incredible that a one Ey'd Nation may be found, and that even in the judgment of St. Augustine, nay he affirms

Isidor. lib. 11.

Sr. John Mandevill's Travels cap. 62.

Servius Com. in Virgil Æneid. lib. 3.

Narravit. M. Aurelius Faustina uxoris familiaribus colloquiis quæ habentur apud Mundognetum, in ejus vita lib. 2. cap. 22.

Lycost. Append. Chron. prodig.

Aug. de civit. lib. 6. cap. 8.

Nations with-
out Eyes.

104

Man Transform'd: O R,

Sermo 37. ad
Fratres in Ere-
mo.

Fulgosus lib. 1.
de Miraculis.

Lycost. Chron.
de prod. & ost.
anno mundi,
3772.

Zonarus in
Michaelis ducis
filie.

Livie decad. 4.
lib. 8.

Zonarus in
Mauritio.

Lycost. lib.
prodig.
Anno Domini
1503.

Sr. John Man.
Travels cap. 62.

firmer in expresse words, that he saw such a Nation with his owne Eyes. I was now, saith he, Bishop of Hippo, and I travelled with certaine servants of Christ, unto Æthiopia, to Preach the Holy Gospell of Christ unto them, and we saw in the lower parts of Æthiopia, Men having onely one Eye in their Fore-heads, &c. And the same reason may be afforded for the possibility of such Nations, as is for the productions of such Monocular Monsters, as wee sometimes meet with in the Chronicles of prodigious ostents; And Zonarus reports that in Constantinople, there was a Monocular Child borne: for as it happens for Men to be borne without both Eyes, so nothing hinders but Men may be borne without Eye onely. And there are Historicall Records of Men borne without Eyes.

Livie witnesseth, that at Ariminum there were ingenious Boyes borne without Eyes, and without a Nose; Zonarus testifies, that in Thrace there was one borne without Eyes and Eye-lids.

In Hassia, there was an Infant borne with all his Members well distinguished, saving that wholly he wanted Eyes, Eares, and Nostrils, having onely a Mouth in his Face.

Sr. John Mandevill reports of Nations without eyes; for he saith, that in an Island belonging to the King of Dodyn, there are Men without Eyes, but they have two round holes instead of Eyes. And in another Island, are Men that have no Head nor Eyes, and their Mouth is in their Shoulders.

Such Monstrous constitutions of Eyes, have also been seen in certaine Men, that have had foure Eyes. Anno Domini 308 at Daphnes, that most pleasant and ambitious Suburbe of Antiochia (A horrid



horrid thing to relate or see,) there was borne in the times of *Constantine* the Emperour, a Monster, to wit, an Infant with two Mouths, two Teeth, a Beard, foure Eyes, and two very short Auricles. An *Anconitanian* Woman, brought forth a certaine Monster: for in the third or fourth Month of her impregnation, she sent forth a certaine mishapen fleshie little Body, which was all rough and hairie, having foure Eyes.

Wee read of some Nations whose Eyes are misplaced, and planted in other strange and hid parts of the Body.

Sr. John Mandevill reports, that in one of the Islands under the Government of the King of *Dodyn*, there are men that have Eyes in their Shoulders, and their Mouths on their Breasts. *Sr. John Mandevill Travels.*

In *Ægypt* it pleased them to nourish a Portent, a Man with two Eyes, in the hinder part of his Head, but seeing not at all with them: but this being a single Monster, is not so admirable as if there were some such Nation found: and why not a Nation as well as single Monsters, which in Chronicles wee meet with? *Plinie lib. 11: cap. 52.*

In *Millane*, Anno 1542, a certaine *Plebeian* Woman, called *Faustina*, brought forth an Infant, with Eyes seated in his shoulders, such an one was Borne in *Vasconia*, and in *Misnia* an Infant was borne which had his Eyes in his Breast, which you shall finde spoken of before, in our relation of headlesse Men. *Pet. Lampagn. lib. 2. prodigior. 1. hor.*

It is not without a miracle of transformation, what *Aulus Gellius* reports, that there are Men, who have two Pupils in each Eye, both Men and *Aulus Gellius lib. 9. cap. 4.*

women, and that they kill themwhom they long behold when they are angry, and that these are in *Illyria*, but *Plinie* saith, that they are not onely in *Illyria*, but in *Triballio* and *Scythia*, which is called *Bythinia*: and also he reports of such men inhabiting *Pontus*, and that have sometimes in their Eyes the Effigies of a horse.

Plinie lib. 7. cap. 2.

* Horse-Eye.

But *Plinie* was deceived by the ambiguitie of the word, as *Voscius* and *Dalecampius* observe for the word in *Philarchus* was * *Hippos*, which signifies a perpetuall shaeling of the Eyes, which *Plinie* hath falsly rendred the Effigies of a Horse.

Sr. John Mandevils Travels cap. 91.

Beyond the valley, on the left side the River *Pison*, in an Isle Northward, there are many evill and foule women, who have pretious stones in their Eyes, and they have such a force, that if they behold any Man with wroth, they slay them with beholding as the *Basilisk* doth.

Purchas Pilgr. 1. lib. 1.

In the 49 degree of the South Pole, there are Gyants, who have red circles painted about their Eies, among other notes of their fearfull bravery.

Idem. Pilgr. 2. lib. 7.

They of *Cape Lopes Gonsalves*, both Men and Women, use sometimes to make one of their Eyes white, the other red or yellow.

Lindschoten lib. 1.

The *Guineans*, use to paint one Eye red many times, the other white or yellow.

Fox North-west passage.

The women in the Northern Islands, about *Greenland*, have blew stroaks about their Eyes.

Purchas Pilgr. 2. lib. 9.

The subjects of a certaine King, farre from the River *Gambra*, for a distinction have three streaks under their Eyes.

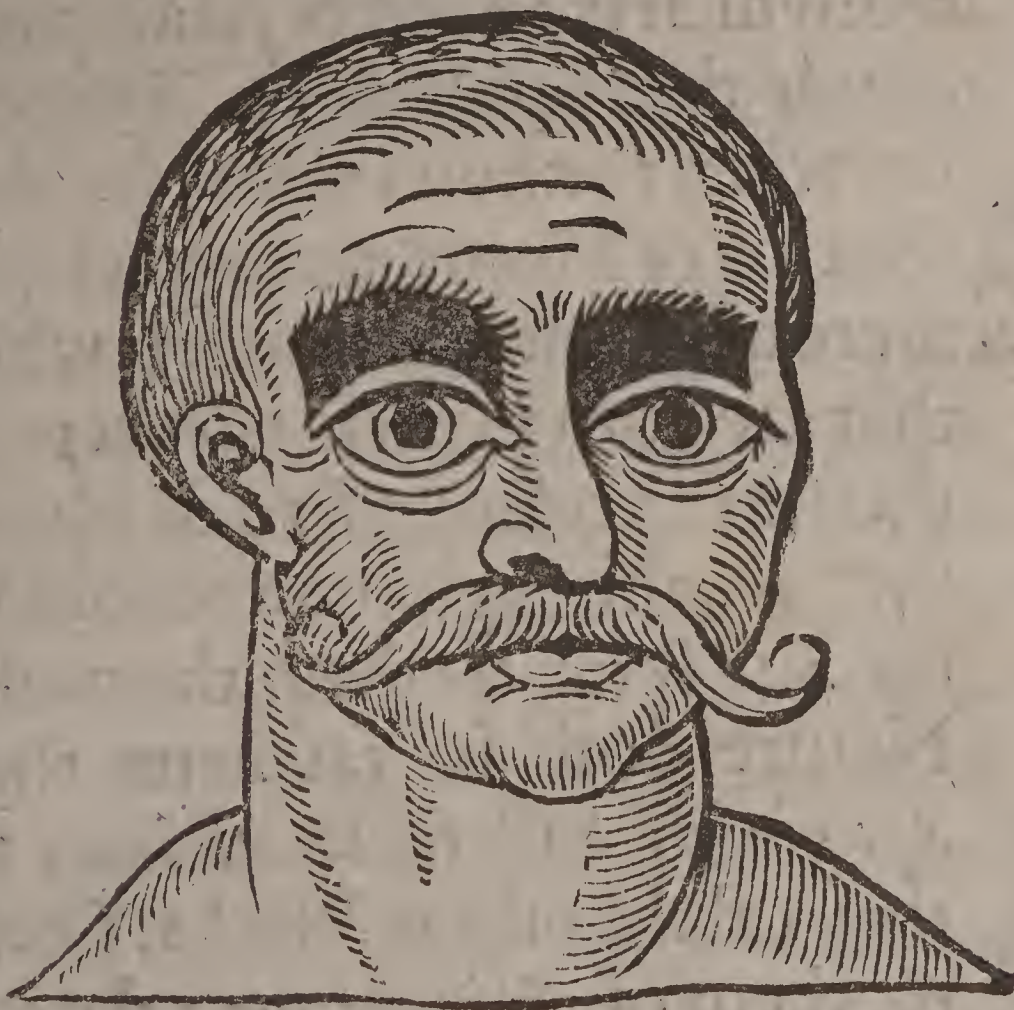
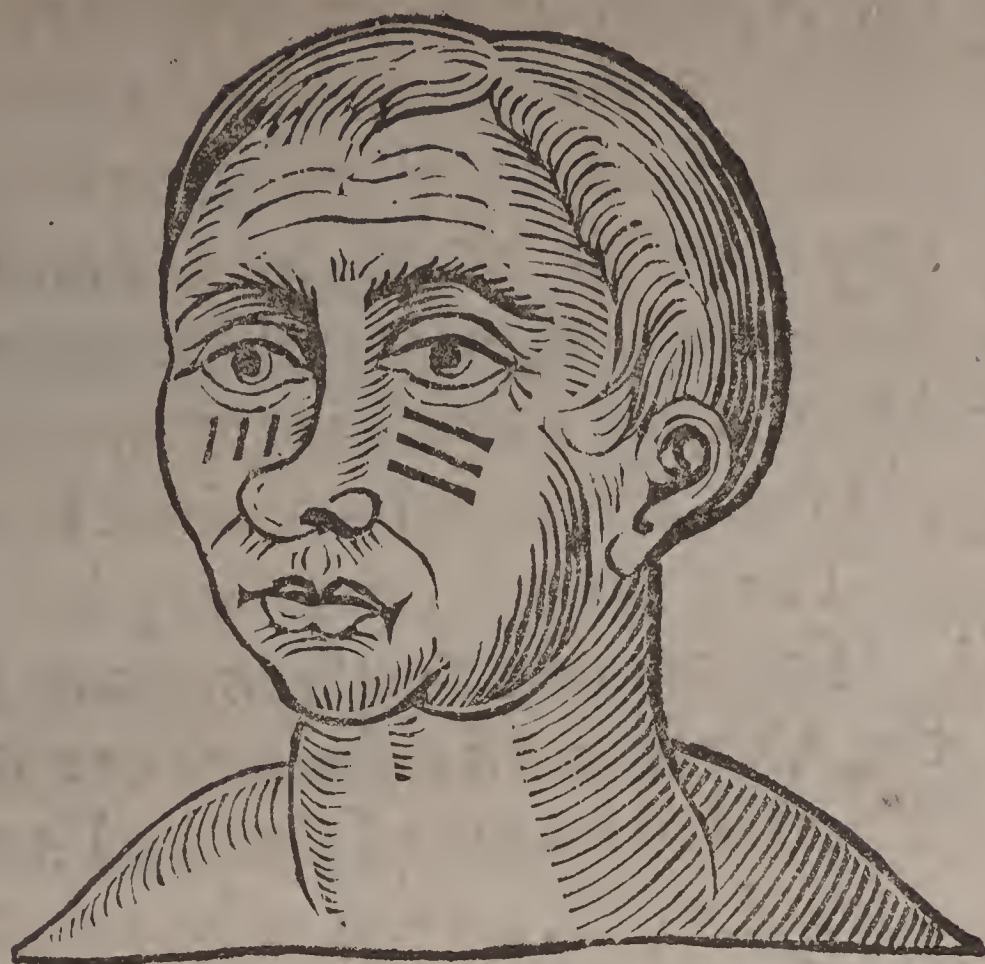
Idem Pilgr. 2. lib. 7.

The Negro slaves of *Barnagasso* Kingdome, and

Colo

Colo Brava, have certaine markes between their Eyes made onely for a Bravery with a cold iron.

The *Turks* have an Invention whereby they affect to beautifie their Eyes, for they put between their Eyelids and their Eye a certaine black powder, with a fine long pencill, made of a Minerall brought out of the kingdom of *Feze*, & called *Alchole*, which by the not disgracefully staining of the lids, doth better set forth the whiteness of the Eye, and though it trouble for a time, yet it comforteth the sight, and repelleth ill humours: they are of elegant beauties, for the most part ruddy, cleer and smooth, as the polished Ivory, being never ruffled by the weather, and daily frequenting the *Bannias*, but with all by the selfe same means they suddenly wither.



Sandys Travels lib. 1.

Sundry kinds
of Eyes.

108

Man Transform'd: OR,

Pigafetta Rela-
von of Congo.
Purchas Pilgr.
2. lib. 7.

Idem Pilgr. 3.

Helin Geogra.
Johan. Bohem.
de moribus gen-
tium.

Maffæus, li. 6.

Magin. Geo-
graphia descrip.
novæ Franc.

Purchas Pilg.
lib. 10

Idem eodem
lib. 9.

Eusebius Nic-
remberg. Hist.
Nat. lib. 8. ca. 2.

Pet. Appian.
Cosmograph.
2. pars.

Munster. Cos-
mograph. lib. 5.
cap. 149.

Paulus Venet.
lib. 3.

Polinus Car-
dan.
de rerum vari.
et. lib. 18.

The People of *Congo*, a region of *Aphrica*, the Apples of their Eyes are of diverse colours, black, and of the colour of the Sea.

In *China* they have narrow Eyes, generally egg-form'd, black, and standing out: and therefore when they would pourtract out a deformed Man, they paint him with broad Eyes.

The *Cathaians* have little Eyes, and sharp sight.

The *Chinoysse* have very little Eyes.

The ancient *Scythians* have small Eyes, so have the Women of *Cosmin* neere *Ganges*.

The Inhabitants of *Candou* Iland, for the most part have little Eyes, and when the Sun is set they cannot see at all, no, though forty Torches were lighted: which is a kind *Nyctalops* or *Nocturnall* Coecitude that befalls them. There are some that can see when the Sun shines: for there is a very black Nation of *Moors*, among whom (as it is reported) there are some born no less white & red then those that are born in these northern parts of the world; these are presently strook blind at the presence of the Sun, although they behold it not, it is enough if the Sun shine on them, the most beautifull Eye of Nature doth so fascinate these Nations; The *Spaniards* call these *Albinos*, that is, Whites, as they cal the others Blacks. These are surely allyed to them of *Albania*, neere the *Caspian* Sea, who see better by night then by day.

In *Zanziber* they have horrible Eyes, and the Women are deformed by reason of their prominent and gogle Eyes.

The *Tartars* have grosse prominent Eyes, yet for the most part, they have squint hollow Eyes. The

The Artificiall Changling.

109

Great Eyes
affected

The Jewish Women for the most part, are goggle-ey'd.

The *Cymbrians* had horrible great Eyes.

The *Azanaghi* of *Æthiopia*, have prominent black Eyes and of a torve aspect.

Sandys Tra-
vels lib. 3.

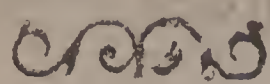
Steph. Ritter.
Cosmograph.
profomet. lib. 3

The *Turkish* Women (who are small in stature, Helin Geogra. which they amend with Choppines) are accounted most beautifull and amiable, which have greatest Eyes, and are of the blackest hue; And because great Eyes in *Turky* are esteemed such an excellency, therefore *Mahomet* well knowing their desire, promiseth them in his Paradise, wenches with great Eyes, or Eyes like Saucers. Great Eyes also are in principall repute, and affected by the *Greeks*.

The *Peruvians* judge those the most beautifull that have great rolling Eyes. Ferrand Ero-
tomania.

The absolute magnitude of the Eye cannot be defined, yet this is generally to be noted, that the greatest Eyes are not ever the best: for as in looking glasses, or other little optique pipes, the Images of things are perfectly exhibited, so it fals out in little Eyes, yet the naturall magnitude of the Eye, proportionate with that Face wherein it is lodged, ought to be such, that so much as the semi-circle of the mouth is, so much should be the semi-circle of the Eye: and the intervall from the middle of the Eyebrows, to the end of the externall angle of the Eyes, should be so much as is from thence to the roots of the prominency, which subsides the Apple of the Eye, although Sense cannot verry well judge of it, by any other way of ratiocination.

Now the Eye of Man is round, and it is naturally observed, that the diameter of the Orb or Sphere of the Eye is



is to answer the length of the Nose. Now Eyes that exceed the natural mediocrity, being less or greater then the same measure, are not to be commended; because they becomenot a Face, those Eyes being truly laudable which are neither too great nor too little, but of a mean proportion, which consists in the abnegation of both the extrems: Physiognomists therefore preferre the midling state of the Eye, which hath so wel framed and corrected a mediocrity of greatnesse as cannot be bettered or reprehended. This affectation then of great Sawcer-like Eyes, is a fancy against the rule of Nature; For, an Eye greater then the proportion of the Face and Body requires, cannot be really beautifull in a Natural acceptation, although it should have a gallant featenesse and elegancie of apparance annexed unto it.

Purchas Pilgr.
4. lib. 8.

Some of the Inhabitants of *Malheda*, are blind and squint Ey'd People.

Idem eodem.
Petr. Appian
descript. Ind.
Occid.

The *Brasilians*, a few of them, have but one Eye.

In the Mountaines of *Peruana*, which are alwaies covered with Snow, the Inhabitants are all purblind or blind.

Lud. Rom. Pa-
tr. navigat.
lib. 6.

In *Sumatra*, they have Eyes, obrotund. of green colour.

Purchas Pilgr.
2. lib. 7.

The *Guineans* have white Eyes, of a sharp sight, and see further then we.

Steph. Ritte-
rus Grunbur-
gensis Cosmo-
graph. Prosame-
trica, lib. 3.

The *Sarmatians* had Eyes like Lizzards, and were called *Sauromatæ*, ab *Oculis lacertarum*. *σαυρομαται* enim est *lacerta*, sicut *ὄμμα*, *oculus*.

Ammian, Mar-
cel.

The *Gaules* were blew-Ey'd, which was noted especially in the Women, when they were in chol-ler, being notable shrews and too hard for their husbands.

The Artificiall Changling.

III

Ocular pro-
perties

The People of *Taprobane*, as *Plinie* reports, have blew Eyes. Of which there may some doubt be made considering the climate, which is in the 8, 9, and 10 degrees onely.


Plin. Nat. Hist.

The *Cumanans* have alwaies spots in their Eyes, and are dim-sighted.

*Lindschot. Tra-
vels lib. 2.*

The *Budini*, a great and Populous Nation inhabiting the *European Scythia*, - neer the River *Borosthenes*, were all grey Eyes like a Cat.

*Salinus Drau-
dii.*

In *Albanie* there be a sort of People borne with Eyes like Owles, whereof the sight is fire red, and can see better by night then by day.

*Plinie Nat.
Hist. lib. 7. out
of Isogonus the
Niccan.*

Man onely hath his Eyes enamel'd round with divers colours, the Eyes of all other creatures vary not, but keep the constant colour of their kind, this variation happening to men and Nations, according to the divers tempers of their Braine and Eyes, but in respect Nations are much mingled, we know not what rareness to choose for the beauty of Eyes, for many love blew Eyes, and some the grey Eyes that seems to be all Christalline; some love black Eyes, esteeming them most amiable: and others love them green, which were also in ancient time much praised: for among the Sonnets of Monseieur de Covei (which was in old time so great a Clerk in Love matters, Songs were made of it; Green Eyes were praised. He that would make a new comment upon Hippocrates his Book, *De Aere, Aquis & Locis* to supply the want of that much desired Comment of Galen, upon that Book, might perchance among these Ocular distinguishing properties of divers Nations, finde matter to furnish his conceptions with.

R

SCENE



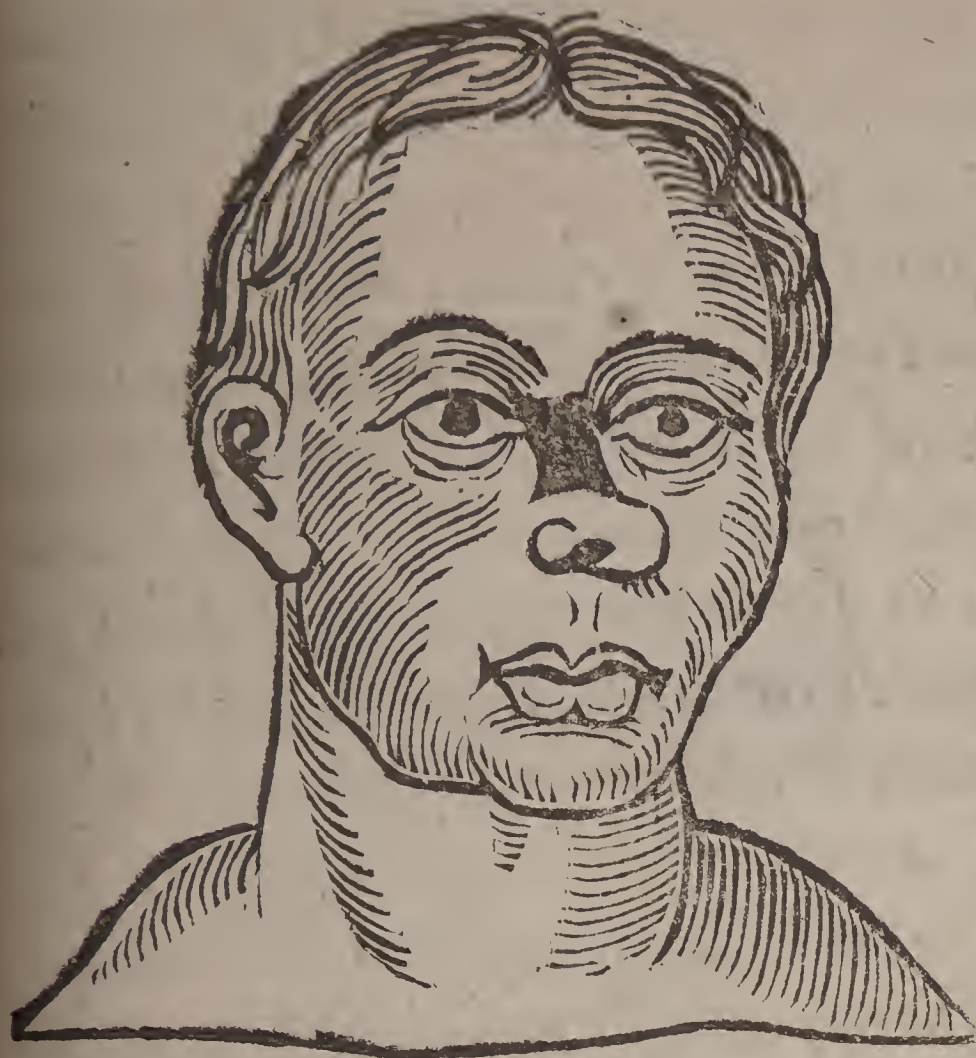
SCENE VII.

*Certaine formes and strange shapes of
the Nose much affected, and Arti-
ficially contrived, as matters of sin-
gular beauty and Ornament, in the
esteem of some Nations.*

*Purchas Pilgr.
3. lib. 1.
Helin Geograp.*



*He Tartarian Women, cut and
pare their Noses between
their Eyes, that they may
seem more flat and saddle-
nosed, leaving themselves no
Nose at all in that place, an-
ointing the very same place
with a black oyntment;
which sight seemed most ugly in the Eyes of Fry-
ar William de Rubraquis a French Man, and his
companions, who observed the same in the wife
of Scatai, when they came to his Court. And this
shape*



shape of the Nose, is in great request, as you may easily imagine, when the Kings wife at the time of publique audience appeared in that fashion. And indeed they are an illfavoured Nation, all flat nosed, the women being suitable to the Men.

It is impossible the adulterate wit of women should commit a fouler trespassse against beauty, and the majesty of Nature, or introduce a more odious alteration in the Face, then is done by the contrivance of this fashion; for, whence the Nose should excite so great a comlinesse and beauty in the Face, cannot well be imagined, but from its Discrimination it makes of the parts thereof, for this discretion of the Nose is so true and necessary to the whole Face, that Severinus Severinus should think, that this was the cause, for which it was made, that from this one part very much grace and honour should accrew unto the Face, and that the Nose either cut off, or vitiously depressed, there followeth thereupon so great a deformity. Certainly the Face among all the parts, is therefore most honourable, and most goodly to behold: for that it is variously insculpt and distinguished. But what doth discriminate and disterninate the two Eyes, the two Sunshine Apples, the Cheeks, and the two sides of the

Men with
their Nostrils
cut off.



II4

Man Transform'd: OR,

Face, but the Nose alone which as a banck, or equall ridge of hills, is extended along the Face, to maintain their Elegant Separations.

For, the Nose is placed in the very middle of the Face, as the most worthy and honourable scituation, and necessarily placed between the Eyes: since not onely a great beauty accrews unto the Face thereby, but as some will have it, it serves to distinguish the Eyes one from another, and is the cause that the visory spirits are not confounded and mixt together, and in the interim, being annexed on both sides, to the bones of the Genæ, it covers and fills up that horrid den, which otherwise would appeare so abominable unto the sight, as it doth in their practise, who break down the partition wall that Nature had interposed between the Eyes, and against the law of Nature, remove her bounds and mangle that goodly promontory that runs along to divide the Pasifique Sea of beauty in the Face, thereby endeavouring to their owne confusion, to joyn those together, whom God and Nature had so wisely separated. By all which it is too too evident, what reall beauties these Nations deprive themselves of, for an imaginary and supposed elegancie, or rather an affected deformity; whereby to the great injurie of Nature, not onely the beautifull proportion of the Nose is lost, but the official elegancy thereof very much impaired. For although notwithstanding these fashionable maimes of the Nose, they may see, and breathe, and speake, and in some sort enjoy the other uses spoken of, yet not so well as they otherwise might, nor in so absolute a manner as they ought, by the constitution of humane Nature.

The Citizens of Rhinoculaura or Rhinocorura,
(which

The Artificiall Changling.

115

Men deprived
of Nostrils.

(which *Plinie* placeth in *Idumnea*, and *Strabo* in *Phœnicia*, but according to *Lodovicus viues*, standeth in the confines of *Ægypt* and *Arabia*) had

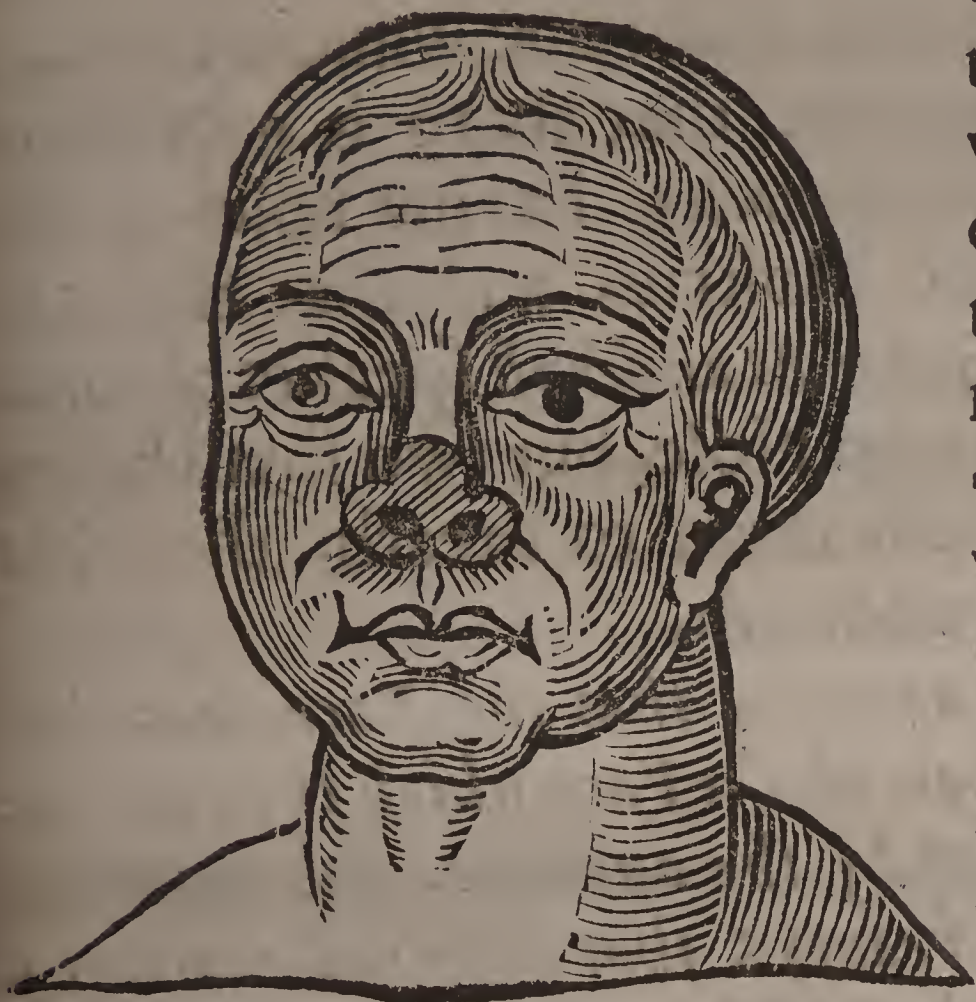
Plinie lib. 1.
Coelius Rhod.
St. August. de
civit. Dei lib. 6.
cap. 24.

no Nostrils to their Noses: from which mutilation of their Noses their City had its name. *Lodovicus viues* saith, that without all question, the *Jews* and *Ægyptians* claim'd it to themselves, and peopled it with the *Æthiopi-ans*, whom they

Lodovicus
Comment. in
Aug. de civit.
D. 1.

Diodorus li. 2.

conquered and cut off their Noses. Yet *Diodorus Siculus*, makes a contrary relation, *Artisanes* (saith he) King of *Æthiopia*, having conquered all *Ægypt*, partly by force, and partly by condition, set up a new law for Theeves, neither acquitting them, nor punishing them with death, but getting them altogether, he punished them thus; first he cut off their Noses, and then forced them to goe into the farthermost parts of the Desarts, and there he built a City for them, called *Rhinocorura*, of their want of Noses. I confesse my Evidence is not so cleer and Authentique, as to charge these *Rhinocorurites*, with a voluntary continuation of this first imposed deformity, yet we have pre-sidents where a deformity intended for a national punishment, hath afterwards bin received & continued



Nose wanting
Citizens.

116

Man Transform'd: OR,



Plinius
Nat. Hist.
lib. 6. cap. 30.
Lycost. Chr. 16.
Ex Plinio lib.
7. cap. 2.
Scenckius ob-
servat.
Kornmannus
de Mirac. viro-
rum.
Sr. Iohn Man-
devils Travels.

as a fashion. But since historians speak not up directly to the point, we shall wave our accusation. Yet you shall read of Nations that have no Nostrils, there being an equall plainnesse throughout their whole Face; that Face must needs be plain that wants a Nose.

Megasthenes reports, that there is a Nation among the Indian Nomades, having holes onely in the place of the Nostrils, and that they are called Syridæ: Sr. John Mandevill speakes of some Nations, that have no Nose, but two small holes, whereof one serveth them to breath, the other serveth instead of a Mouth.

Great is the Ornament, that the Face receiveth by the Nose; that part of the Face which the Nose taketh up, being stiled by the ancients, the imperiall seat of Majestique beauty; that admirall variety of Faces, and individuall distinctions being chiefly occasioned by the Nose, the very least alteration whereof, causing a manifest change in the ayre of the Face. If but a little part of the Nose were cut off, it were a hard matter to say, how deformed the whole Face would prove, a maim in the Nose, therefore being justly called by Virgil, a dishonest wound,

Virgil. Æneid.
6.

Truncas in Honesto vulnere Nares.

Dr. Crooke
micro Cosmo-
graph.

The protuberating or strutting part of the Face, carrieth with it, saith Laurentius, a kind of beauty, yea of Majesty. The beauty that is added to the Face of Man, by the Organ of smelling (I meane the Nose) Dr. Crooke gives us a pregnant instant thereof, in an example worth our remembrance; a young Man being adjudged to be hanged, and the executioner at hand, a certaine Maid suborned by his friends, and quaintly dressed and set out, goes unto

The Artificiall Changling.

117

The Honour
of the Nose
maintained.



unto the judges, and makes supplication for his life, requiring him for her husband; well, shee overcame the Iudges: this done, the guilty young Man being set at liberty, and comming from the Gallows unto the maid, attired and dressed in such costly Ornaments, he presently cast his Eye upon her Nose, which indeed was very deformed, and instantly cries out, that he had rather have been hanged, then freed upon condition of undergoing so deformed a choise in his Matrimony; to this is that of Horace answerable.

Horat. in Arte
Poetica.

Hunc ego, si quid componere curem,
Non magis esse velim, quam pravo vivere Naso.

Treason and adultery, therefore, hath not met with a more shamefull or disgracefull punishment then the losse of the Nose; for the Bengalian law de-Lindschoten, prives them of their Noses, who are taken in the act of Adultery, and the Ægyptian Law cut off the Womans Noses, who was taken in Spontaneous Adultery, with which disgrace, the countenance was deformed, suffering the shamefull losse of that part, which most adornes the Face. In some parts of Muscovia, the second act of Theeuerie, is punished with this disgracefull Nasall mulct. Heracleonas, the Sonne of Heraclius and Martina, as the greatest blemish their malice could inflict, was by the Senate and People of Constantinople, deprived of his Nose: the like losse Leontius Cæsar suffered by Affinarius, and 3000 Coreans to their ignominy, had their Noses cut off in Meacco a Town of Japan.

Io. Bohemus de
ritibus gentium
lib. 1.

That admirable stratagem of Zopyrus, who cut off his owne Nose, and the Abbas Ebba, and those

The beauty,
action and
Utilitie of the
Nose.



118

Man Transform'd: OR,

Ulmus de Fine
Barba Hum.

Chast Virgins, which were in our Kingdome at the time of the Incurſion of the Danes, who cut off their own Noſes to preſerve their Chaſtity, were both built upon this conceſſion, that the Noſe any way mangled or cut off, gives the greateſt blemiſh to the Face, and proves moſt deſtructive to the enchanting beauty thereof, which doth much advance the Art of Talia-cotius, and the new inarching of Noſes; and when wee ſlit the Noſes of Malefactors, wee doe it to brand them with the moſt deforming note of infamy, and the reaſon and Sence holds good; But the beauty of the Noſe is to be counted as nothing, becauſe the utility thereof is ſo admirable, the beauty of whoſe uſe doth much exceed and ſurpaſſe the pleaſure of beholding it; Beauty being not intended as the firſt ſcope of Nature, but as an additament and parergon of the main work: but what ſhee is moſt incumbent upon, and which ſhe alwaies beholds, are thoſe things which appertaine to Action and utility. Now Action differs from utility, becauſe in conſtruction and generation, the action of the part hath precedency, but utility is before it in point of dignity, true beauty is referred to the ſucceſſe and goodneſſe of utility, ſince utility is the firſt in the conſtruction of all parts. Ulmus teacheth us what is the true beauty of a part, which is that they are uſed to call the Phyſicall or officiall pulchritude, for it proceeds from the Office, uſe, and utility, no otherwiſe but as a River floweth from a Fountaine. Now if we enquire for the Elegancy of the Scapula of the Noſe, and the fleſh of the Noſtrils, and that beauty which ſo manifeſtly appears in the wings of the Noſe, you ſhall finde them, if you joyn them with the action of them, and weigh their con-
ſtruction

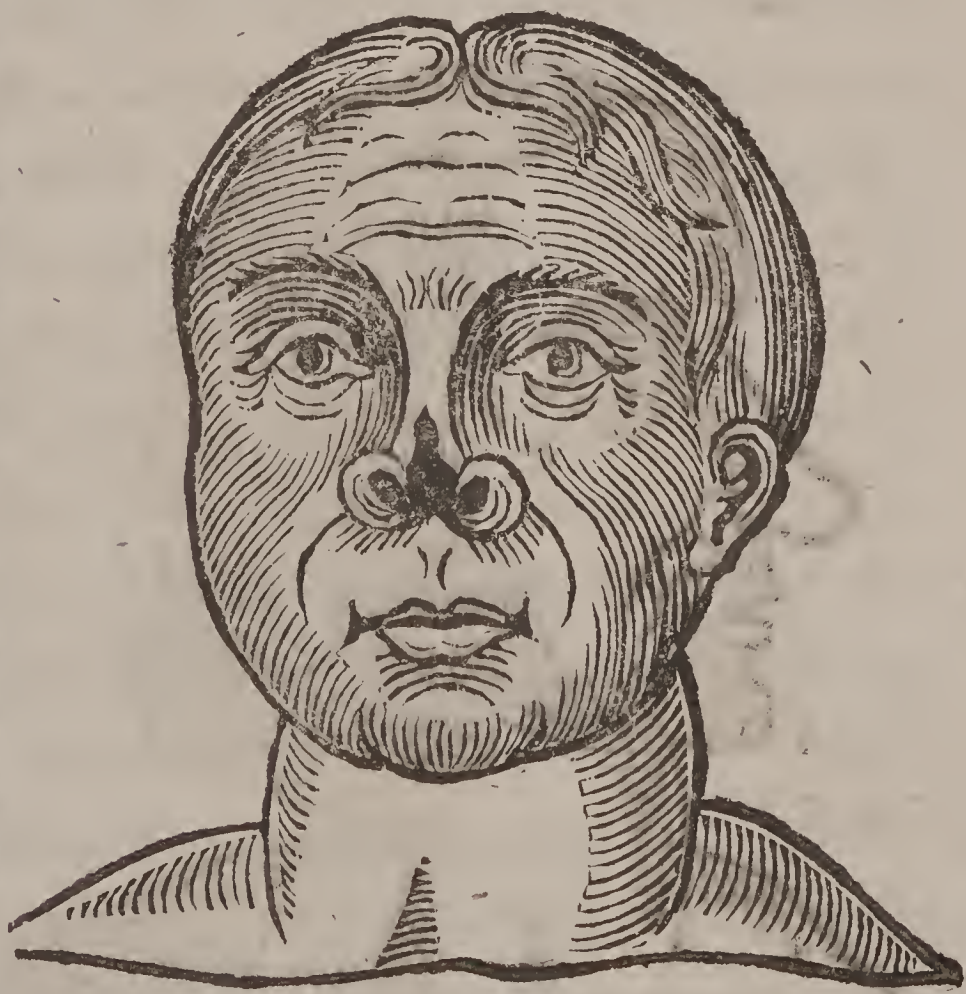
The Artificiall Changling.

119

Men with slit
Noses.

struction together, for that will afford you the true standart, rule, or measure of judgment, and discerning true beauty, which is *Pulchritudo officii, vel officialis*, the beauty of office, or officiall elegancy. The Face hath no peculiar action, neither rightly or properly is it called a dissimilar part, but is rather a congeries or heap of dissimilar parts, whereof every one hath its proper action, or else are servient to the Agents. The Eyes sees, the Front is destinated to its service, and so are the Nose and Eares. The Nostrils serve for expiration and inspiration, and a more plentiful exufflation, and for a significant indication of the affections of the mind.

The Indians Divers have their Noses slit like broken winded Horses. It is an ill Trade, that cannot be exercised without deforming the Body, that being a badg of their profession, which is a penall marke of a Malefactor among us. We read



(as if Nature therein had mocked art) that in *Brasill*, about the Feast of Easter Anno 1556, *Lycost. de prodig. & osent.* there was an Infant borne with his Nostrils so slit and open, that his braine was easily discernable through his Nose.

S

In

Nose-squeezers 120

Paul. Vener.
lib. 10.

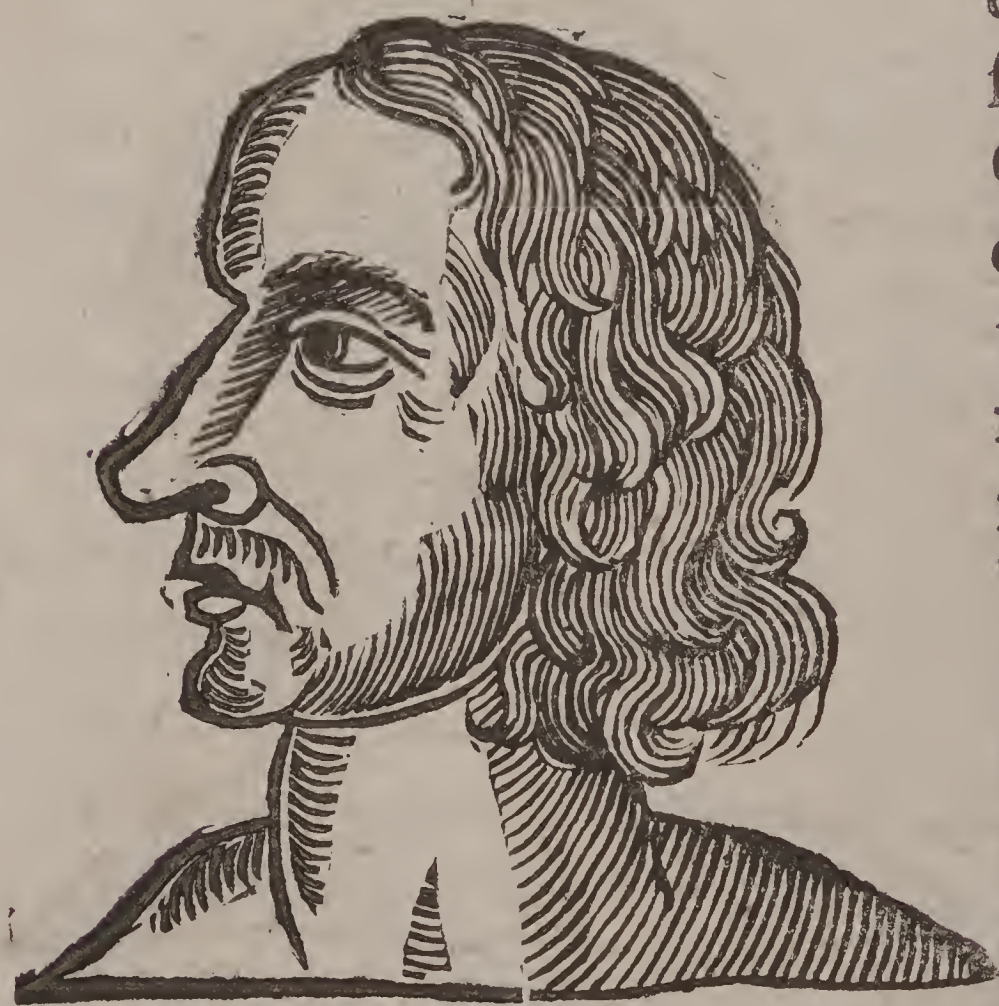
Purchas Pilgr.
3. lib. 10.

Man Transform'd: OR,



In the City Cingui, between Cathai and the Kingdome Cergath, they have a little Nose. The *Chinoysse* doe hold them for the finest women who have small Noses, wherefore from their Child-hood, they use all the art they can possible, to prohibit the encrease of the Noses of their female Children. And indeed, generally their Noses are very little, and scarce standing forth. The People being, as another noteth, in the composition of their Body short nosed, when they make the

Heiyn Geogra.



portraiture of a deformed Man, they paint him with a long Nose.

Certainly the naturall sagacitie of these people must somewhat abate; for as they that want the Nose smell not, so a short Nose smells not so well as a long.

With us, and with most of Europe, a long Nose

The Artificiall Changling.

121

Long Noses
affected.

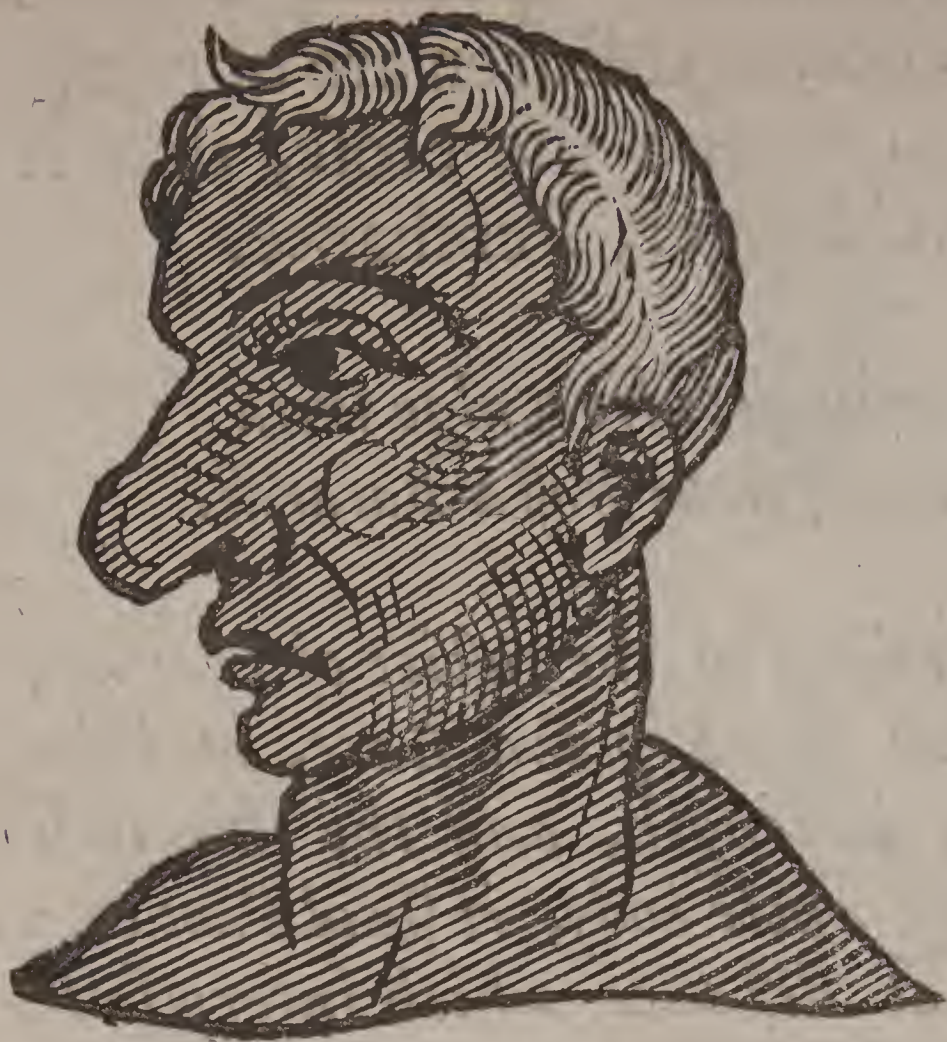


Nose is held more beautifull, especially in Men; for, the Midwives as soon as children are born, use with their fingers to extend the Nose, that it may be more faire and longer, Perchance.

*Parœmiâ de Nasatorum peculio vulgo trita
Ad formam Nasi, cognoscitur hasta Baiardi.*

Now the Nose according to the justice of Nature, should be no longer then the Lip and Eare; and the third part of the Face in length, and the thirtieth part of the length of the whole body, it should not exceed in length halfe that distance which interposeth between the externall Angle of both the Eyes; therefore the length of the Nose should answer in a Sesquialtera proportion, the length of the Eye, and the Diduction of the Mouth; nor should it extend in length, beyond the measure of its circumference at the bottom. A long Nose (indeed) may be some advantage to the Sence of smelling, as appears in the Noses of Blood-hounds: yet for the sent of Man, that length is sufficient, which consists with beauty, and may be reconciled with the proportions of Natures Symetrie, beyond which who endeavours to extend the Nose, renders himselfe guilty of a great Transgression: as on the contrary they also doe, who labour to prohibit the Naturall extendure of the Nose, upon any pretence of beauty whatsoever.

In Cassena a Region of Aphrica, neere the **Æ-** Cardon de subtil lib. 11.
thiopians, there are Men who are valde Nasuti, Or Leo Hist. of Africa lib. 7.
endued with very thick Noses: One that is ignorant of the Nature of things (saith Cardan) perchance will laugh at this relation, especially if he Hip. lib. de aquis & locis.
Maginus Geograph. Africae.



have not seen the History of *Hippocrates*, wherein he treateth of *Macrocephali*, or those with Sugar-loafe like Heads, the cause whereof he there declares, to have been at first a Panthastickall affection of Art, as it was likely also in these of *Cassena*.

In *Perviana* also, a great Nose is in request and nationall.

Munster lib. 5.

cap. 149.

Paulus Vener.
lib. 3.

The Inhabitants of the Island *Zanzibar*, have nostrils turned broad upwards, and the women are deformed by reason of their great nostrils, & al it may be upon the same score of invention.

And if they use an artificiall endeavour thereby, they introduce a disease upon the instrument of Nature; for, the Nose is depraved as to its matter, and therefore because of vitiated matter, the instrument it selfe is perverted, and it is a disease by reason of magnitude, that is of quantity, for that quantitie it selfe is greater then is convenient for that instrument; for, quantitie followes immediately matter, and is adherent unto it, that it can scarce be separated. I confesse ingenious men have doubted, an *detur ægritudo in magnitudine*; but if this greatnesse of Nose doe (as it probably may) hurt or hinder the operation of the Nose, it must be acknowledged a disease.

The Artificiall Changling.

123

Flat Noses
and saddle
Noses affected



disease of the fashions, and if this affectation amount not to a nasal disease, yet it is very probable it may prove an obstacle to vision, and somewhat prejudice the Eye in point of Prospect: and so consequently trespassse against the naturall prerogative of that Sence.

The *Huns*, a most cruell Nation, were wont to flat downe the Noses of their Boyes, least it should be a hinderance to the putting on their Helmets.

Munster Cos-
mograph.
lib. 3. cap. 3.

The Country People of the Northern Islands be like the *Tartars*, flat Nosed.

Fox of the
North-west
Passage.
Lyndschoten
lib. 1. cap. 41.

They of *Cassaria* in the lower *Æthiopia* and *Mosambique*, have their Noses broad, flat, and thick at the end.

The *Matrons* of *Secota* in *Florida* who are of forme elegant enough, have plain broad Noses.

De Bry Hist.
Indian.

The *Æthiopians* are Camoise nosed, the *Epithite* of *Simi* being by the ancient Poets bestowed upon them.

Steph. Ritter.
Cosmogr. profæ-
metrica.

In *Sumatra*, they have a most broad saddle Nose, which is especially noted in the City *Malacha*.

Lodovic. Rom.
Patr. Navigat.
4. cap. 2.

In the *East-Indies*, and the Kingdome of *China*, the Inhabitants have all Camoyse or saddle Noses.

Hist. Chine
pars 2. lib. 2.
cap. 6. Magin.
Geographia.

They of *Guinea*, their Noses are flat, which they make so when they are young; for they esteem a flat Nose a great Ornament unto them, and it seems it doth not amisse with them, as they order their Bodies; for according to the proportion of Body, they beautifie their Faces. Another saith, they account the principall part

Bohemus de
Rit. Gentium.
Purchas Pilgr.

Helyn Geogra.

Shooing horn
Nose affected

124

Man Transform'd: OR,



of beauty to consist in a flat Nose. I am informed of the truth of this relation by a Traveller that hath seen the practise.

Solinus &
Comment Drau-
gius

Purchas Pilgr.
4.lib.6.

Lindschoten
lib.2.

The *Argyppei* are Camoise nosed, with a great Chin.

In *America* (contrarie to us, who desire streight Noses) the Husband who performeth the office of a Midwife to his wife, when he hath received the child, and cut the Navill string asunder with his teeth, he presseth down the Nose with his thumbe; for they esteeme the beauty of children to consist in the flatnesse of the Nose, even as they use to doe in *France*, with certaine foisting Hounds, which are there in great request for the flatnesse of their Noses.

Purchas Pilgr.
2.lib.9.

Reeve in his
Seraglio of the
Grand Signiour

In the great *Turks* Court, flat Noses are in request, but it is for the foile of their deformity, this fashion appearing most deformed among them, who affect and have the contrary appearance: For there *Negro* Girles are esteemed most for their ugliness by the *Sultanaes*; therefore the Bashaw of *Cairo* (who for the most part sends them all) is alwaies diligent to get the most ill-favoured, cole black, flat nosed girles that can be had in *Aegypt*, or the bordering Countries, to send them for a present to the grand Signior, who bestowes them upon his women, who make the same use of them, as our Ladies doe of ill-favoured waiting women, that is to serve as a foile to set off the splendour of their beauties. *Plinie* notes, that the surname of *Simones* came from the first of the familie that had flat Noses, and they were called *Silones*, who were hooked and

Plinie lib. ii.
Nat. Hist.

Camoise



Camoise nosed upwards.

The *Brasilians*, who are borne as faire as the common sort of Men, but comming out of the wombe, they are made deformed in squeezing of their Nose, which is the chiefeft part wherein consisteth the beauty of Man; That as in certaine countries (as you may reape in this Scene) they praise the long Noses, and in others the Hawkes Noses, so among those (as the Moores of *Aphrica*, who are all of the same sort) it is a faire thing to be flat nosed, and to have large expanded

nostrils and a short Nose; And that you may see that I am not the onely Descanter upon such prevatications, take what the Relator makes his introduction to the Narrative of this artifice: among all the formes of living and bodily creatures, (saith he) that of man is the fairest and most perfect, which was very decent, both for the creature and Creator, seeing that man is placed in the world, to command all that is here beneath; but although that Nature endeavoureth herein alwaies to doe good, notwithstanding shee is sometimes short and enforced in her actions, and therefore it commeth that wee have so many monsters, and ugly things, contrarie to the ordinarie rule of others, yea, even after that Nature hath done her office, wee help by our arts, to render that which shee hath made, ridiculous and mishapen. And verily who can sufficiently admire how this affected deformitie of a depressed saddle Nose, came first in fashion with these Nations, and like a contagion infected so great a part of mankind; or how so villanous an absurdity should in despite of Nature, be continued to this day: surely the Grand Deformer the better to ride the abused Fantasies

tasies



tasties of these people, hath clapt his saddle upon their Faces, and made this a shooing-herne to draw them on to other corporall vanities.

By a most remarkable providence, it was ordered by Nature, that the Nose should be more prominent in one part, to be more apt thereby to give way a little to any thing falling upon it, which so easily slides off: so eminent, that it hides the Eyes as in a Cave and valley, as it were, because they abhorre the contract of all things; therefore to defend the Eye, being after a manner like a shield, yet no way impedites vision: for if about the ridge, spine, or back of the Nose, it had been broad, it would have remain'd as an obstacle to vision, besides, that the breadth would have disfigured the Face, all which inconveniences these Nose-levellers must needs in some sort incurre: nay, by this spreading their Noses contrary to the Majesticall intention of Nature, they must somewhat prejudice the Nose, not onely in those actions wherein it is profitable for the bettering of our life, but to those wherein it is necessary to life it selfe. For these Nations who by their Apish affectation become Simi or Simones, they purchase onely a disease; for, the Figure of the Nose is perverted; Yet this simitie it selfe is not the disease, but the disease wants a name, and is afterwards called by the name of a Symptome. But this disease hath a lesion of operations, otherwise it were not a disease, but rather a certaine deformity, therefore the disease is, because the Nose is obstructed to the hinderance of respiration, and that obstruction is a disease upon which there followes a lesion of operations; for, all these Nations certainly for want of a free respiration, so speake, that they can scarce be understood, and they are said to speake



speake in the Nose, yet it seems it doth not (as I suppose it might) somewhat hinder their smelling, for it is said of the Brasilians and them of Peru, that they have the smelling so good, that in smelling of the hand, they know if a man be a Spaniard or a Frenchman. But because the disease wants a name, it ought according to Montanus, to be nominated, from the cause, which is the Simitie it selfe. Simity therefore is the cause, not the disease, and the disease is in the evill figure, because that which ought not to be depressed, is made depressed, and so makes it to be Morbus in figura or refigurata.

And now who can deny these Nations to be sick of the fashions? and if their designe be to gain beauty thereby, they are much out of the way, since the Nose is thereby hurt in its form, because it is hurt in its adorning and beauty, which is thereby klemished; and when its ornament and beauty is klemished, the very forme of it is hurt, and so consequently the instrument; Yet we ought to know, that the imbellishment and beauty, doth not consist in the softnesse and whitenesse of flesh (as fond women rashly have entertained an opinion: But they consist in a due conformation of parts and fit scituation, to the end they may commodiously and aptly bring forth their operations, because Ornament and beauty tend to the operation of the parts, as Galen affirmer. Since therefore the very figure of the Nose is in beauty & Ornament, which consists in a conformation of parts, and a convenient scituation; the beauty and Ornament hurt, the forme it selfe is hurt, and the instrument it selfe in respect of its forme is said to be hurt: when we speak of the figure of the Nose, wee meane the conformation it selfe, not the substantiall formes, but the conformation of parts, which in latine is, aptly
T called

An Ape-like
Nose con-
demned.



Dr. Brown
Pseudoxia
epidem.

Levit. 21. 18.

128 Man Transform'd: OR,

called Plasmatio, having respect to the nature of the thing, which conformation consists in its proper instrumentall Member, in a due manner, with the figure it selfe, when the Receptacles, passages, and superficies are not also depraved; nor doe we understand (as advertized before) the substantiall formes which is in the very matter forming it and giving it to be in act. I know the beauty of the Nose is generally determined by opinion, and seems (as one ingeniously speakes in this case of flat Noses, and other affected figures thereof) to have no essence, that holds one notion with all, that seeming beauteous unto one, which hath no favour with another, and that unto every one according as Custome hath made it naturall, or Sympathy and conformitie of minds, shall make it seeme agreeable; which various apprehensions of Men and Nations, hath made him think that no deviations can be expounded so high to an undeniable deformitie, without a manifest and confessed degree of monstrositie; Yet it is granted, that in the naturall body of Man, the perfections of every part receive their exactnesse from the first Idea of the Creator: but, herein is a contrivance which seems to oppose against it, the Phancy of an Artificer over-ruling the intention of Nature, which must consequently evidence some deformity. To speak the truth, this Nose being gentilitious and native to an Ape, can never become a Mans face: the Native beauty of the Nose consisting rather in the elevation, then depression of it; That Physique Axiome being firme, as stablished upon the truth of Natures intention, *Nasus homini altior ad decorem*. A flat Nose being therefore excepted against in the Leviticall law, and excluded any priestly

The Artificiall Changling.

129

Whether a flat
Nose can con-
ferr any beau-
ty to a Face.



priestly approach unto the Altar, as accounted an un-
naturall blemish and deformity; One of the uncleane
signes of the Leprosie being a dilatation and augmen-
tation of the wings of the Nose, and a Simitie of the
nostrils, whereby the Face, whose beauty doth not a
little consist in the Decent figure of the Nose, appears
very filthy and dishonest. And therefore we most
justly abhorre the Nose that is sunk into this Figure
by the Venerian rot, as the greatest blemish and mis-
chiefe that spightfull, disgracefull and disfiguring ma-
lady can inflict. Now that these Nose-moulders
many times prejudice nature in her operations, and
blemish her perfections, is too apparent. But let us see
yet farther, whether they obtaine their ends, which
is to advance the beauty of their Faces, the rather,
since one Historian imagineth that some of them doe.
The figure of the Face generally seems to be distingui-
shed in these differences, either it is oblong, round,
or broad; for, a narrow face which is opposite unto a
broad, is reduced to an oblong. So hence these diffe-
rences are reduced, either the Face is extended e-
qually according to its altitude and latitude, and so
is an oblong Face: or is more exporrected according
to latitude then longitude, and is called a broad Face;
it is easie to imagine that the longitude, which we
also call the altitude, is to be taken from the Forehead
to the Chin, the latitude on the contrary, from cheek
to cheek. Some bring in another rotunditie of Faces,
which is when it doth swell, and is prominent into
the anterior part, to which roundnesse they oppose a
hollow, to wit, which is depressed. In a varied
expression, wee may say, a Face this way round is
that which is Convex in the forepart, a Hollow-face

Wherein the
beauty of the
Nose consists.

130

Man Transform'd: O R,

is that which in the same part is Concave. Now besides that which is commonly called the figure of the Face: there is another which is compounded of the figure of the severall parts of the Face, and of their dependance and respect they have among themselves, which Critiques in beauty call the Forme. And the front alone (as is observed) may be varied above 576 waies, and therefore the Nose infinitely more, but many parts may be varied in severall wayes and degrees and various complications among themselves, from whence ariseth that infinite (almost) variety of humane Formes. Now beauty resides in the Forme; for if every part be rightly formed, and rightly correspondent one unto another, the Face will be beautifull, if it have withall a pleasing colour. But the parts may all be beautifull, and yet not well answer one another; as for example: A short, long, strait, crook't or Aquiline Nose, little or great, if they be Graphically constituted, may be beautifull; but the question will be, what figure of other parts is required to make up the perfect harmony of a Face. A faire high Hawks Nose, rather agrees with a faire plump Cheek, then with a faire thin Cheek: and on the contrary, a beautifull Cheeke but leane, doth rather love a strait Nose, then an Aquiline. The Persians therefore to make good the beauty, as well as the transcendent dignity of their Noses, had need have convex or full extant Faces, as indeed for the most part they have. As for the Tartars and Chynoise, who affected a flat Nose, it must needs be confessed, it is not unsuitable unto their broad Faces; but how can the same Nose beautifie a round Face, such as the Guineans and they of Cassara, in the lower Ethiopia.

The Artificiall Changling.

131

The Naturall
perfection of
the Nose in
man and
Woman.

Æthiopia are said to have, unlesse wee will imagine such a rotundity, as makes a Concave or hollow Face, with which a Camoise Nose may have some indifferent correspondency. Now since both sexes are guilty of this violence offered unto nature, the better to convince them of their errour, we shall not thinke much to exhibite the absolute formes, both of a Man and womans Face, the naturall perfection of a Mans Face requires these conditions: A square Forehead, upon which those forelocks of the Haire abide moderately elevated, his Eyebrows hard, great and long, a good amiable charope Eye, not very concave nor prominent, somewhat Lion-like, that little cloud that is said to appeare above the Nose, being nothing else but a certaine rugged or scarce apparent Tumor, which declares a kind of light contraction of the Forehead: A Nose thick, not acute, but rather great then small, a Face great and not bony, a great Mouth, firme teeth, not thin, of an indifferent size, and white, 32 in number, his upper jawes are equall to the lower jawes, and neither exceeds nor are exceeded or put forth beyond each other; for so Man would be deformed, but nature makes the Masculine perfect, and what is perfect according to the naturall state, all that is very beautifull; Such therefore ought to be the exact Symetry of the jawes, his Eares not too big nor too little, well engraved, dearticulate, a Head of a moderate magnitude, drawing nearer, yet to a greater then a lesse, and venerable withall. To the absolute forme of a womans Face, there goes a faire white Forehead, marked with no wrinkles or lines, longer then that of Mans is, and drawing to a roundnesse about the Temples, that it seems to repre-

The absolute
perfections of
a womans face



132

Man Transform'd: OR,

Set a Turkish bow inverted, wherein there appears not any tumour or gibbosity, or any cloud, no severity or sadnesse, but a pleasant and modest cheerefulnesse, a Face round, pleasant and elegant to behold. A little Mouth, somewhat but scarce opening, small white teeth, somewhat short, even, in number just 28, not thin, nor too hard closed together, somewhat full lips, Corall, imitating Vermilion, a little disjoyned, yet so as the teeth are scarce discovered, whilest shee holds her peace or laughs not, unmoved; that is such a woman that doth not rest, nor bite, nor suck her lips; these lips thus described add a wonderfull grace and dignity to a womans visage: neither is the Nose to be omitted, the honour and Ornament of the countenance, which represents the outward part of a Rose: of a meane size, strait, cleane, with a certaine obtusenesse acute, but the holes of their nostrils small. A round white pill'd or smooth Chin, the Candor whereof seems to introduce into the beholders mind, a certaine suspicion of a Rosie colour, but no tract at all, nor any perception of haire, is to be seen either in the lips or Chin: A small short Purple Tongue, most certainly doth best become a woman, which yet is scarce or never seen, the tip scarce appearing whiles shee speakes: the Eye-brows ought to be black, subtile, disjoyned, soft, and sweetly arched. Somewhat black Eyes, declining to smallnesse, concave, rolling, laughing, pleasant and shining. The Bals of the Cheeks round, altogether void of haire, fleshie, rosie, and resembling the red Sun-shine Apples of Autumne. Above these remaine the Temples, which ought to be no lesse white then the Forehead, and without suspicion of any bones, yet not swoln nor depressed, but in a manner a little and scarce concave. Eares graven
som-

The Artificiall Changling.

133

The too officious art of stroaking up the Nose of Infants noted.

somewhat short, soft and delicate, aspersed with the dilucid colour of Roses. The whole Head rather little then great, more round then a mans, comely, erect, and elevated

These are the Naturall beauties of the parts, belonging both to a Man and Womans Face: yet no Man may hereupon conclude that Face to be beautifull and perfect in all its number, that hath all these conditions, for it doth not truly follow. But as a Lute or Harp, is not therefore said to be Harmonically and fitly made ready and prepared, because it hath faire and good strings, or because it is gilded, but because they concord with one another in Harmonicall numbers, therefore it sounds well and is praised: so a Man or womans Face, unlesse the aforesaid parts thereof agree and concord aptly with one another, is neither beautifull nor comely.

We in this Island are of an opinion, and practise somewhat contrary to these Face-levellers, and doe no waylike of a shooing-horn-like Nose, neither do wee esteem such to be *gratiosos*. And therefore our Midwives and Nurses are a little too forward to stretch out their hands to help Nature in this case. For although all children are a little Camoised about the Nose, before the bridge riseth, being not properly but equivocally called saddle-Nosed, because they have a power, and are to receive a Nose more perfect, appearing onely Camoise; because the naturall heat which is the instrument of the vertue *Formatrix*, hath not yet perfected their Noses, nor elevated that Cartilage to its naturall and appointed magnitude, according to whose figure all appellations of the Nose are referred. Not that nature alwaies needes the officious and o-

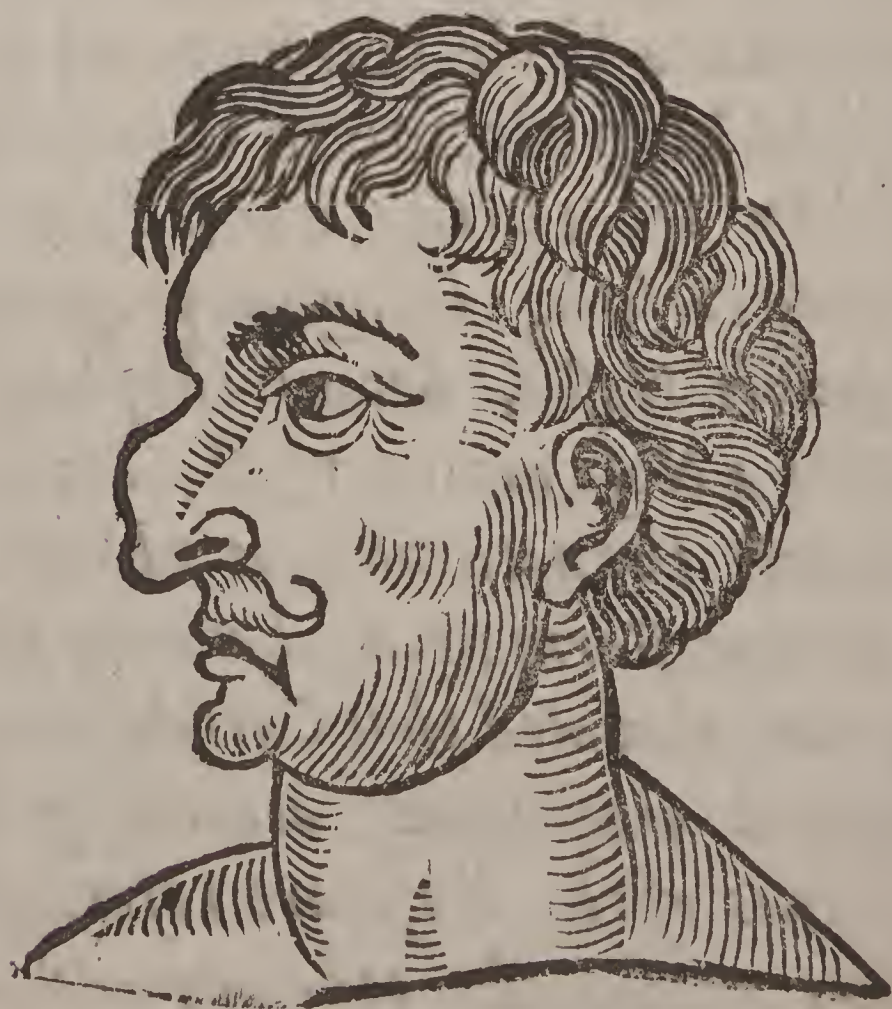
An Aquiline
or high hawke
Nose where
affected.

Jacob. Fonta-
nus in Phi-
siogn. Arist.

134

Man Transform'd: OR,

ver diligent help and art of Midwives and Nurses, to pinch up our Noses as they doe, as if nature were not able to perfect her owne worke. Iacob: Fontanus in his comment upon the Physiognomy of Arist. taking notice of this pragmaticall devise of Midwives, sayes, that because children by reason of their tender bones, which are easily deprest, appeare saddle-nosed; they laying hold of them with their Thumbe and fore-finger, are wont to compress the laterall parts of the Nose, that this Simity of Children may be the sooner abolished: more for beauty then for any commodity it bringeth to life, for they are sometimes so compressed by them, that they become lesse commodious for the purging out of the mucous excrements of the Braine. It is true, it belongs to the corrective part of medicine, to looke a little to this businesse, and to correct the lapse of Nature, where a just occasion is, but not by over diligence to bring the Nose into a worse condition then it would have been in, had they trusted the ordinarie providence of nature.



The Persians of old, very much esteemed a high aquiline or hawks Nose, as a note of honour and magnanimitie, which they affected in memory of Cyrus, who had such a nose, and they would suffer none to raigne over them but

The Artificiall Changling.

135

The manner
of making
Hawke-Noses.



but Princes that had such imperiall Noses; nay, it is a custome at this day, to except against such that are not thus nosed; wherefore those that have the nursery and education of the King of *Persia's* children, and the Princes of the Royall Blood, use all the art they can to make them *Gryphos*, or crooked-nosed like a Hawks bill; and they had no other Nurses lesse honorifique then Eunuchs, whose chiefe command and office, as foster-fathers; was to make the Nose as beautifull as might bee, composing and directing their members, from which imployment they were all accounted Grandees. These Nutritiall Eunuchs did conforme the Nose, as *Mercurialis* doth probably conjecture, with leaden plates kept on by some fastening contrived without, and for their intrinsicall operation, they used little hollow pipes, thrust into the Caverns of their nostrils, by which their tender Noses streitned and bound in such a mould, in proceesse of time, were formed according to their desire. Not farr from this artifice, is that libertie which is granted to the corrective part of Medicine, in correcting the ill conformation of the nostrils, when in children they are either too large or streight, the way of which correction, is to wrest the member to the opposite part; that is, if they be too wide, to contract them gently with the finger, and in case they be too close, often dilate them, or by putting some such hollow pipes into the nostrils as *Mercurialis* thinks the *Persian* Nutritii used in the affected arching of *Persian* Nose. This figure of the Nose, is now become gentilitiall, and native

Mercurialis
l. b. de Decorat.

A high Promi-
nent Nose
where affected

136

Man Transform'd: OR,

to the *Persians*, who to their high foreheads, have generally high hooked Noses: so truly is that verified in the practise of Men.

Regis ad exemplum totus componitur orbis.

For if once the *Grandees* begin a corporall fashion, the contagion soone spreads, and the meaner sort will imitate them in the same practi- call Metamorphosis, although they pay for it. So,

Quicquid delirant Reges, Plestuntur Achivi.



The *Romans* of old loved a large & prominent nose, which was with them in fashion as most imperi- all: and wee use to call such an high and eminent Nose a Roman Nose: and the Austrian Nose beares sway at this day in Germany.

Purchas Pilgr.
3. lib. 2.

men bore their Nostrils full of holes on both sides, wherein they weare Jewels, which hang down unto their lips.

Idem Pilgr. 1.
lib. 2.

The People of the Island *Arucetto*, have holes in their Noses on each side, wherein they weare Rings strange to behold.

The

The Artificiall Changling.

137

Nose. Boreds.

The Nation called *Curenda*, up the River *Parana*, have little stones, which hang dangling in their Noses.

Purchas Pilgr.
4. lib. 6.

The *Chiribichenses* bore holes in their nostrils for an elegancy, and the richer sort, deck them with jewels of Gold, the common people, with diverse shels of cockles and Sea Snails.

Pet. Mart. decad. 8.

A little from *Gambra* in *Africa*, Men and women, as an ensigne of Nobilitie and greatnesse, weare one great Ring, in a hole bored through the Nose, which they put in and take out at pleasure.

Purchas Pilgr.

It was a custome in *Mexico* to pierce the nostrils of their elected King: for when *Ticois* the King of *Mexico* was chosen, they pierced his nostrils, and for an



Idem Pilgr. 3.
lib. 5.

Ornament, put an Emerald therein; and for this reason in the *Mexican Picture-Chronicles*, this King is noted by his nostrils pierced.

The great *Gaga Calando* King of *Gagas*, weareth a piece of copper crosse his Nose, two inches long, which is the least part of his cruell bravery.

Idem Pilgr. 2.
lib. 7.

The Kings Wife of *Cumana*, hath her nostrils bored, and a Ring hung therein, which in their

De Bry. Hist. Ind.



Purchas Pilgr.
2. lib. 9.

language they call *Caricari*.

The Inhabitants of the *Cape of Lopo Gonsalves*, weare rings in the middle parts of their Noses; some thrust small hornes of teeth through them, and weare them so, which they think to be a great Ornament unto them.

Lindschoten
lib. 2.

The *Guineans* hold themselves faire with their Nasall Ornaments, some thrust small hornes or teeth through their Noses, and so weare them, all (as they think) to beautifie themselves.

Hier. Girard
Cosmograph.

The Inhabitants of *Florida*, for the same purpose, bore their Nostrils.

Purchas Pilgr.
4. lib. 6.

The *Cueremagba's*, (the Men) have a little hole in their Nose, into which, for an Ornament they put a Parrots feather.

Idem eodem.

The People of *Tiembus*, weare on either nostrill, a blew starr, artificially made of a blew and white stone.

Idem Pilgr. 2.
lib. 7.

They of *Barnagasso* Kingdome, and *Colo Brava*, the *Negro-slaves*, have certaine marks on their Noses, made onely for a bravery with a cold Iron, and they say these marks are very beautifull unto them; my Author shewes how they make them.

Idem eod. li. 10.

The women of *Orma*, weare on their bored Noses, many jewels, and a long barr of Gold upon one side of their Noses.

Isa. 3. 21.

The Jewish women of old, had also Nose-jewels in request, as an ancient Ornament, reckon'd up by the prophet *Isaiah*, among other impliments of their abominable pride.

They of *St. Christophers*, stick pins on their Noses, making their Noses serve for pin-pillowes.

The

The Artificiall Changling.

139

This Nose bre^d
very taxed

The inhabitants of the province *Quillacenca* about *Peru*, weare Iron rings in their Noses, and jew-
els thereat, whence the province had its name, being hence called *Quillacenca*; that is, the Iron-Nose Province.


Purchas. Pilgr.
4. lib. 7.

The better sort of *Ægyptian* women weare rings of Gold or Silver, through the hollow of their Noses, hanging rich Pearles and precious stones at them, wherein the common People imitate their betters.

Lithgowes
Travels.

It is a strange thing to consider the various phantasies of Nations, touching matters adorning the Body; for some think it more ornamentall to weare their bracelets on their wrists, others say it is better to have them about their ancles: some think it most comely to weare Rings and Jewels in the Eare, some will have them about their privities, and others will not think they are compleat, unlesse they hang them upon their lips, Cheeks, or Noses; as those Nations doe, who are well ringed for rooting, and injoy the statute beautie of our swine. Surely their invention was much put to it, when they suffered their Noses to be bored, to bring up this fashion, the patience of that Man was something allied to their folly, who walking by a marke, at which some ill Archers shot, and being shot through the Nose, told them plainly, that if they shot there againe, he would break their Arrow. The beauty of the Nose, consists in the equalitie and polisht smoothnesse thereof, which is the Naturall Ornament of the part. Hence wee see how uncomely it is, when enriched with Rubies and the Pustels of computation, which exposeth such rich-faced and carbuncle-nosed to spoils to the mockery of all

Men.



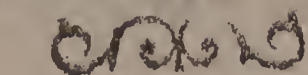
Men. Nor lesse ridiculous is the golden Rings and precious Jewels, in the snout of such swine; for, the extant bulk of those Nose-rings, and pendants wherewith they overlaid their Noses, must some way hinder the sight; and divelish pride, who hath thus bored them through the Nose, and made more vents in Natures conduit-pipe then she intended, shee sure paies them wages, in rendering the Nose lesse apt for the right forming of the voice, which must needs be lesse articulate and explained, and the words somewhat tun'd in the Nose. In the curious Machini of speech, the Nose is added as a Recorder, to advance the melodious eccho of the sound, which these women think that Nature hath not made compleat enough; therefore they will bore them full of Recorder stops as it were, as if they should speake onely in the recording tone of their Nose, which invention is to the blemish and prejudice of Natures nasall operations, and must needs rather marre, then any way improve the instrument.

SCENE

Men with
Ears down to
their Feet.

142

Man Transform'd: OR,



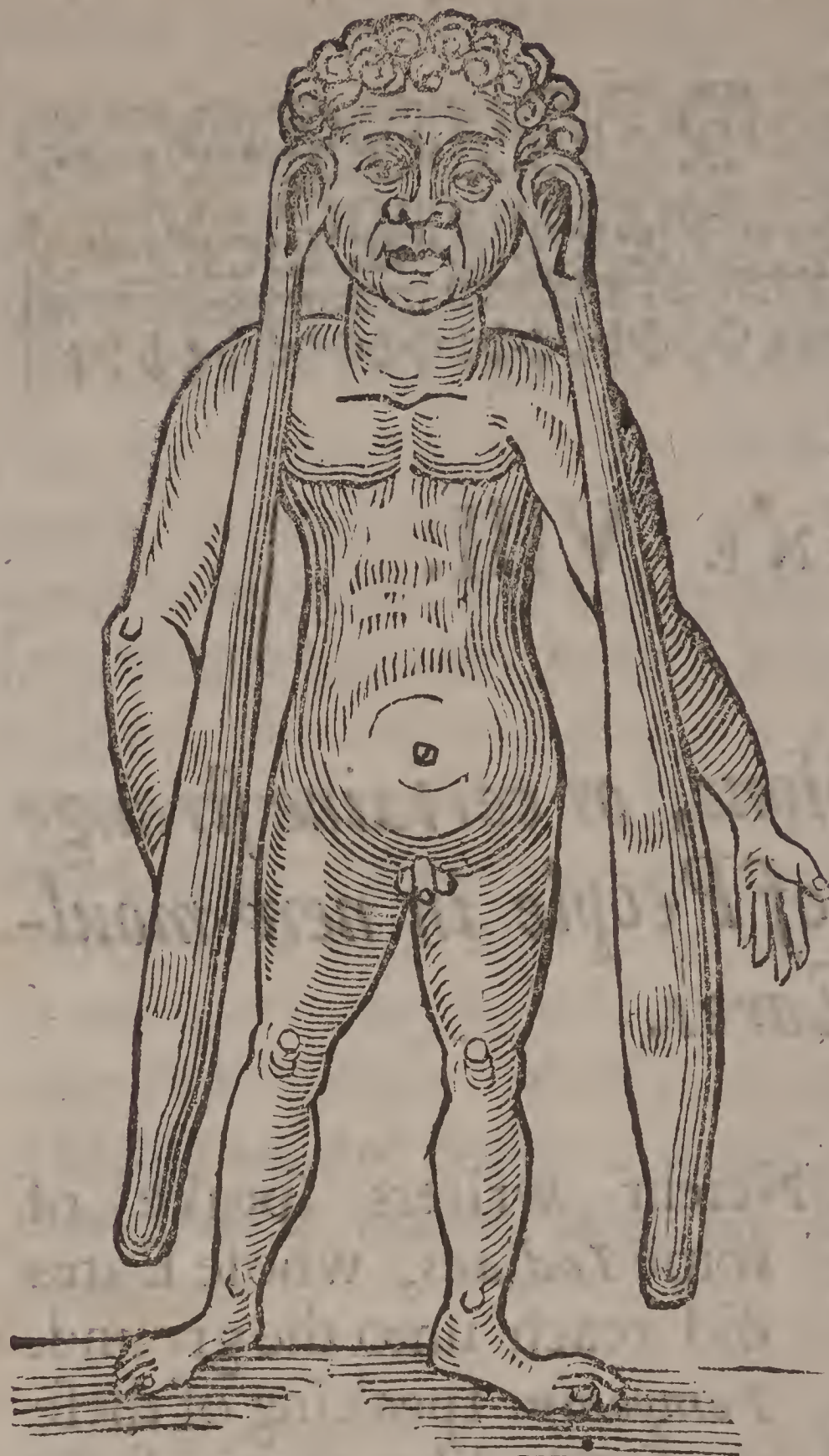
Plinie. lib. 4.
cap. 13.

Munſter cos-
mograph. lib. 5.
cap. 126.

Plin. lib. 7.
cap. 2.

Isidor. lib. 11.
cap. 3.

Euseb. Nie-
remberg. Hist.
Naturæ



bers with the mem-
branes of their
Eares. *Plinie* also
makes report of
such nations about
Pontus (saith he)
there are *Scythian*
Ilands, where there
is a Nation of *Fa-
nesii*, who being o-
therwise naked,
have Eares so larg,
that they envelope
their whole bodies
with them; And
in his seventh book
he proves, that in
the borders of *In-
dia*, not farr from
Taprobana, there
are men who co-
ver themselves all
over with their

Eares. *Isidor* affirms as much of them. The testimo-
nies of these men are very ancient, but there are
not wanting store of later witnesses.

Petrus Simon, and *Antonius Dacæ*, as *Eusebius*
Nierembergensis informes us; report of men that
were lately found, whom they call *Tulanuchas*
(which name signifies an Eare) such as the old
world called *Onotocites*, whose Eares are so prolix,
that they hang down even unto the ground, and
six Men may be hid under one of them: these Men
were

The Artificiall Changling.

143

Great Ear'd
Men.



were discovered towards *Califurnia*.

Maximilianus Transilvanus reports, that there is an Island neere the *Molucca's*, where the people have such vast Eares. And *Pigafetta* assures us, that in *Arucetto*, which is an Island reckoned among the *Molucca's*, there are such People as before mentioned, whose Eares have so spacious and prodigious dimensions. *Purchas* saith, that in this Island *Arucetto*, are men and women, not past a cubite in height, having Eares of such bignesse, that they lie upon one, and cover them with the other; so that although these things have been reported in fables, yet you may finde Authors whom it would not displease one to follow: *Strabo* indeed accounts these relations fabulous, and he scoffs at *Megasthenes*, for writing of such kind of Eares; Yet *Mela* saith he had Authors for it, that were not to be contemned. And as *Kornmannus* thinkes, it is not disagreeable to truth, if you weigh the number and authority of those writers; which will appeare more credible by the modern relations of some ocular witnesses, mentioned in this present Scene: that there should be whole Nations that have Eares of so prodigious a magnitude, is a relation I doubt will scarce credibly sink into the Eares of men; yet we may safely afford the same Faith unto it, as to the records of monstrous births, which have appeared with such Eares. *Gilbertus* in his Chronicle attests, that a woman in a certain castle of *Lumbardie* call'd *Canossus*, in the time of Pope *Gregory*, brought forth a little Infant, with such great and large Eares, that they covered

Maximil.

Transil. apud
Ramus, Tom. r.

Purchas Pilgr.

Kornmannus
lib. de virorum
mirac.

Thom Thom-
maus in horte
mundi. Gilber-
tus Chron.
Skenckius lib.
1. observat.

Large Ear'd
Nations.


Plinie Nat.
Hist. lib. 11.

Purchas Pilgr.
4. lib. 6.

Sr. John Man-
devils Travels
cap. 62.

Hier. Girava
Cosmograph.

Munster Cos-
mograph. lib. 5.
cap. 149.

Maximil.
Trankil. apud
Ramus Tom. 1.

Munster Cos-
mograph. lib. 5.
cap. 164.

144 Man Transform'd: OR,

vered the little body of it. *Plinie* reports that the surnames of Flacci, (families, and houses in Rome) came first from their flaggie long, and hanging Eares.

In *Guinea*, upon the borders of *Wiapoco*, there is a Nation of *Carabes*, having great Eares, of an extraordinarie bignesse, hard to be beleaved; they call the people *Marasbhemaccas*, supposed to be made so by Art, and affected by them, as an extraordinarie garbe of devised gallantry.

In an Island neer the Island *Dodyn*, there are Men with Eares hanging unto their shoulders. And in another Isle, are wild Men, with hanging Eares.

In the Province *Cusco*, in the land of *Pervana*, are those *Auriti* or great Ear'd Men, vulgarly called *Oriones*, who are the richest and most Potent Men of the whole Region, who alwaies goe poled, using all the Art possible to enlarge their Eares.

The Inhabitants of the Island *Zanzibar* have also great Eares.

In the Island *Gilon*, numbred among the *Molucca's* there is a certaine Nation, whose Auricles are so great, that they hang down to their shoulders. When the *Spaniards* came to this Island, and found men with such long Eares, wondring at them, they understood by the Inhabitants, that there was another Island not farr from thence, where Men had not onely hanging Eares, but broad and large Auricles, that when they saw it was usefull to them, they could cover their whole Heads with one of them: I could not here
conceale

The Artificiall Changling.

145

Great Eares
the great est
beauty.



conceale that which the Cosmographer was unwilling to omit, seeing it is witnessed by good Authors, and hath nothing incredible therein, but onely with such who thinke it a note of wisdom, to seem very incredulous.

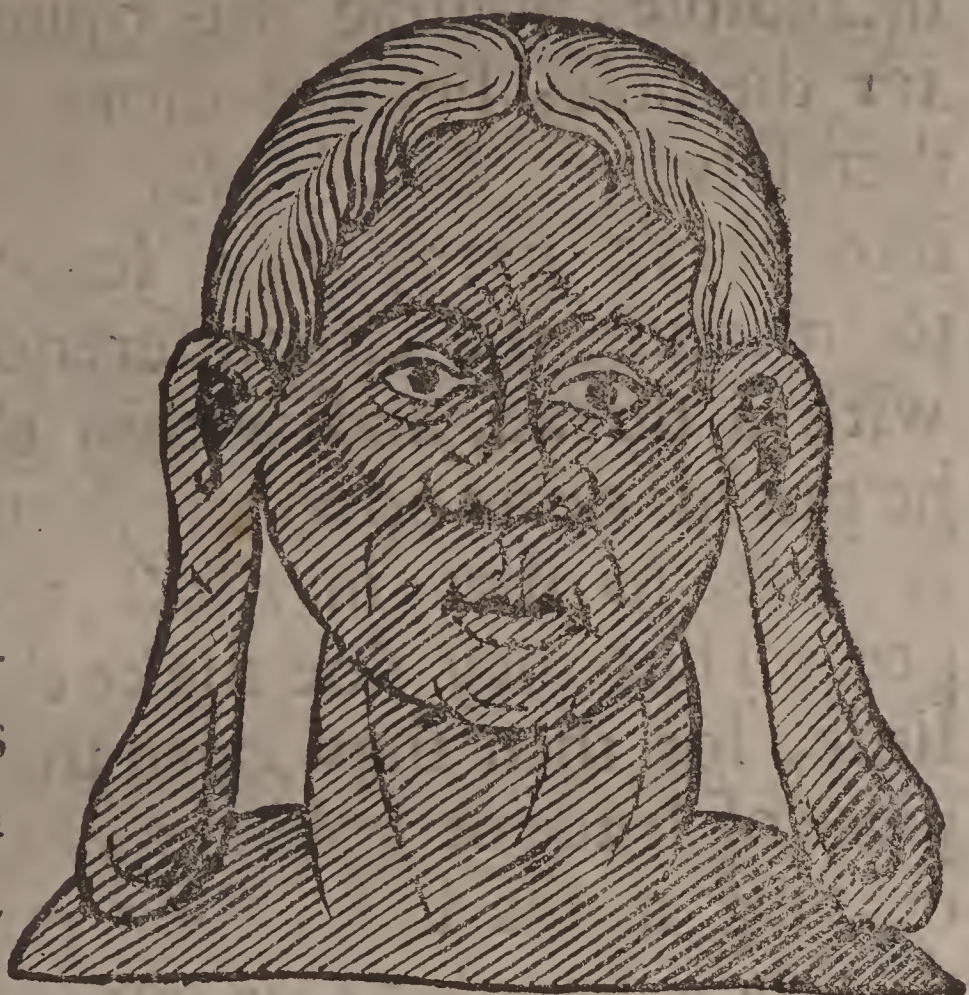
In certaine Islands, not far remote from the Island of Theeves, their Eares are so long that they cover their armes.

They of *Botan-ter* of the Mountaines, have Eares of a span long, and it is held such a note of gallantry among them, that those that have not their Eares long, they call them Apes.

In *West-India*, on the River *Marivini*, are People having great Eares, which they make so large by Art, with hanging weights thereat, insomuch that they hang downe to their shoulders; yet are reported to be good natured People.

In *Peru*, the greatest Eares, are ever esteemed the fairest, which with all art and industry, they are continually stretching out, and a man (who yet liveth) sweareth to have seen in a province of the *East-Indies*, the people so carefull to make them great, and so to load them with heavy

Jewels,



*Pigafetta apud
Ramus Tom. 1.*

*Purchas Pilgr.
2. lib. 10.*

*Idem Pilgr. 4.
lib. 6.*

*Montaignes
Essaies.*

Great Eares a
signe of Nobil-
tie.



Purchas Pilgr.
2. lib. 10.

Idem Pilgr. 2.
lib. 10.
De Bry. Hist.
Ind.
Herberts Tra-
vels lib. 3.

Idem li. Ibidem.

146

Man Transform'd: OR,

Jewels, that at great ease he could have thrust his arme through one of their Eareholes.

The *Nairi* and their wives have huge Eares; for they use for a bravery to make great holes in their Eares, and so big and wide, that it is incredible: holding this opinion, that the greater the holes be, the more Noble they esteem themselves. Mr. *Cesar Frederick* a Traveller into those parts, had leave of one of them to measure the circumference of one of them with a thread, and within that circumference he put his arme up to the shoulders, cloathed as it was, so that in effect they are monstrous great: Thus they doe make them when they are little, for then they open the Eare, and hang a piece of leade or golden thread, and within the opening in the hole, they put a certaine leafe that they have for that purpose, which maketh the hole so great.

The *Malabars*, both men and women, the lappets of their Eares are open, and so broad and long, that they hang down to the shoulders, and the longer and wider that they be, the more they are esteemed among them, and it is thought to be a beauty in them, as that which makes them more notable, and honourable, and of more goodly favour and personage, insomuch, as shee is not accounted brave or courtly, who cannot teare nor dilacerate her Eares wide enough for this fashion, which they effect by hanging ponderous things in them.

They of the race of the *Ghingalays*, which they say are the best kinde of all the *Malabars*,
and

The Artificiall Changling.

147

Long Ear'd
Gallants.



and are the guard of the King of Ceylon; their Eares are very large, for the greater they are, the more honourable they are accounted, some of them are a span long.

Some Nations of *Farrupini*, towards the high *Idem*, land, called *Craweanna*, *Pawmeeanna*, *Quikeanna*, *Peewattere*, *Arameeso*, *Acamreanno*, *Acooreo*, *Tareepesanno*, *Corecorickada*, *Peeaneado*, *Coeeanno*, *Itsura* and *Waremissso*; have holes through their Eares, of whom the *Indians* report much of the greatnesse of their Eares.

The *Surucusis* weare their Eares with wide holes, caused by art to grow into an incredible widenesse, whereupon the *Spaniards* call them *Oreiones*, or Men with great Eares, the Men had a round piece of wood hanging at their Eares like a Calicut Die, a great favour and signe of Nobilitie, and the first ensigne of dignity and Knighthood, with some neighbouring Nations to them. *Idem Pilgr. 4. lib. 7.*

Wee read of the Tartars, in that dishonest victory they obtained against the Christians, by that base stratagem of their poisoned Standards which waved in the Aire, infected the Christian Army, that they might be ascertained of the true number of the slaine, after they had pillaged the dead bodies, they cut off an Eare from every one of them, with which they filled nine sacks or bushels full; had these Men dealt so with as many slaine of any of these large Ear'd Nations, they would have doubled or trebled their measures. *Sebast. Franc. & Hornduffii exemplum quinti præcepti. Munster cosmograph. lib. 4. cap. 11.*

The King of Calicut, when the *Hollanders* came to see him, they observed his Eares so stretched *Idem lib. eodem De Bry. descript. Indie Orient. pars 9.*

Idem ibidem De
Ery. descript
Ind. orient. pars
9.



stretched with
the weight of
gold and jewels,
and drawn out,
that they rea-
ched down to
the shoulders
and armepits, for
they charge them
with Gold and a
sawcer set in the
midst. The wo-
men, the richer
and more Noble

and excellent they are, they have the longer Eares,
adorned with Rings. It is more familiar to the
women then the Men, for the *Hollanders* obser-
ved in men about an hundred Rings, such as ours
are; but in the women above two hundred, which
with their weight, draw their Eares below their
shoulders.

Grimstone of
their manners

The women there (as one observes) are not
given to doe any thing, but deck themselves to
seem more pleasing: so as when they goe abroad,
although they be naked, yet they are laden with
Gold and pretious stones, hanging at their Eares,
Necks, Leggs, Armes, and upon their Breasts.

Pigafetta apud
Ramus Tom. 1.

In the City *Cocchi*, the Women think it a
great comeliness to have their Eares most shame-
fully bored; for in the lap which we pierce, they
make a cleft putting lead into it, which with its
weight so extends it, that it hangs down to the
shoulders; the hole so big, that you may put
your

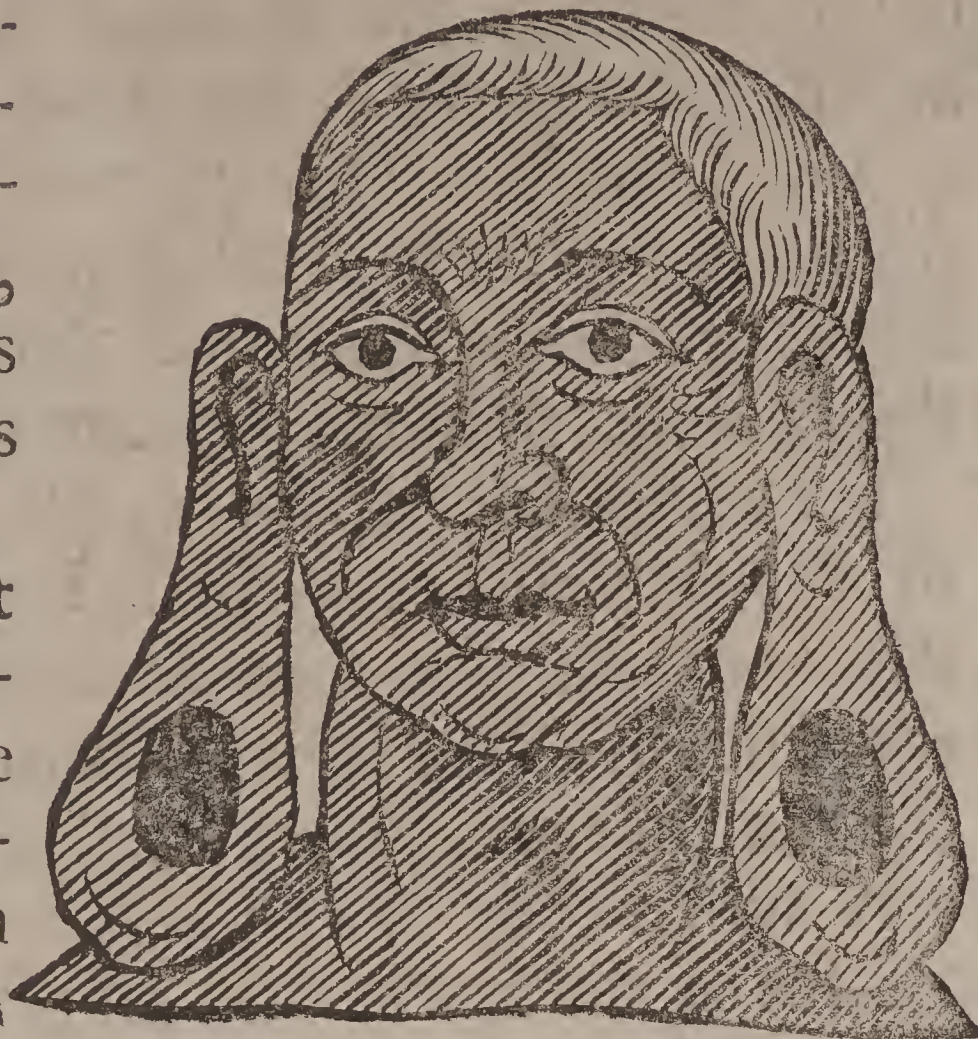
The Artificiall Changling.

149

Horrid great
Eares.

your arme through it, which deformation is so pleasing to their Eyes, that Men also are commonly seen with their Eares so arraied.

The black People of the *Cape Comori*, have horrible great Eares, with many Rings set with Pearles & stones in them.



Purchas Pilgr.
2, lib. 10.

The *Maûs* not farr from *Mocambique* weare their Eares bored round with many holes, in which they have pegs of wood, slender like knitting needles, a finger long, which makes them looke like hedge-hogs; this is part of their gallantry, for if they are sad or crossed with any disaſter, they leave all those holes open.



Idem eodem
lib. 9.

They of *Madagascar*, have Eares bored through with large holes, so that you may put a finger through them, in which they weare round pieces of wood.

De Bry. pars 9.

The

Eares full of
gilded nailes.


Purchas Pilgr.
2. lib. 9.

See the like fi-
gure fol. 148.

Idem eodem lib.
9.

Idem eodem lib.
9.

Lindschoten
lib. 2.

150 *Man Transform'd: OR,*

The Gentiles of *Indostan*, their women have the flaps or neither part of their Eares bored when they are young, which daily stretched and made wider by things kept in for that purpose, at last becomes so large, that it will hold a ring as bigg as a little saucer, made on the sides for the flesh to rest in; besides, round about their Eares are holes made for Pendants, that when they please, they may weare rings in them also.

In *Candou* Islands one of the Islands accounted to *Asia*, they weare in their Eares very rich Pendants according to their Wealth, but they weare them not after the same fashion, as wee doe here; for, the mothers pierce the Eares of their daughters when they are young, not onely in the lap or fat of the Eare, but all along the gristle, in many places, and put their threads of cotton to encrease and keep the holes, that they may put when they are greater, little gilded nailes, to the number of 24 in both Eares, the head of the naile is commonly adorned with a pretious stone or Pearle, also in the lap of the Eare they have an Eare-ring, fashioned after their manner.

Many of the Men and Women in the *Cape* of *Lopo Gonsalves*, weare Rings in their Eares, whereof some weigh at least a pound, some have sticks thrust through them of five or six fingers long.

The *Brafilean* women, bore their Eares with so wide holes, that a man may thrust his finger through, in them they hang certaine long things, which reach unto their Breasts, or shoulders like blood-

The Artificiall Changling.

151 Auricular bea-
very.



blood-hounds, or water spaniels Eares.

The naturall Inhabitants of *Virginia*, in their Purchas Pilgr.
Eares, have three great holes, that is in each 2. lib. 9.
three, wherein the women commonly hang Capt. Jo.
chaines, bracelets, or copper; the Men, some of Smiths Hist. of
them, weare in these holes, a small green or Virginia.
yellow coloured Snake, neer halfe a yard in
length, which crawling and lapping it selte about
their Necks, oftentimes will familiarly kisse
their lips, some a rat tyed by the taile, and some
the hand of their enemy dried.

The inferior sort of Priests among them, can
hardly be known from the common People, but
that they have not so many holes in their Eares to
hang their Jewels at.

In the countrie of *Wingandacoa*, upon the con- Capt. Jo.
tinent of *Virginia*, the Queen and principall wo- Smyths Hist. of
men in their Eares, weare bracelets of Pearle Virginia.
hanging down to their middle, of the bignesse of
great pease, the rest of the women have pendants
of copper, and the Noble Men five or six in an
Eare.

The women of *Cochin*, have horrible great Purchas. Pilgr.
Eares, with many Rings set with Pearle and 2. lib. 7.
stones in them.

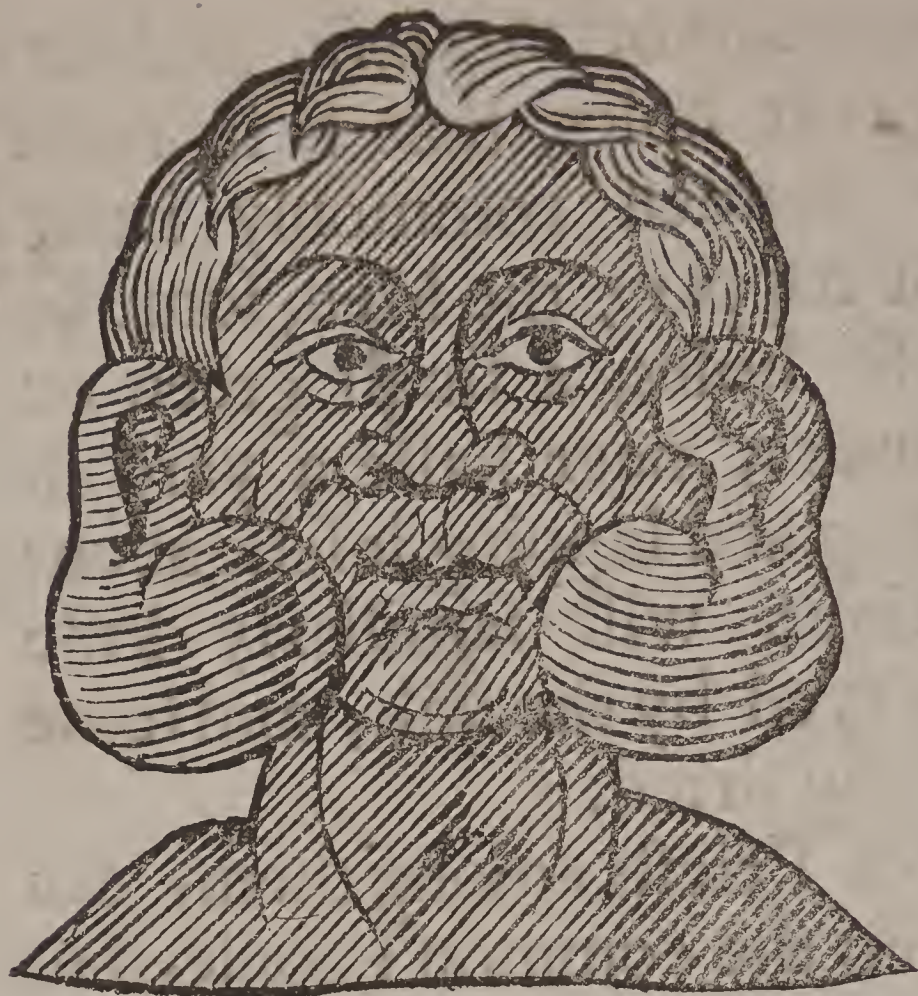
A little from *Gambra* in *Africa*, there are Idem in his
found Men, who use it as a great bravery, to Pilgrimage.
bore their Eares full of holes, wearing therein,
Rings of Gold, in rowes or ranks.

In a certaine Island in eight degrees, as Sr. Idem. Pilgr. 1.
Francis Drake sailed to *Nova Albion*, the People lib. 2.
have the nether part of their Eares cut into a
round circle, hanging down very low upon their
Y cheeks,



*Idem Pilgr. 2.
lib. 7.*

*Leo lib. 3. Hist.
Africa.*



cheeks, wherein they hang things of a reasonable weight.

The People on the southward of *Tinda* and *Gambra*, are reported to weare Iron rings through their Eares.

The women of mount *Beni Jesse-ten*, doe use to

weare Iron rings upon their fingers and Eares, for a great barvery.

*Purchas Pilgr.
2. lib. 10.*

The women of *Ormuz* weare in their Eares, many Rings of Gold set with Jewels, and locks of Silver and Gold, insomuch, that the Eares with the weight of their Jewels, be easily worne so wide, that a Man may thrust three of his fingers into them.

*De Bry descript.
Ind.*

In the City *Cancer*, not farr from *Goa*, most of the Noble and great persons, have their Eares bored with great holes, and weare in them 14 or 15 Rings, such as wee weare on our finger adorned with pretious stones.

*Lindschoten.
lib. 1.*

The *Bramanes* have most commonly round rings of Gold hanging at their Eares, as the other *Indians* have.

*Jo. Bohemus de
ritibus gentium
lib. 2.*

The priests of the *Panchaians*, weare Eare-rings, besides their other womanish golden Ornaments.

The Artificiall Changling.

153

Auricular
bravery.

In *Zeland* they enrich their Eares with Gold and precious stones, and the same auricular bravery is affected by those of *Florida*.

*Magin Geogr.
Hier Girava
Cosmograph.*

In *Pegu* they loade their Eares with all sorts of Jewels, insomuch, as their Eares with the weight of their Earerings, hang down a span long.

*Lodovic. Rom.
Patr. lib. 6. cap.
16.*

The King of *Joga's* subjects, all weare Eare-rings, and all manner of pretious things in their Eares.

*Idem Navigat.
4. cap. 2.*

In *Russia* it is the custome of the Countrey, for women to weare Pearles and Jewels in their Eares, it is held a beauty also to males, while they are yet boyes; this is also a vanitie used among the more amorous and effeminate sort of our gallants.

*Johan. Bohem.
de. ritibus gen-
tium. lib. 3.*

The *Spanish* women use to perforate the lap-pet of their Eare with a Gold or Silver wire, at which most commonly they hang some Jewell, which by the *French* is censured as a barbarous thing.

*Munster cos-
mogr. lib. 2.*

The *Aegyptians* used to bore their Eares to make them capable of such Ornaments, and the two most pretious Pearles which *Cleopatra* dissolved and drunk as a luxurious expression of love to *Marke Antonie*, were pendants taken from her Eares.

The *Greeks* bore holes in the Eares of their slaves, holding it for a badg of bondage, which was practised also by the *Jews*.

*Montaigne
Essay lib. 2.*

The *Roman Dames* were much delighted with auricular bravery; for *Plinie* writes, that they sought for Pearles from the bottom of the Red

*Plinie Nat.
Hist. lib. 12.*

Sea,



Sea, and Emeralds from the bowels of the Earth; and then he adds, *ad hoc excogitata sunt Aurium vulnera*, as if it had been nothing to weare them about their necks, and in their Haire, unlesse they were also let into their bodies.

Cyprian *dehorting the Xtian women from it*, non inferantur Auribus vulnera.

Seneca de vi- Saith Seneca, why doth thy wife weare in her Eares
ta beata cap. 17. the reuenews of a rich family? And in another place.

Idem de benef. I see their Pearles not fitted single to their Eares,
7. 6. which are now inured to the bearing of weight, they

Plinie Nat.
Hist. lib. 9.

Cymbals.

are coupled together, and others are added to the two first, the madnesse of our women had not sufficiently brought Men into subjection, did not they hang two or three patrimonies at each Eare. And with him Plinie accords. *Binos ac ternos auribus suspendere, foeminarum gloria est*, to hang these by couples or more in each Eare, is the pride of our women, and their luxury (saith he) hath found out a name for this, calling it *Crotalia*, as if they gloried in the sound and strike of the Pearles one against another. Nay he goes further, *affectantes jam & pauperes, Lictores faminae in publico unionem esse dictantes*, it is come to that passe, that even the poor sort affect the same fashion, this being a common saying, that a pearle is the womans Sarjeant to wait upon her, when shee shewes her selfe abroad. But their extreame folly herein, hath Tertullian after his African manner wittily expressed, *Graciles aurium cutes Kalendarium expendunt*. The tender Libbets of their Eares, consume their Kalenders, that is, saith the learned Junius in his notes on that passage, *universum domus censum, &c.*

Indeed

The Artificiall Changling.

155

The Naturall
beautie of the
Eare

Indeed these are parts where jewels are easily seen, which Ladies have learn'd very well to observe, yet certainly the conceit worked very strong in their heads, who first pierced the skin to introduce a fashion.

The first Men that have had piety in them, have made conscience of offering any violence to Nature, and to pierce and dilacerate their Eares, for to hang any pretious things at it, for none is Lord of his own members to abuse them, so saith the Civilian Ulpian; but Men have taken more licence then they ought, and have defaced the workmanship of God in them, Ulpian: to please their own fancies, and wee need not so much wonder at Barbarous Nations, but at civilized People, which have called other Nations barbarous, and more especially of the Christians of this age. Although (indeed) there are some Ladies among us, who more out of tenderneſſe of Sence then Conscience, save themselves this labour and paines, and instead of letting their Jewels into their flesh, they make them more easie pendants by hanging them in a string about their Eare as upon a pin.

Gallen, where he speakes of the beauty Nature invented in the outer Eare, although he expresseth such a scope of Nature, which was second in her intention; yet he expounds not what that is in the Eare, which appertaines to that scope.

Hofman should think it is the lower particle of the Eare, which they call the tip of the Eare; For, since this part is not Cartilagineous, as the rest of the Helix or circumference, it cannot also performe that intention, so that it had been in vaine, unlesse it had been made for the other. And hence it may



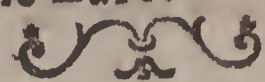
le to encrease the beauty, woman began to weare Jewels in it, as if they had taken their hint from Nature, whose seems (as Sr. Phillip Sydney saith) to have made the tip, the Jewell of the Eare, from whose softnesse came the adage, *ima mollior auricula*, and to have taken a hint of perforation from the superior part of the tip, which seems in a manner to be perforated as it were with an invisible hole, which is called Cicada, or the Grasse-hopper, wherein the Athenians who were natives of that country were wont to hang their golden Grasse-hoppers.

Kyplerus
Medic. con-
tract. lib. I.

Many Anatomists (indeed) doe doubt of the use of this lobe and of the office of it, wherein the Essence of Instruments consists. Kyplerus thinkes it doth neither help to the extension of the Auricle, or to its better conjunction to the other parts, since the Cartilage can keep the expansion of the Auricle firme enough, and withall it is on both sides connexed well enough to the other parts; But it is not, saith he, improbable that it helpes to a more direct and easie ingresse of sound into the Auricle, not verily on both sides, but chiefly from the lower part. Admit what Natures exquisite observer seems to imitate, that as curious artificers, when they have made some rare instrument, are wont to adde some by-worke for pleasure and Ornament; so Nature both pleased to doe in finishing up the admirable devise of the Eare: Yet this is no warrant for the monstrous practises of these men, who upon pretence of augmenting the beauty of the Eare, so shamefully loade it with Jewels and other materials, and use such force of Art to teare and dilacerate the most tender part thereof, stretching it to so prodigious a magnitude, that Criticks might hence
derive

The Artificiall Changling. 157

The naturall
proportion of
the Eare.



derive λοβὸς περὰ τὸ λοβεῖν, quod deturpare vel ab-
lcindere diceret. That whereas the Eares of Man
are not so great as Horses or Asses Eares, and that
for beauty and Ornament they were made lesse, and be-
cause his Head was to be covered with a hat, the erect
figure of man also supplying the magnitude of his
Eares; these Men in the contumelious despight of Na-
ture, and the exact justice of her proportions and Sy-
mitry, that allowes not the height of the Eare to
exceed the length of the Nose, and latitude of the
mouth, and the largest circumference of the Eare and
mouth; but to duplicate the Analogy, will have Eares
larger then hounds, or any other Animall, inso-
much, as that of Lucretius might be applyed unto
them;

Humanum genus est avidum nimis auricularum.

Nay by this artifice they seem to introduce the forme
or signe of the Leprosie upon themselves, and to looke
somerwhat like Elephants, in this frantique Elephan-
tick bravery: For in the disease called Elephantiasis,
according to some, the name is borrowed from the defe-
dation of the Eare, representing that of an Elephants,
and which demonstrates this affectation, wherein the
Fins of the Eares in their circumferences and the
Auricle or lappet also grow to an unusuall thicknesse,
or otherwise swell and grow broad, representing by that
appearances as was before said, an elephant.

Verily when I consider what a packe of large-Ear'd
Hell-hounds wee have discovered, who although
Heathens, yet most of them having good Naturall
parts, I cannot think but there must be more then the
ordinary vanity incident to mankind involv'd in
this



this horrid affectation of great Eares, and that the grand Deformer hath not onely tempted these Nations to scoffe at the naturall proportion of their Eares, as being too Ape-like, and so under pretence to enlarge the beauty of the Eare, to destroy the Native elegancy thereof; but hath had a secret envy at this part, as being the portall to the Sence of discipline, and the port of salvation.

Wee of this Nation, and some of our neighbours affect a small Eare, standing close to the Head. which springs from the conceit of our Mothers, who because they have overheard from the discourse of some Phylosophers, that great Eares are a note of loquacy and folly, they presently apply themselves to prevent this signification in all their children, not a little to the prejudice of the action of the Eare. For, our Eares are naturally extant and looke forward, because wee heare better when we turne our Faces to the sound, our Eares so better encountering with the sound; and the prominency of our Eares serve also for a defence to cast off the sweat and filth, and the surfuracerous excrements of the Temples and the upper part of the Eare, least they should slide into the auditory passage; all which commodities our mickle-wise Mothers defraud us of by their nice dislike of Lugs, and as they call them in reproach, Prickeares. For, our Eares, were it not for the fillets and ligatures, that with their assent Midwives and Nurses use to bind them flat unto the Head, and flat lying upon our sides, whereby they are depressed, would stand out better, receive sounds, and our hearing would be more exact; for let any one with his finger, drive his Eare off more outward from his Head, as by the testimony

The Artificiall Changling.

159

The inconvenience of small Eares.

testimony of Galen; Hadrian the Emp'r, & Arrian to * their advantage were wont to do, he shall hear far better then if his Eare had remain'd depressed, and for this cause, the Eares were made Cartilagineous and consistent, that they might exist and remaine prominent; whereby as Varolius the famous Anatomist observes, the vanity of Man appeares, who often for Ornament and beauty occasions no small hurt and dammage to Nature, and her operations; as in this device, where the beauty supposed to be hereby acquired, proves very injurious to Nature; For, the Eare the bigger it is, by so much Audition is made better: therefore our Mothers err, who so fondly dislike Asses Eares as they call them: and the same reason there is of their scituation; for they which stand further off the Head are more commodious; therefore they erre, saith Hofman, when they bind them with fillets so hard, that they seem as it were glued to the Head. And this among others, may serve to shame and disprove them who quarrell with Nature for her little respect and care to Man: For Nature hath been no way wanting to man, but Man on the contrary hath been wanting to Nature, and either ignorantly or wilfully hath deprived himselfe of many benefits which shee intended him.

The Consul.

Varolius Anatom. lib. 1.

Hofman Insic. lib. 4.

The Portugals lately discovered an Island in the midway as they sailed to Calecut, where the figure of Stars called Cynosura, cannot be seen, wherein they found Men who had Asses Eares. Their women are like them, but that they have lesser Eares.

Columbus sayes, he had observed in Men Eares like unto Bruits, and Chronicles have recorded

Columb. Hist. lib. 13.

Z

such



such monstrous productions of Eares, differing from the humane forme of that Organ.

Lycost. Chron.
de prodig. ostent.

A woman of *Cracovia* in a village neer the the suburbs called *Niger*, in the twelfth of the

Scenckius
observat. lib. 1.

Calends of November Anno 1494, brought forth a monster, all other parts resembling the humane figure, but with a Hares Eares and Neck.

Lycost. in Ap-
pend. ostent.
prodig.

In certain places of *Arabia*, there are monsters, who among other monstrosities have very large double and round Eares.

Scenckius ob-
servat. de Au-
ribus.

Purchas Pilgr.
1. lib. 1.

The Inhabitants of the Island *Jamuli*, the holes of their Eares are much wider then ours.

Idem Pilgr.

Wee read of Nations who have no Eares at all (& yet which is strange) they heare most exactly.

Lycost. Chron.
de prodig. &
ostent.

That Infants have been born thus maimed, chronicles report. For, the 4th of December, anno 1556 at

Scenckius ob-
servat. lib. 1.

Basile, there was a male Infant born without Eares, having only two holes, which yet were so closed that he could not heare with them.

In *Hassia* there was an Infant born without Ears.

Whether the malice of the enemy of mankind, working upon the vaine imagination of man, hath blown into the heads of these or any other Nations, not yet heard of, a conceit of the uncomeliness of the outer Eare, and to purchase a false beauty by their deprivation; Lest I should be counted too great an Accuser, and to prosecute an over-driven information, shall remaine with me as a doubt Dormant: I shall onely bemoane their sad condition, who are deprived of these Fins of the Eare, which nature intended for an Ornament, dilating them like vans or wings on each side of the Head, the mutilation of which part was ever accounted a great deformitie, and hath there-fore

The Artificiall Changling.

161

Loss of Eares
a great mis-
chiefe.

fore been inflicted as a punishment upon malefactors. Hence wee read that Amonius the Monke under Gratian and Valentinean, by cutting off his owne Eare, obtained by that deformitie, not to be made a Bishop against his will, whereupon he was surnamed παγωνης. And therefore that Art is commendable which undertakes to repaire the losse, and conceale the deformitie, which hath befall those, who either originally want these Auricles, or by some mischance have been deprived of them, a remedy whereof by a counterfaith appearance, you may find in Paræus. Not to mention Paræus in Chirurg. lib. 22. cap. 7. what a defence the Auricles are to the other parts of the Eare; for although the outer Eare was not framed by God, to defend the braine from outward injuries, yet the anfractuons cavity and prominency thereof is of great advantage to the repercussion of sounds. Hence those men whose Eares are cut away, doe receive sounds and articulate voyces, after an obtuse, dull, or confused manner, like the fall of water, or chirping of Grasshoppers, insomuch that the other Eare which is not vitiated, is notwithstanding impaired, unlesse that which is wounded be quite stopt up. The Scythians therefore and those who live in cold Northerly countries, who have oftentime their ears rotted off with cold, whereby their hearing is much impaired: to amend that default, they fasten about the hole some hollow shell, imagine it to be of a great Cockle or Scallop, wherein the Aire is concluded, gathered, and directed unto the Head. Yet it is not to be passed over in silence what Cardan interpreting some passage of Ptolomie about Hermaphrodites, saies, that the Nativities of monstrous men, are like to those who are not nourished, for monsters are very seldome nourished, but if they be

Monsters why
shortliv'd.

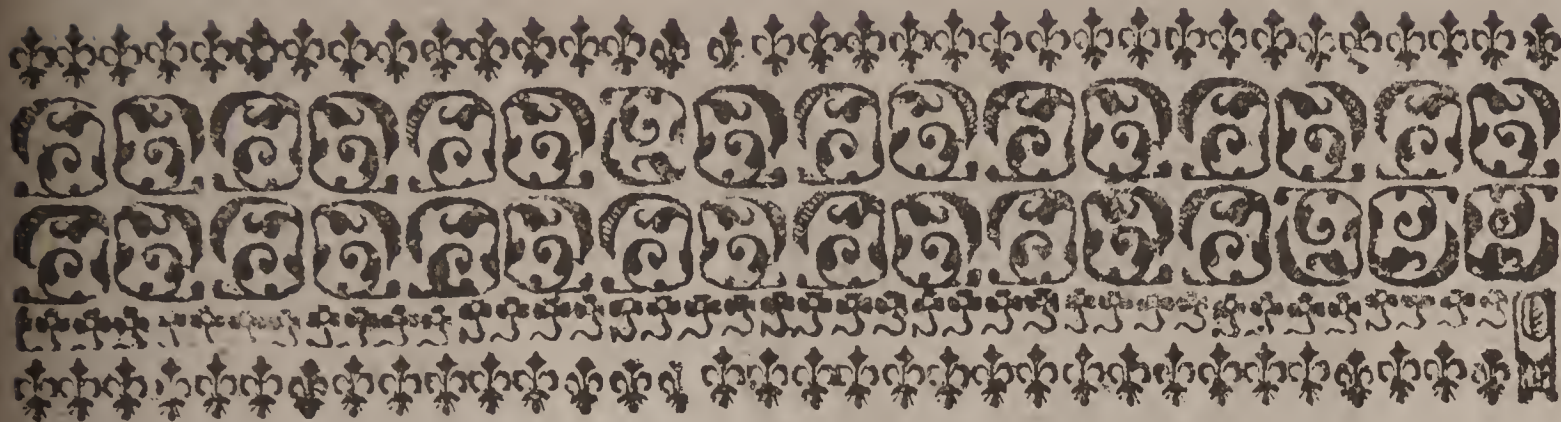
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Man Transform'd: OR,



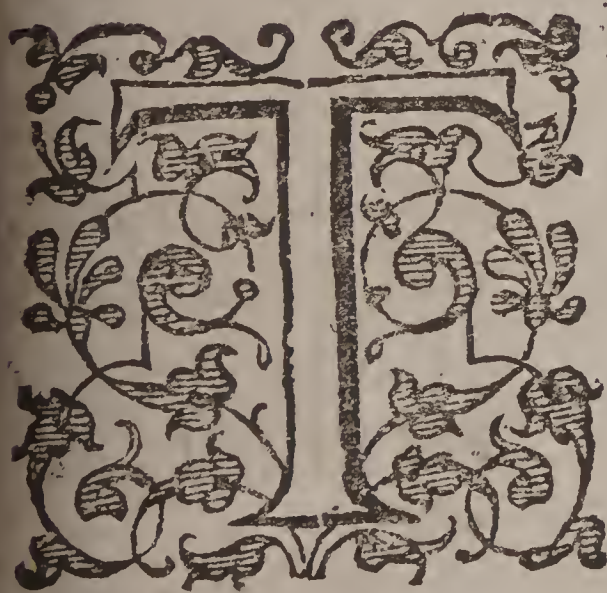
nourished (because they have not the form of man) they very seldome live, yet some of them live, which are but a little changed from the humane Nature, as Haly saies, that he had seen some to doo, who were born without Eares, and others likewise who were born without hands or feet: but the more they receed from the humane Idea, the more difficult it is for them to live and be nourished; for they which onely fall short or redound in number, little differing from the humane forme, daily experience teacheth us, that they live many years.

SCENE



SCENE IX.

*Artificiall Scars accounted marks of
Gallantry, imprinted on the Cheeks
of diverse Nations.*



He *Cafres* on the River *Loran-*
ga, and those of *Mosambique*,
bore holes in their Cheeks
for a gallantry.

Purchas Pilgr.
2. lib. 9.

Some Nations of *Marri-*
wini, towards the highland
of *India*, have holes bored
through their Cheeks as a

Purchas Pilgr.
4. lib. 8.

prime piece of bravery.

They of *Macuas* not far from *Mozambique*,
bore holes in both their Cheeks, from the tips of
their Eares, almost to their mouth, with three
or four holes on each side, each big enough to
hold a finger, through which their gums are
seen.

Idem Pilgr. 2.
lib. 9.



seen with their teeth, their spit-
tle flabbering
forth, for which
and the more
gallantry, they
weare a bung
of wood one in
each hole, and
he which can
have them of
lead, is a com-
pleat Gallant,
for that metall
is much este-
med.

Grimston of
their manners.

Lindschoten,
lib. 2.

Leo description
of Africa.



Pigafetta in
his Relation of
Congo.

Congo Giachi, but by themselves Agag, have more
terrible and presumptuous countenances, making
lines above the lips upon their Cheeks, with cer-
taine Iron instruments.

The Artificiall Changling.

165

Cheek-mar-
kers condem-
ned.

Hieron. Bez.
Hist. Novi. orb.



Plin. Nat. Hist.

The Roman
dames of old were
went to teare and
scratch their cheeks
in griefe (which in
some part of Ame-
rica, they doe in
sign of joy) inso-
much, as the Se-
nate taking notice
thereof, made an
edict against it,
commanding that
no woman should

in time to come, rent or scratch their Cheeks, in griefe
and sorrow, because the Cheeks are the seat of modesty
and shame. What would those grave fathers have done,
if such a fashion had been taken up amongst them, as had
made a shamefull inrode or thorough passage in the seat
of mirth and modesty? surely in their zeale to naturall
modesty, they would not have thought them worthy
to live: It seems these men would have more mouths if
they could, and rather then faile, they would spoile one
to make many, which in despite of Natures continen-
cy so to doe, disfiguring the Face, which is the picture
of the Face divine, is an injury no reason can ever ex-
cuse, no charity pardon; Verily these Nations oppose
the purpose of God, of dignifying the body of man, who
by these fond waies of transgression, put Gods Or-
gan out of tune, that discompose, wound, teare and brand
their bodies, with such a phantasticall violence. No
man ever hated his own bodie, and yet no outward E-
nemie is able to abuse their bodies, as their own phan-
tasticallnesse.

Incisions on
the cheek of
old forbidden.



166

Man Transform'd: OR,

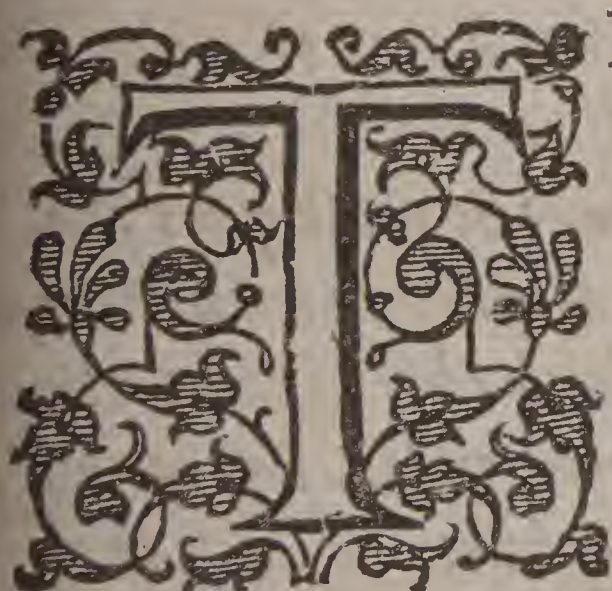
tasticalnesse. They pretend indeed (all of them) to studie most of all bodily handsomenesse, to be gallant, comely, gracious and acceptable; and yet they most shamefully deforme and destroy it and make that loathsome, which all their care was to make amiable. Now as for these bodily incisions, such as anciently the Picts did make, and these savages doe yet make to this day, they have been anciently very expressely forbidden in the Law of God given by Moses. For it is not lawfull for us, to disfigure the Image and the forme that God hath given unto us, by making so many idle-holes to the solution of the naturall continuitie of the whole skin. Vpon consideration of this and other horrid abuses of the parts, I have sometimes thought how Galen would have look't if (during the composure of that Divine Hymne de usu partium, which he made to the honour of mans Creatour, and to the setting forth his ineffable wisdom in the admirall contrivance of so stupendious a structure) he had had a Corallary of these practicall abuses of the parts presented unto him; Certainly the Noble Pergamite would have swoln big with indignation, and out of Zeale to Nature, have thunder'd loud against these her wretched antagonists, which would have proved a passion very well becomming his Pen.

SCENE



SCENE X.

Mouth Fashions and Orall Monstrosities.



He *Canibals* of *Port-Famine* in Purchas
the Country of *Africa*, have *Pilgrimage?*
wide Mouths from Eare to
Eare, which is somewhat
proportionable to them, who
are men degenerated into the
nature of ravening Woolves.

The People of the Province *Mericus Vespatus Navig?*
of *Zanzibar* have a great Mouth.

The *Matrons* of *Secota* in *Florida* have wide
Mouths, which is the qualification also (as I take
it) of the *Persian* dames. *Purchas Pilgrimage?*

In *Cumana*, a wide Mouth is most in fashion at *Idem?*
Court, the beauty of the petty Queens much con-
sisting therein

A a

In

Wide Mouths
were in fashion
Idem.

168

Man Transform'd: OR,



In Turkey, the women are accounted most beautifull, that have widest Mouthes. And you may be sure they use art to have them so; for, things in fashion women will be sure to have, this being a maxim in our practical me-

tamorphosis, that what ever irregularity of beauty growes once fashionable, Art is called in to assist affectation, and to force Nature into it.

The magnitude of the Mouth, alwaies answers the strength of the teeth: For, those creatures that have great opening of the Mouth, as the Lion and the Woolfe, have robust teeth, among which for the most part the Acute excell; but who have little mouths, as man, they have teeth lesse strong, amongst which the broad teeth or Grinders, for the most part are more valid. For, as all they greedily devour, & with great gobbets, because they have a hot stomach, and are alwaies in perpetuall motion; so man, with care and small morsels, which he also diligently cheweth with his grinders, by reason of the debility of his stomach. Those Physiognomers therefore are in an error, who from a large Mouth, great robust and thick teeth, teach us to pronounce of the fortitude of a man: For, the mouth was not given to man to fight with, as to a dog and Lion, that from the like
mouth



mouth they should inferr the like disposition. Man had a mouth given him for the better preparing his meat for his stomack, for breathing, and for speech; for which a little mouth was held sufficient. For women then (in whom a little Mouth was ever held most commendable, and that by reason of, I know not what Analogy is wont to be deduced thence) to affect commendation of beauty from a wide Mouth, is very strange, and much derogating from the honesty of Nature, and her ordinary justice: for, the deduction or longitude of the Mouth, should but equall the longitude of the Eye, which extends from the outward angle to the Lachrymall; so that the longitude of the Mouth is duple to the ninth part of the longitude of the Face, and the Nose should beare a sesquialtera proportion unto it, and the width of the Mouth should be but as much againe as the bottom of the Nose near the Mouth, the circumference of it double, and the deduction of it treble, to the longitude of the Nose: so that the whole longitude of the Face, should beare a sesquialtera proportion to the compasse of the Mouth, or to the space contained between the corners of the Eye, for this space should equall the compasse (also) of the Mouth, and the circumference of the Eare ought to be unison; The first joynt (likewise) towards the hand in the middle finger, should be as much as the Mouth, if you measure the bow of the lip with a thread; for if you measure it right in the longitude of the empty Mouth, that part of the finger would exceed it. But for women to affect to be sparrow mouthed, is as great a Solacisme, as the reason of that impotent sexe can well be guilty of: For whereas they make account to gain beauty thereby, they rather suffer



damme by a Mouth so heavenly wide; for the latitude and amplitude of the Mouth appertaines to the inspiration of greater quantitie of aire, and if with that amplitude of Mouth there be conjoyn'd the signes of a coldish heart (which for the most part is the feminine temper) it will necessarily follow, that the heart-strings of these women must be very much perfrigerated, by reason of the inward defect of heat, and the advenient perfrigeration of inspired aire.

Mela lib. 4.
cap. 3.

Beyond Ægypt, and the desarts of the *Macrobian*s, there are monstrous Men, that have monstrous Mouths, and some with concreate lips.

Solinus, cap.
32.

Solinus saith, that some of the *Æthiopians* have *Labia Concreta*, or conjoyned lips, with a hole onely in the middle.

Plinie lib. 6
cap. 30.

Plinie speaks of some Nations that have but one hole in their Face.

Petr. Apian.
Cosmograph 2.
pars cap. 3.

In *Asia*, where there are found Men of manifold shapes, and wonderfull Effigies, and monstrous kind of Men; about the head of the River *Ganges* in *India*, there are a Nation called *Astomi*, that have no Mouth, living onely by breathing and Odours.

Mandevils
Travels, cap. 62.

They of the Island called *Dodyn* in the *Indies* and the adjacent Isles, have flat Mouths without lips, and there are dwarfes that have no Mouth, but a round little hole, through which they eat their meat with a pipe, have no tongue, nor speake, but they blow and whistle, and so make signes unto one another.

Simonides.

Simonides reports, that the *Attique* and *Argive* women, had *Labia fastigiata*, high copped lips, from whence they were called *Phoxichili*, the
Latins

The Artificiall Changling.

171

Lips hanging
down a cubit.

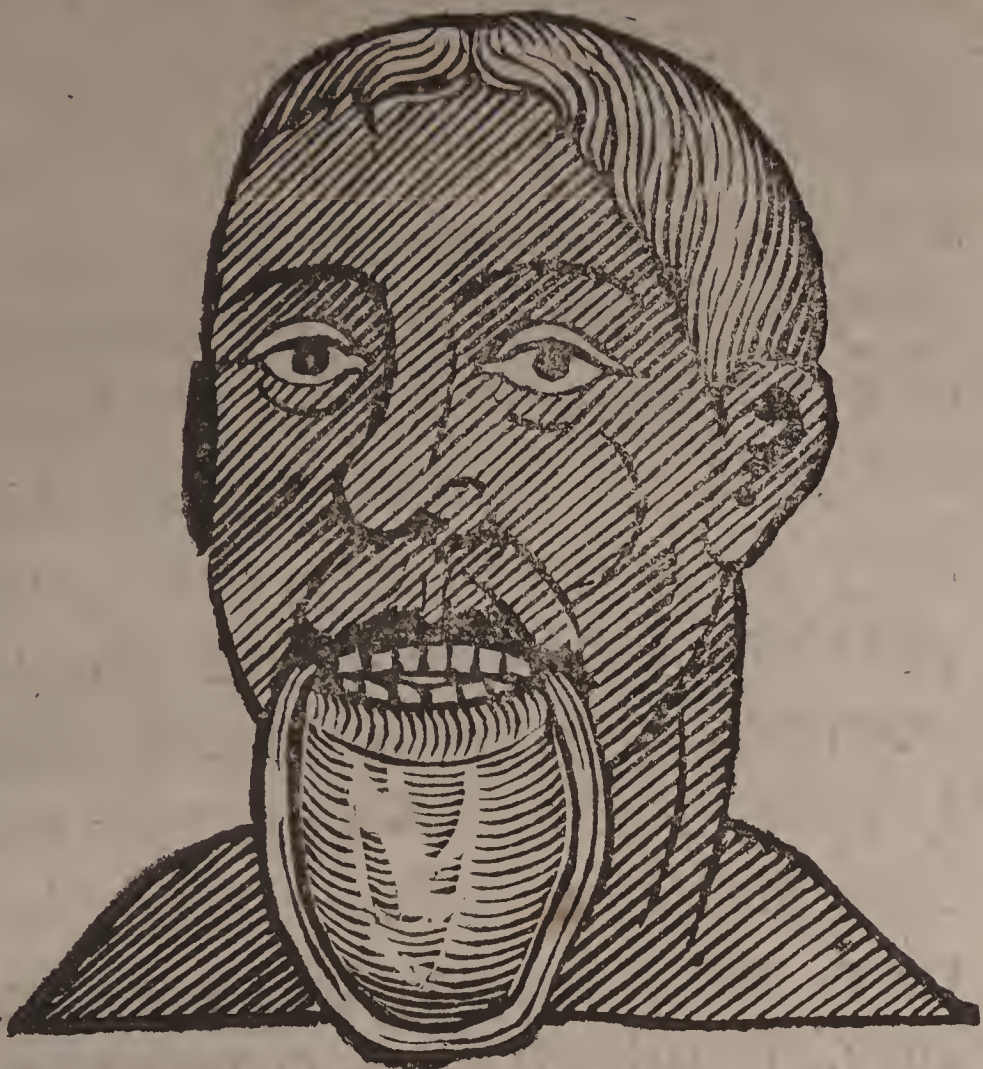


Aloisius Ca-
damust.

Kornmannus
de vivorum
mirac.

Latines (I think) call such *Chilones*.

There is a Na-
tion in *Æthio-
pia*, named *Aza-
naghi*, who have
their lower lip
hanging down
very low, who
are fain to season
it with salt, lest
it should putrify
with the infecti-
on of the aire,
salt being there a
great commodi-
ty,



because of the necessity of its use upon this
occasion, their perpendent lips hang down above a
cubite low, and therefore that Nation is repor-
ted to be dumb, and this Nation wanting a beard,
doe nourish such a pendent lip.

The People of *Gambra*, not farr from *Jay*, are
deformed, their neither lip hanging down to
their Brest: and therefore their teeth appeare,
which are greater then ours, and they have two
here and there more eminent then the rest, and
is apt inwardly to putrify, of which deformity
being conscious, they trade with their neighbours
the *Arabicks*, without sight or conference, leaving
their commodities in a certaine place, for which
they have Gold in exchange, their upper lip being
little as ours.

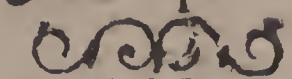
Munster Cos-
mograph. lib. 6.
cap. 50.

This History is so remarkable, that it deserves
to have all the circumstances annexed unto it:

A a 3

take

Monstrous
great lips.



Mr Jobson. dis-
covery of the
River Gambia.

172

Man Transform'd: OR,

take therefore what Mr. *Jolson* in the the dis-
course of his golden trade sets downe con-
cerning this Nation, and the trade of the *Barbary*
Moore with them; It is certaine (saith he) that
when they come up into the Country, where
they have their chiefeft trade, they doe observe
one set time and day, to be at a certaine place,
whereas houses are appointed for them, wherein
they finde no body, nor have the sight of any
persons. At this place they doe unlade their
commodities, and laying their salt in severall
heapes, and likewise setting their beades, brace-
lets, and any other commodities in parcels toge-
ther, they depart, and remain away for a whole
day, in which day, comes the people they trade
withall, and to each severall, laies down a pro-
portion of gold, as he values it, and leaving
both the gold and the commodities, goes his
waies: the Merchant returning againe, as he ac-
cepts of the bargaine, takes away the gold and
lets the commodity remaine, or if he findes there
is too little left, divides his commodity into ano-
ther part; for which he will have more at the
unknowne peoples return, they take to them-
selves where they see the gold is gone, and either
lay more gold, or take away what was laid be-
fore, and remaines in suspence: So that at the
Merchants third time, his bargaine is finished;
for either he findes more gold, or the first taken
away, and his commoditie left, and thus it is said,
they have a just manner of trading and never see
one another, to which is added, that the reason
why these people will not be seen, is, for that
they

The Artificiall Changling.

173

Monstrous
great lips.

they are naturally born with their lower lip of that greatnesse, it turnes againe and covers the great part of their bosome, and remaines with that rawnesse on the side that hangs down, that through occasion of the Suns extreame heat, it is still subject to putrification; so as they have no meanes to preserve themselves, but by continuall casting salt upon it, and this is the reason salt is so pretious amongst them, their Country being so farr up in the Land, naturally yields none.

In an Island belonging to the great King of *Dodona*, are foule men, that have their lips about their mouth so great, that when they sleep in the Sun, they cover all their faces with their lips.

Sr John Mandevils Travels
cap. 62.

They report that in the Inland parts of the East, there are Nations that have no upper lip. *Schenkius* speaks of an honest matron, who had from her nativitie, her upper lip so curt and short, that it scarce sufficed to cover her upper teeth, not without a deformed aspect.

Plin. Nat. Hist.

lib. 6. cap. 30.

Schenkius ob-

servat. de labi-

is.

It is observed that all of the house of *Austria*, have a sweet fulnesse of the lower lip. The *Austrian* Lip being at this day, therefore by good right, in high esteem.

The *Sultan* of *Cambaia*, hath his upper lip so large and prominent, that he can binde his head with them, as well as women doe with their haire.

Lod. Rom. Patr.
Navig. 4. cap. 2.

The Island *Mozambique*, the men and women have lips two fingers thick.

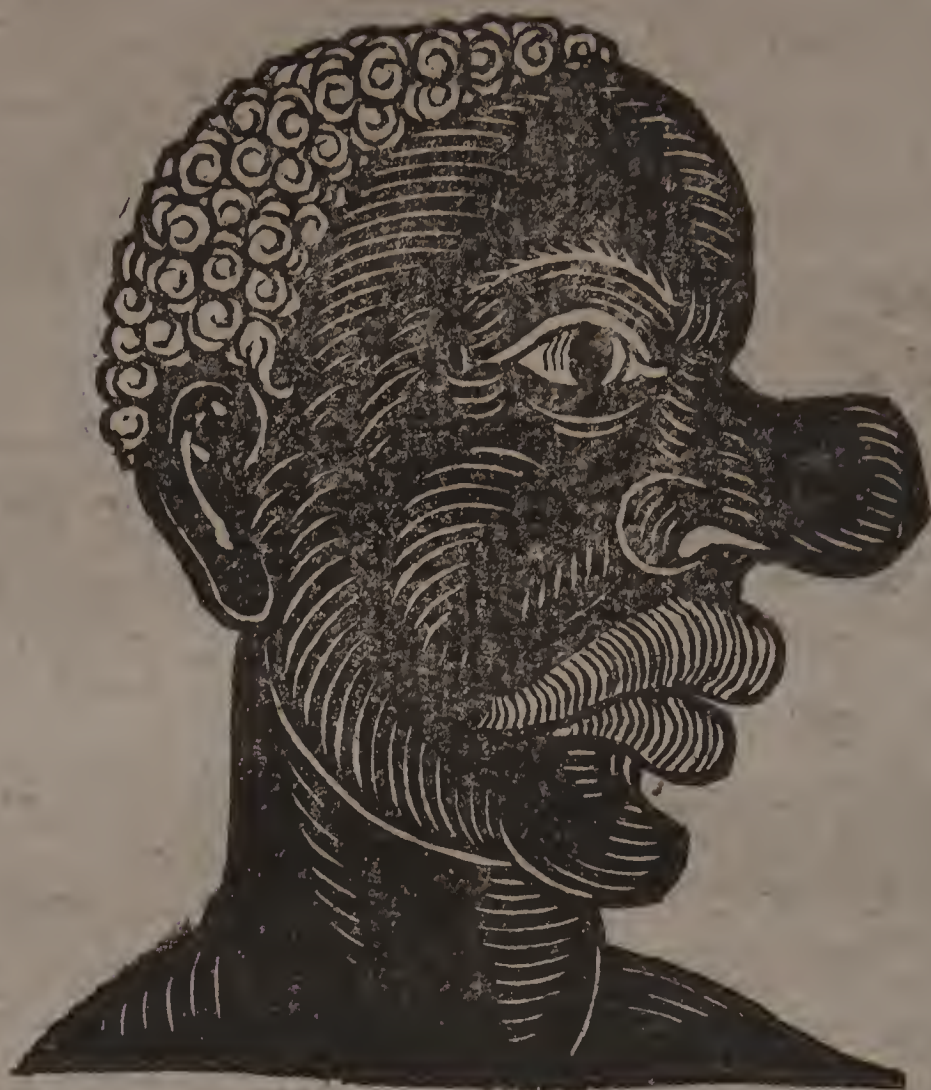
Lod. Rom. Patr.
Navigat. lib. 7.

In *Casena* a Region of *Africk* neer *Æthiopia*, there are men who have prominent Lips of a monstrous shape and thicknesse, which *Cardan* seems

Cardan de
subtil. lib. II.

Leo Hist. Afri-
ca. lib. 7,

Magin. Geogr:
Africa.



seems to impute to the prevarication of art; and a fashion received as comely among them; for he reckons four causes of these seeming wonders, or prodigious shapes of men, Religion, Propagation, Diet and Art; the

latter whereof wee have just cause to accuse of a ridiculous activity, which must needs redound to the prejudice of Nature in her operations, yet they have more partners in this folly; for the *Tartars* are all illfavoured and thick Lipp'd. They of *Cassara* black as pitch: the *Ægyptian Moores* and the *Æthiopians* have all thick lips, and the *Indians* love those who have such lips.

A certaine namelesse Poet speaking of the *Æthiopians*, thus writes,

*Quem nisi vox hominem Labris emissâ sonaret,
Terrerent visos horrida Labra viros.*

Have not these men hands to take their meat with; that they should thus labour, as if they meant to gather it up with their Lips as the Beasts? unlesse it were to sweep a manger, they can have no use of such Lips; for it must necessarily be a meanes to hinder their speech

Speech by thickning their lips, as experience teacheth in those who either by Nature or by accident have thick, swoln, blabber lips, causing them to speak in their mouth, uttering their words very baldly and indistinctly, and assuredly the same or worse must befall these artificiall Labions, for their Lips must needs hang in their light, and their words stick in the birth, when such unwealdy Pourers out of speech occasion a hinderance to their delivery.

It hath been the infelicity of many Men and women among us, and in other countries, to have the upper Lip, not whole and entire, but cloven and parted in the midst, such as we call hare-Lips, which happens when women great with child unexpectedly spy a hare, or are crossed by one, long for such meat, eat of it, or a hare suddenly leaps on their head; for then usually they bring forth Infants, with their upper lips bifid and cloven in two parts, perpetually detaining this Lip divided between their Mouth and nostrils, which daily experience doth confirme, unlesse forthwith from the beginning they use that meanes, which the Physicall Corrector hath prescribed for the reducing of this deformity, the manner of whose operation, you may finde in *Paræus*, *Schenckius*, and *Moccinus* the Physitian.

Wee reade of monstrous Nations, whereof some have their mouths in their shoulders, and some that have them in their breast.

Trincavellus
lib. 5. cap. 11.
de cur. human.
Corp. Morb.

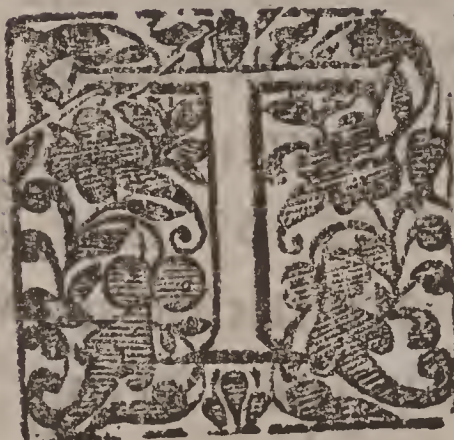
Mizaldus Me-
morabil. Cent.
3. Aphorif. 77.
Olaus Mag-
nus Epit. Hist.
de Gent septen-
trion. lib. 18.
cap. 8.

Paræus de Ge-
næ vulneribus.
Schenckius ob-
servat de labiis
See our Hist.
of the Acephalor.
Scen. 1.



SCENE XI.

*Lip-gallantry, or certaine Labiall
fashions invented by divers Na-
tions.*



Lindschoten.

Montaignes
Essaies.

He *Giachi*, their Ornament, is to
have their Lips branded with
red hot Irons, especially their up-
per Lips, and so make streakes
and lines in them.

The *Indians* have their nea-
ther Lips in
great circlets,
beset with pre-
cious stones,
which cover
all their chins,
deeming it an
essentiall grace
to shew their
teeth to the
roots.



Purchas Pilgy.
2. lib. 98

The *Macuas*
not farr from
Macambique,

a-

The Artificiall Changling.

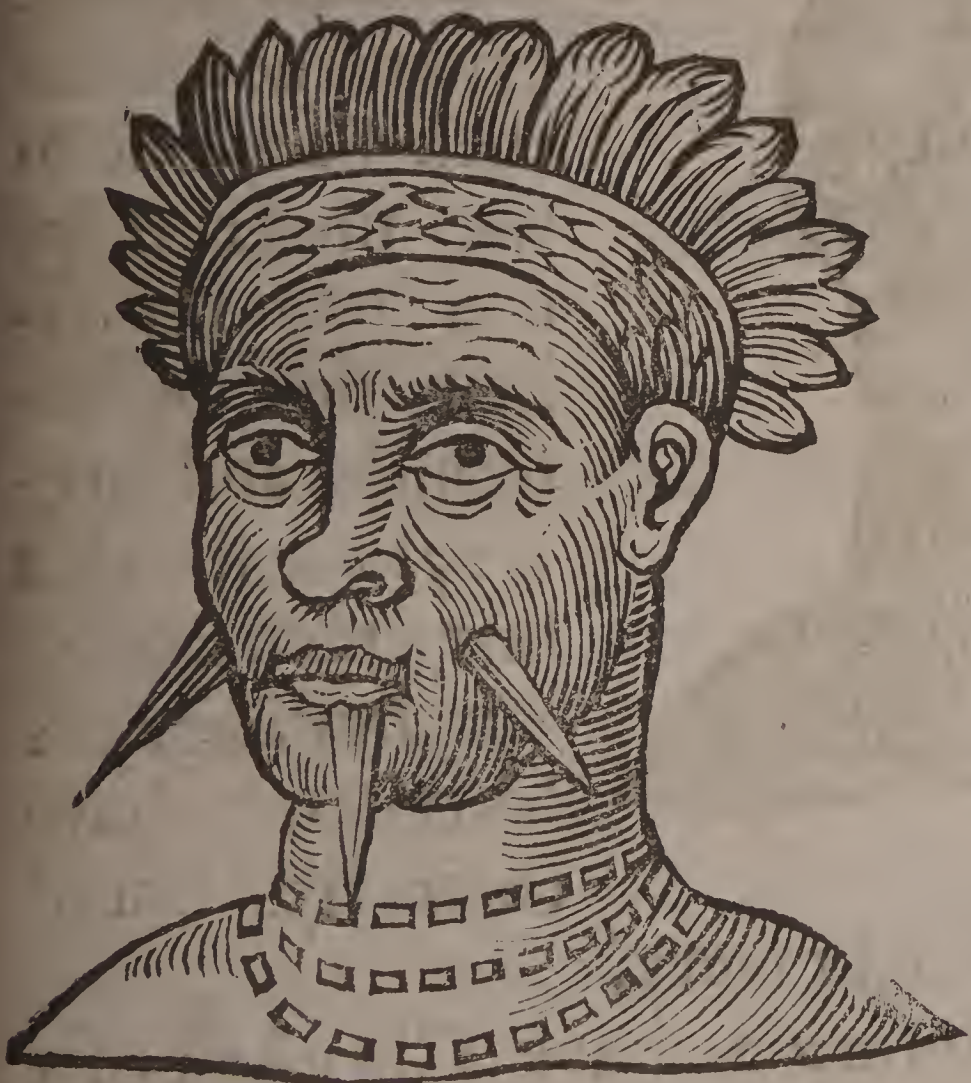
177

Lip-gallantry

among other notes of their gallantry, have holes in their Lips, in the upper of which they



put little pegs of wood, as big as a hens quill; of a finger long, sticking right out like a nail, in the lower Lip they weare a leaden bung, so close and heavy that the Lip falls to the beard, shewing their gums and filed teeth, that they seem divils: this is their gallantry, or rather loathsome bravery; for when they are sad they leave these holes open, and many others of their owne making.



The effigies of the King of *Queniambec*, which

Aldrovandus
mensr. Hist.
fol. 108.

Aldrovandus exhibits, hath some alliance to this affectation.

In that town which was governed by *Quitabitor* under *Muteczuma*, King of that Province of

Peter Martz
Decad. 4.

Lip gallant ry

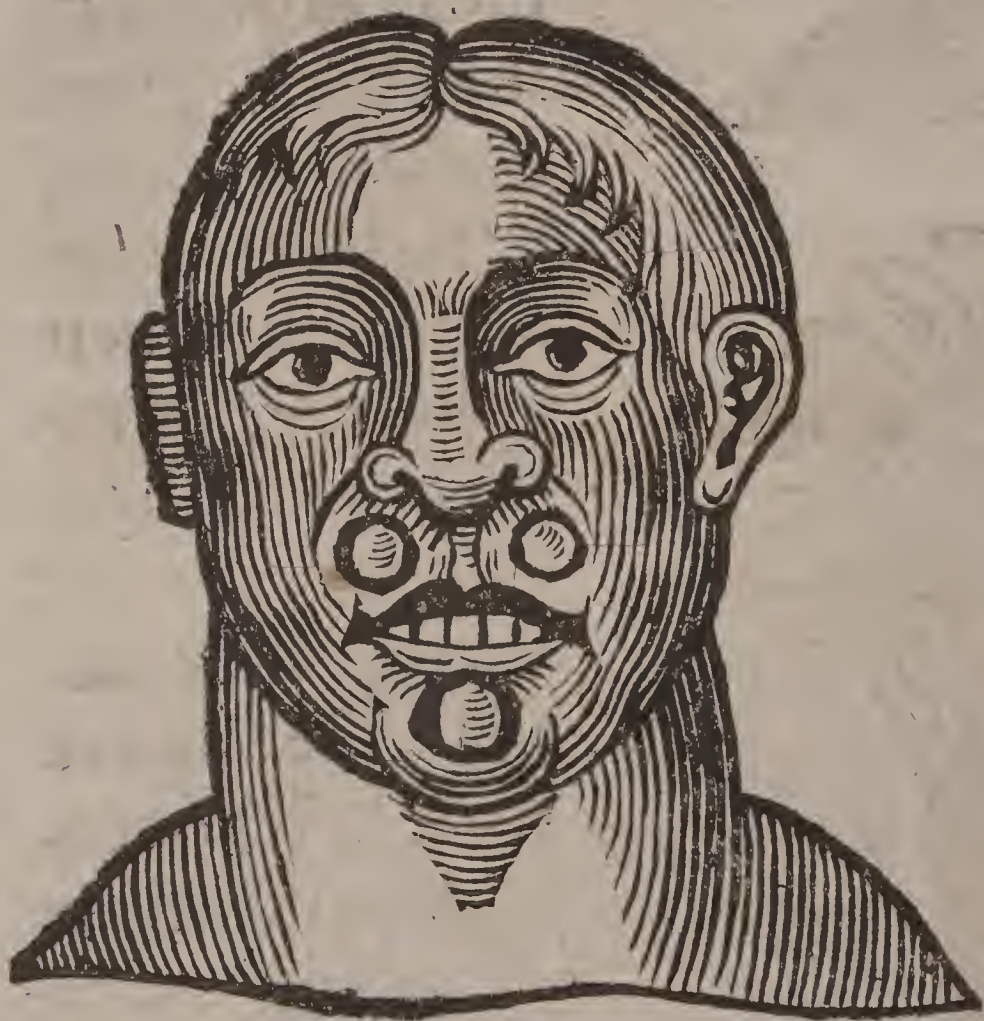


178

Man Transform'd: OR,

the West-Indies; the men bore whatsoever space remaineth between the uppermost part of the neather Lip and the roots of the teeth of the lower chap; and as we set Pretious stones in Gold to weare upon our fingers, so in the hole of the Lip, they weare a broad plate within, fastned to another on the outside of the Lip, and the Jewell they hang thereat, is as great as a silver Caroline Dollar, and as thick as a mans finger; The Relator saith, he doth not remember, that ever he saw so filthy and ugly a sight, yet they think nothing more fine and comely under the circle of the Moone.

Purchas Pilgr.
4. lib. 6.



Idem Pilgr. 4.
lib. 6.

Those *Canibals* who are called *Pories*, have three great holes in their Face, one in the under Lip, and one on either side of the mouth, and in every hole stands a fair green stone.

In *Dominica* the Women have their lips bored

as an especiall note of bravery.

Purchas Pil. 4.
lib. 6.

The women of *Surucufis*, have Chrystall of a skie colour hanging at their Lips.

Idem Pilgr. 4.
lib. 7.

The Inhabitants of *Malhada*, have the neather Lip bored, and within the same they carry a piece

The Artificiall Changling.

179 Lip gallantry

piece of a thin cane, about halfe a finger thick.

The *Farrupi Marriwini*, towards the high-land of *India*, have also holes through their nea-ther Lips. *Idem eodem. lib. 8.*

The people on the southward of *Tinda* and *Gambra*, are reported to weare iron rings through their Lips. *Idem eodem lib. 8.*

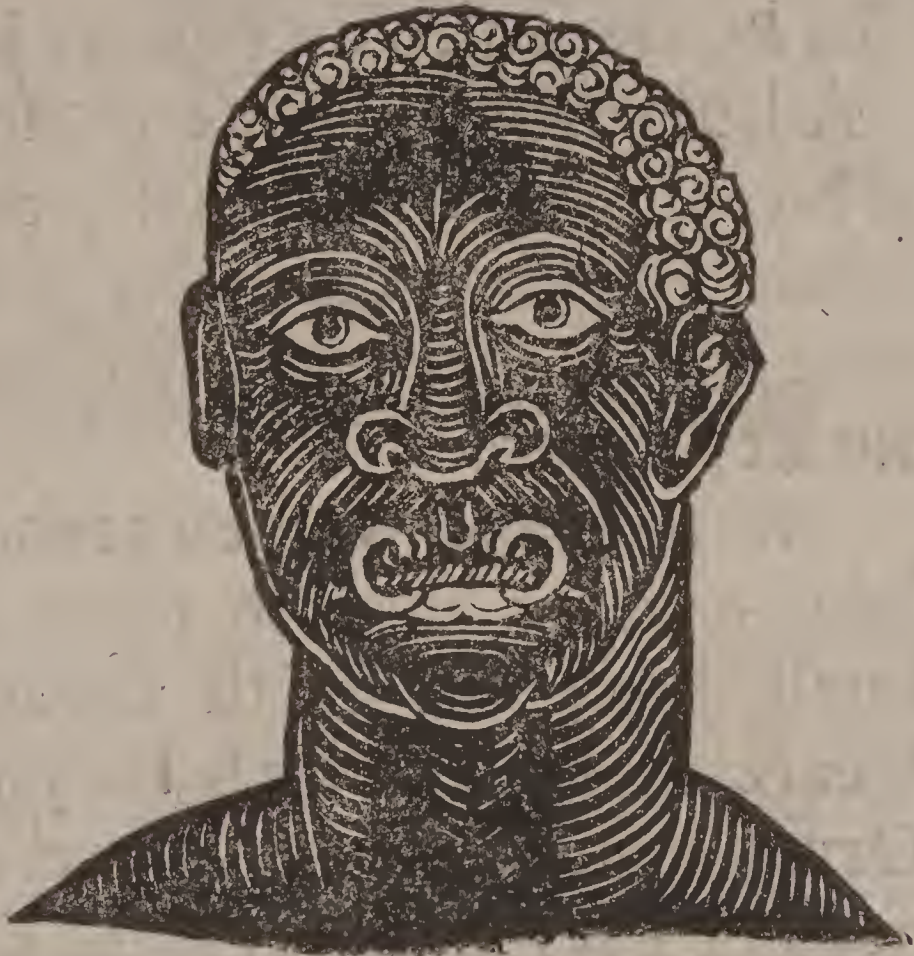
The ancient *Æthiopian* Women who practised Armes and went to warrs, made holes in their lips, where-into they put hoopes of brasse.

The better sort of *Ægyptian* women weare rings of gold or silver throgh both ends of their mouths, and in their under Lip, hanging rich Pearles and pretious stones to them; They thinke themselves not worthy to live, unlesse they weare their badges: wherein the baser sort counterfeite these betters.

The Inhabitants of *St. Croix* of the Mount, pierce their neather Lip, at which they hang something which they thinke is very handsome. *Leo Aph. Hist.*

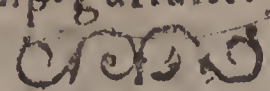
In *Pegu*, the men make holes in their Lips, in which they put Turquoises and Emeralds. *Grimstone of their manners.*

The *Mosambiques* and the *Cassares*, some have holes *Lindschoten lib. I.*



Grimstone of
their manners.
*Strabo Geogr.
lib. 17.
Jo. Bohem. de
rit. gent.*

*Lythgoughs
Travels.*



holes both above and under their Lips, sometimes besides their mouth through the cheeks, wherein they thrust small bones, which they esteeme a beautifying.

Munster cos-
mograph lib. 6.
cap. 55.

The Inhabitants of the *Cape of Good-Hope*, have their lower lip bored, and in the hole they put little stones, that their Lip seems beset with gems.

In *Perviana* also they weare jewels in their Lips.

A little from *Gambra* in *Africa*, as an ensigne of Nobilitie and greatnesse, the men and women weare rings in their Lips, which when they eat their meat, they take away, putting them in and out at pleasure.

Purchas Pilgr.
2; lib. 7.

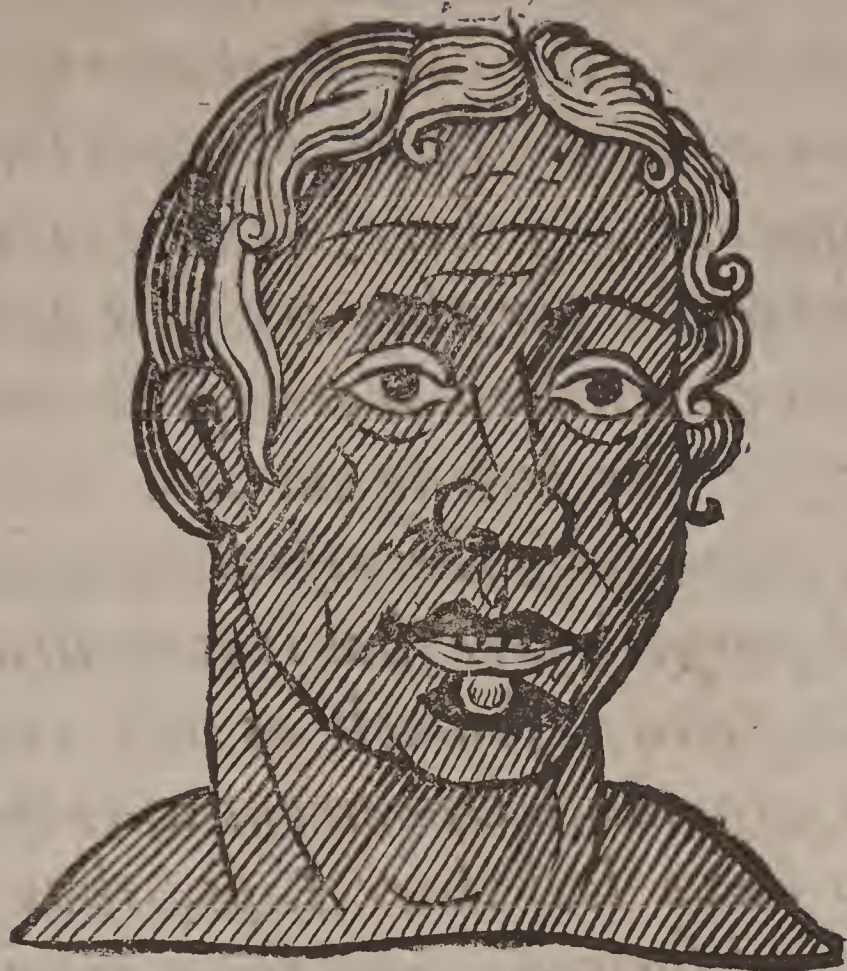
The men and women at the *Cape of Lopo Gon-salves*, weare rings in their Lips; some thrust small hornes or teeth through the holes and weare them so, which they think to be a great Ornament unto them. Others bore a hole in their neather Lip, and play with their tongues in the hole, so that they seeme to have two mouths, and this is the least part of their cruell bravery.

Purchas in his
Pilgrimage.

The *Brasilians* have their Lips bored, wherein they weare stones so big and long, that they reach to their breast, which makes them shew filthy fine, which yet as another notes, is not practised by the women. They bore holes in their boies under-Lips, wherein they stick sharp bone, as white as Ivory, which they take out and put in as often as they will, and being older they take away the bones, and instead thereof weare great Jasper stones, being a kind of bast-ard

Lindschoten
lib. 2.

ard Emraulds,
inwardly flat
with a thick end,
because they
shall not fall out
when they take
out the stones ;
they play with
their tongue in
the hole, which
is most ugly to
behold, for that
they seem to have
two mouths one
over the other.



Maginus saith, that the *Brasileans* as a pleasant *Maginus Geo-*
phantasie, wherein they take singular delight, *graph. Americ.*
have from their tender age, long stones of no va-
lue inserted in their lower lip onely, some in their
whole face, a cruell sight to behold.

The selfe-same fashion is in request among the *Lind. lib. 2.*
Margajates of *Brasil*, yet not practised by the wo-
men.

These Nations have generally richer faces then our
Drunkards, although (it may be) they cost as much
the setting on, and it is generall almost with these
Barbarians, that they had rather weare stones then
cloaths upon their bodies. The Lips were ordained
for the cover of the mouth, given us to defend the
teeth, and cavity of the mouth, while they shut it
from cold and externall injuries, for their office is
first to have the custody of the teeth. For since the
teeth

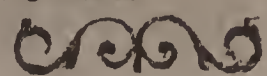


teeth and their nerves are cold, they would be much hurt, if they were exposed to the cold aire, and not defended by the counterskarfe of the lips, a benefit of Nature, which these Nations seeme to reject. Their second use is by their softnesse to temper the hardnesse of the teeth, for they are thin and flexible, that they might be rendred more apt for motion, and more hable for the letting out and intercision of aire, and they distinguish the refracted voice between the teeth, and purgeth aire that is to be drawn into the inward parts, and insomuch as they cover the mouth: they also add much Ornament unto the face, whence they who have lost their Lips, that the gums are seen, prove deformed; and for a Nation to affect such a deformity, is a strange solicisme, committed against the honesty and justice of Nature. They helpe to retaine spittle in the mouth, lest it should continually flow out, as it happens in decrepit men and children, whose Lips are soft and resolved: as also they help the rejection of spittle; both which actions are frustrated and destroyed by the defacing fashion of the bored Lips, so shamefully worne by some of the recited Nations. They were given for the pouring out of speech, and forming of the voyce, which must needs be hindred by their practise, which with rings and Jewels play at such losing loadum with their Lips: they are given to all creatures, for the commoditie of eating and drinking, which these by their filthy finenesse somewhat impeach; and therefore some of them are so well advised, as to yield to the necessitie of Nature, and to unloade their Lips when they eat.

The Artificiall Changling.

183

Abſurd opinions about the Mouth.



These naturall uses of the mouth, some other Nations seem not to understand, or else are wilfully ignorant of that freedome, which the law of Nature affords in the use of it. For the *Nu- midians*, of the better sort, cover their heads with a piece of black cloath, part whereof like a visard or maske, reacheth down over their faces, covering all their countenance except their eyes; so oft as they put meat into their mouths they remove the said maske; which being done, they forthwith cover the mouth againe, alleading this fond reason: For (say they) as it is unseemly for a man after he hath received meat into his stomack, to vomit it out of his mouth againe and cast it upon the earth; so it is as *undecent a part, to eat meat with a mans mouth uncovered: with whom it seems the covering of the mouth is observed with equall modesty, as the covering of the feet by the Jews: had Nature expected any such complement, shee would have made a flap or cover for the mouth, which the fondnesse of these men seems to have desired, neither would shee have seated the mouth in so eminent, open, and conspicuous a place.*

Purchas Pilgr. 2. lib. 6. Leo in his description of Africa.

But this is nothing so derogating from the honestie of Nature, as the fond conceit of the *Azanegi*, who cover their mouths, being as much ashamed to discover them, as their privities: therefore they carry about their mouth, right as a shamefull part, because forsooth the mouth, as a sinke, alwaies sends forth some evill savour, neither doe they uncover it, unlesse when they eat.

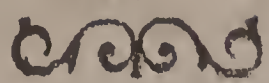
Munster Cosmograph lib. 6. cap. 50, Aloys Cadamust. Navigat. lib. 1. cap. 10

The *Guineans* take their meat torne in pieces with the three midmost fingers; and gaping, cast it

Purchas Pilg. 2. lib. 6.

C c

so



so right into their mouths, that they never faile, or cast it besides: a thing much wondred at by some Travellers that observed them.

Purchas Pilgr.
2. lib. 9.

Had Nature made the hands too short to reach their mouths, they might have pleaded necessity for this pitch-cat-like feeding: but the hands, as Anatomists well observe, were so placed, and endowed with such a length, that they might equally reach the mouth on either side. Answerable to which absurdity is the custome of the people of *Candou* Island, who use finger-spoones, using no other for any liquid thing, nor rice, nor honic, but take them with their fingers, which they doe so neatly and nimbly, without losing any thing; for they account it the greatest incivilitie in the world, to let any thing fall ineating.

Idem Pilgr. 2.
lib. 6.

Grimstone
of their man-
ners.

In *Fesse* also and *Barbary*, finger-spoons are in fashion. They of *Goa* also, eat their pottage with their hands, mocking at the use of spoons, as if they were uncivill.

Indeed the people of *Numidia*, eat out of their fist, and the hand the naturall dish out of which they drink their milke, as a most fit instrument framed by nature for that end. Whence *Diogenes* of old, perceiving one to drink water out of his hand, threw away his dish; a good honest frugall invention, no way contradictorie to the intention of Nature, for they advance it up to the Lips. But although Nature may seem to have intended the hand for a dish; yet there is more doubt to be made, whether she intended the fingers for spoons to that dish, and to have allotted

The Artificiall Changling.

185

Where the
Lip and Cup
never meet.

allotted five spoons to every dish. But it is plain by the full length and position of the hand, (contrarie to the *Grobian* law) that Nature never intended the hand to be as a forke to pitch meat as unchopt hay into the mouth.

They of *Goa*, and other of the *Malabars*, drinke out of a copper Can with a spout, whereby they let the water fall down into their mouths, and never touch the pot with their Lips, for that they abhorre.

They of *Goa* use for their drinking, certaine thin vessels made of black earth, the which are pierced in the neck, they call them *Gargoleites*; for that he that drinketh lifteth up the vessell, and not touching it with his Lips, receives the water by those little holes, the which doth gozle and make a pleasing noile. They hold this manner of drinking more civill, to the end they defile not the cup with their mouths, which are sometimes uncleane. They that come newly out of *Portugall*, and will drinke after this manner, spill much water upon their cloaths, for that they know not how to use the cup: they call such men *Reynolze* in mockage, You may finde this pleasant relation very largely and handsomely represented in *Lindschotens Travels*.

I remember I saw a porter (whom I had imployed) drink up a flagon of beere with his hand held very high from his lips, without ever so much as gulping for the matter. Which I taking notice of, he told me he had been among the Malabars, where if he should have gulped or have drunk any otherwise he might have had his throat cut.

The affaires of
the Mouth
mistaken.

186

Man Transform'd: OR,

Cardan de va-
riet. l. 8. c. 11.



Cardan remembers, that when he was a boy, he saw a certaine German (a Colonell) who was wont to drinke downe wine with an unmoved throat; But he rangeth it among other very admirable properties of some men. But it seems our Malabars thinke that Nature gave us not lips to drink with, as Anatomists informe us, neither would our proverbe, many things happen between the cup and Lip, be ever endenized among them, who never let the cup and Lip meet.

The Tovopinambaultians, when they drink they never eat, and when they eat they never drink, and they wonder at our custome who eat and drinke together by turnes: And if any should compare them in this to horses, the answer was made by a wittysellow, that there is a difference; for the Barbarians need not to be led to water, since there was no feare, that they should be constrained to break their halters. Frenchmen, who never drinke, but they eat, would make an excellent medly with these men at a Banquet or Potation. Surely these Tovopinambaultians adhere to the old assertion, a popular tenent in our daies, exploded by the learned Enquirer into common errors; that there are different passages for meat and drink, the meat or dry aliment descending by one the drink, or moistning vehicle by the other: which contradiceth experience, and the Theorie of Anatomie and the use of parts; for at the throat there are two cavities or conducting parts, the one the Oesophagus gullet, or feeding channell, seated next the spine, a part officiall unto nutrition, the other (by which is conceived the drink doth passe) is the weazon rough arterie or windpipe, a part inservient to the voices and respiration; for thereby the aire descendeth

ascendeth into the lungs, and is communicated unto the heart. Againe, besides these parts destined to divers offices, there is a peculiar provision for the windpipe, that is a Cartilagineous flap upon the opening of the Larynx or throate, which hath an open cavities for the admission of the aire; but least thereby either meat or drink should descend, providence hath placed the Epiglottis, Ligula, or flap, like an Ivie leafe, which alwaies closeth when we swallow, or when the meat and drinke passeth over it into the gullet, lest any should slide into the rough arterie, or some crumb (as we use to say) should goe awry. And the contrivance of Natures artifice in this flap is very remarkable; which being rigid and erect by Nature, by reason of its firmer and stricter connexion in the hollow of the bone Hyoides, it is alwaies detained erect by the inter-vening of a thicker ligament, by reason of the necessity of respiration, wherein our life consists, whereby the pipe of the rough arterie remaines open, lest the heart should be suffocated, notwithstanding being flexible, that it might perfectly shut the chinks upon which it is recalled, when wee swallow our meat and drink, by whose weight it is depressed, lest any thing during the time of eating and drinking should fall into the wea-son, having swallowed them, presently like a spring it is lifted up, and returnes to its posture: so that if we speake in the very act of eating or drinking, that will be enforced to open, to let out the matter of speech, which is the breath, and so exposed; If any meat or drink imprudently fall into the Arterie, it straightwaies strangles or excites a cough, untill by the force of the breath it be ejected, because that thing descending, hinders respiration, and so consequently

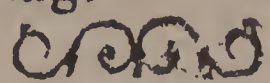
The inconveni-
ences of ea-
ting without
drinking.



speech; wherefore Nature necessarily riseth up to the expulsion of it. And this is the reason why a man cannot drinke and breathe at the same time, and that if we laugh while we drinke, the drink flies out at the nostrils, and why; when the water enters the weazon, men are suddenly drowned. Verily these men answer not the intention of Nature, neither cherish their bodie so well as otherwise they might. And they had need feed very warily and silently (as they doe) for meat being in its own Nature corpulent, compact and grosse, and sometimes devoured in greater gobbets then is expedient, sometimes being harder as not well chewed, sometimes gluttinous and clammy, and therefore apt to stick in the gullet; for many times the meat when it is not well shread is detained in its passage: And to remove downward this detained Bolus, we stand in need of drink; and therefore drink may not be only esteemed the Vehicle of aliment through the most narrow regions of the veines, but its Vehiculum in all places; and not onely through the whole gullet, but also where the meat descends from the gullet into the stomach, by the benefit of this liquid vehicle it is carried through the whole bottom of the ventricle, and runs out also to the right side. On the other side the gullet is soft and not open, as the rough artery is, but easily falls upon it selfe, and staies the descent of meat, which otherwise, it was convenient should descend as soone as may be, as well for the compression of the adjacent parts, as the stomach, lest it should delay the concoction of the meat. And although Nature not thinking fit to commit this necessary action, to the weight onely of the meat, whereby it is moved of it selfe, would have it moved of another; and notwithstanding that the gullet moveth

moveth the meat into the stomach by naturall instruments, that is by streight Fibres not only attracting it, but thrusting & pressing it down by transverse Fibres; yet shee hath ordained withall a muscle (to wit an instrument of the soule, which by a voluntary motion drives and thrusts down the meat into the stomach) and this muscle is seated at the beginning of the gullet, having a transverse or orbicular position and laid over the gullet, it comprehends it and drawes it together; and by constringing, thrusts the meat forcibly into the stomach, pressing it downe and driving it forward. Therefore when the meat, thrust from the mouth to the beginning of the gullet, and streightned in and compressed by the transverse muscle, and being constrained to passe by the gullet, and forthwith attracted by the right Fibres, and by a conveniency of qualitie of the ventricle, and driven forward, and in a manner compress'd or altogether compress'd by the transverse Fibres, comes streight into the stomach; the action of the gullet, that is deglutition, is performed and consummated, the action being animall and partly Naturall. And that this stronger motion is required in the top of the gullet, the Larinx is the cause, which being of a thick body cartilagineous and rigid, and placed at the beginning of the gullet, it had altogether hindred the ingresse of meat into the gullet, unlesse Nature had here constituted a muscle; the opifex of deglutition; neither would this muscle suffice, by reason of the thick and hard body of the Larinx, opposed unto the gate of the gullet, unlesse the Larinx at the instant of deglutition should recurve it selfe upward, and un-
locke the compressed mouth of the stomach; for it ap-
peares

Drinking
without gul-
ping.



190 *Man Transform'd: OR,*

Brasav. com. ad
lib. Hip: de rat.
vict. in morb.
acut.

appeares, that when the meat doth recurve the Larynx side-way to the Epiglottis, and shuts the chink, prohibiting the breath to issue out, then that the chink may be opened, and respiration made, the Larynx as it were compelled, ascends upwards, and so the gullet gapes: neither doth it ascend only upwards, but it is moved and deduced outward and forward, and drawes together with it the gullet forward and outward, thereby to draw back and free it from the compressure of the spine, and open it in its orifice, and so the meat easily enters into it, and in the ingresse the transverse muscule riseth up to its work. Yet as

Brasavola notes, there are many that drink without the moving of Transglutition; but that which they drink descends as if it were poured into a tankard, as the nurse of his eldest son Renatus was wont to doe. In this case they need no mandent member. But he saies this is rare and besides Nature; as it is besides Nature to have any action vitiated, for that happens but rarely to men.

These are the only men who seem able to deny that the gullet or inner pipe of the Neck, the meat-pipe or viand-pipe hath any publike action, and that it is the way and passage onely, and doth nothing but as it is pervious and hallowed along, therein it affordeth a way and passage to the meat. But action is a motive action, which is brought forth of it selfe, and it is not an action, or to doe, to be a way, but only a use, which is in all that doe nothing. If the gullet should act, its action would altogether consist about meat and drink; but if it carry the unconfectured meat, it works nothing upon the meat, and therefore there is no action of the throat: Yet in the judgment of the best Anatomists

The Artificiall Changling.

191

Words and
meat not to be
mixed.

Anatomists, it hath a publick action, which altogether respects meat and drinke: and it is a way, inas-
much as it is hollowed, but unlesse it should act that
way (insooth) would be unprofitable and vaine: Yet
we must confesse, that drinke perchance by reason
of its thin and fluxile substance, would flow down-
wards; although it is well knowne, that matter is not
traded thorough the body, as it were by stone-gutters,
but is dispensed and moved by faculties. Now al-
though these men cherish not Nature so well as o-
therwise they might, yet the silence which they observe
in eating, is very admirable and suitable to the cautio-
nary provision of Nature; for they deferre their
conference untill some other time: We (saith the
Relator) who violate their custome by mixing words
with our meat, were laughed at by them; and in-
deed by their Symposiack silence they better secure
themselves in this point then we doe: For although
eating and speaking be both common actions of the
mouth, yet Nature cannot mind all things together, but
would have us hoc agere; and therefore the method of
the diverb is good: First stridor Dentium, then altum
Silentium, and last rumor Gentium; Which in
Festivals adjournes discourse, untill the belly be full,
at what time men are at better leasure, and may more
securely venture upon table talke. The observation of
which Naturall rule, might have saved Anacreons
life, who endangering himselfe this way, died by the
seed of a Grape.

In Candou Island, the people have a fashion,
that while they eat, none dare spit or cough,
but they must rise and goe forth, contrary to the
practicall rule of the Grobians, and indeed some-

D d

what

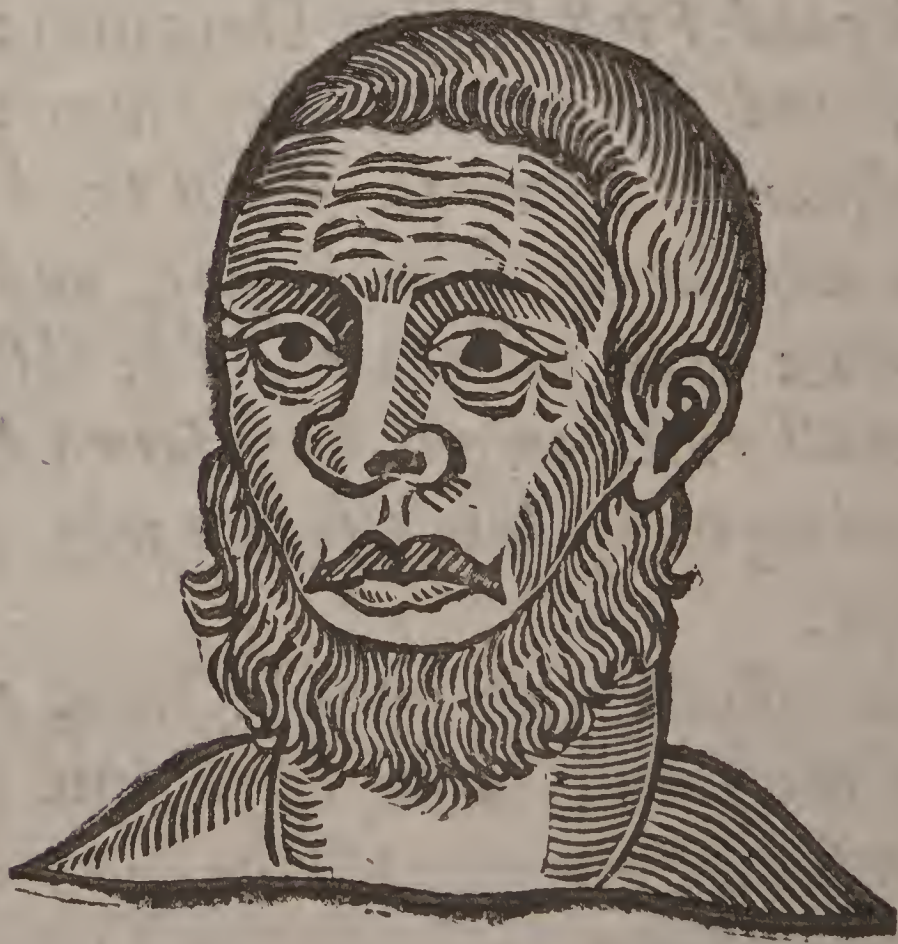
Purchas Pilgr.
2. lib. 9.



what against the freedome and libertie of Nature, although indeed these actions are somewhat importune and unwelcome guests at Feasts.

SCENE

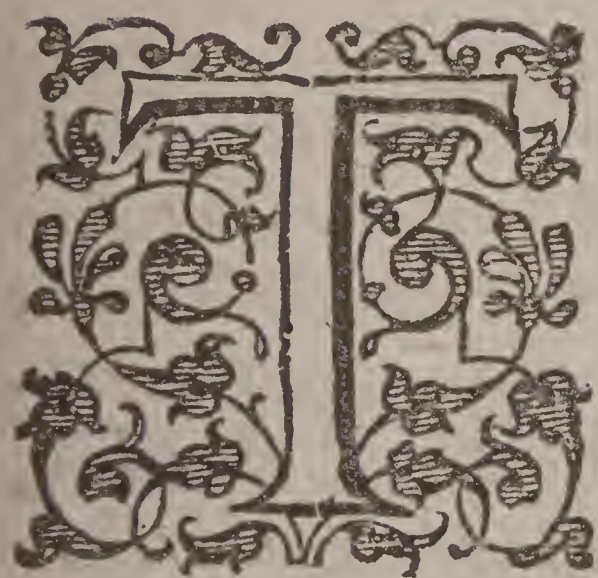
The Maldive.





SCENE XII.

Beard-baters, or the opinion and practise of diverse Nations, concerning the naturall Ensigne of Manhood appearing about the mouth.



He *Maldives* shave their upper and lower lip, and all parts about the mouth, because they would not for any thing in the world, being eating and drinking, to touch a hair, being the greatest nastinesse and filthinesse

Purchas Pilgr.
2. lib. 9.

in the world; for, finding one haire in a platter of meat, they will not touch it, but remaine rather without eating, giving it to the birds and other creatures. So strict are they in their neat superstition.

These Men by their practise seem to be angry, that Nature hath planted haire about the Mouth, a thing very derogatorie to the honour of Nature, with whom Scaliger (when his memory failed him) seems to assent, supposing that by reason of their position and corporiety besetting the upper Lip, and cloathing the mouth, they lye between the mouth and



holes of the Nostrils, and prove troublesome to the Nose and Mouth; too nicely, withall, observing that the encrease of these haire placed about the mouth, hanging down very long, (being as a hedge about the mouth) did hinder the ingresse, and egress of those things for whose sake Nature had formed the mouth, whose Office was commestion, or assumption of solid aliment, the potation of the same aliment, but liquid, exspuition, and locution, and sometimes respiration; to the which Offices the Lips could not be prompt and ready, besieged with such long and propendent Mustachoes, as the Senses teach us; for although we endeavour to prevent these Mustacho-haires while we eat, yet they descend, and entring together with the meat into the mouth are bitien with the teeth, whose peeces we are compelled, either to spit out, or sometimes imprudently to devour: and if we drink, these haire swim in our drinke, moistened with whose sprinkling dew they drop down upon the beard of the Chin, and Cloaths, which is an unseemly sight; wherefore to prevent these inconveniences, we are faine to wipe them: in spetting, they interrupt the excrement; for that which is ejected bespatters and spauls them, which is an odious sight not to be endured. How they hinder and disturbe elocution every man cannot so readily perceive, they only are able to judge, who can distinguish the least difference of voices. Their gravity and weight may also offend the upper Lip, and render it unfit for a more easie motion.

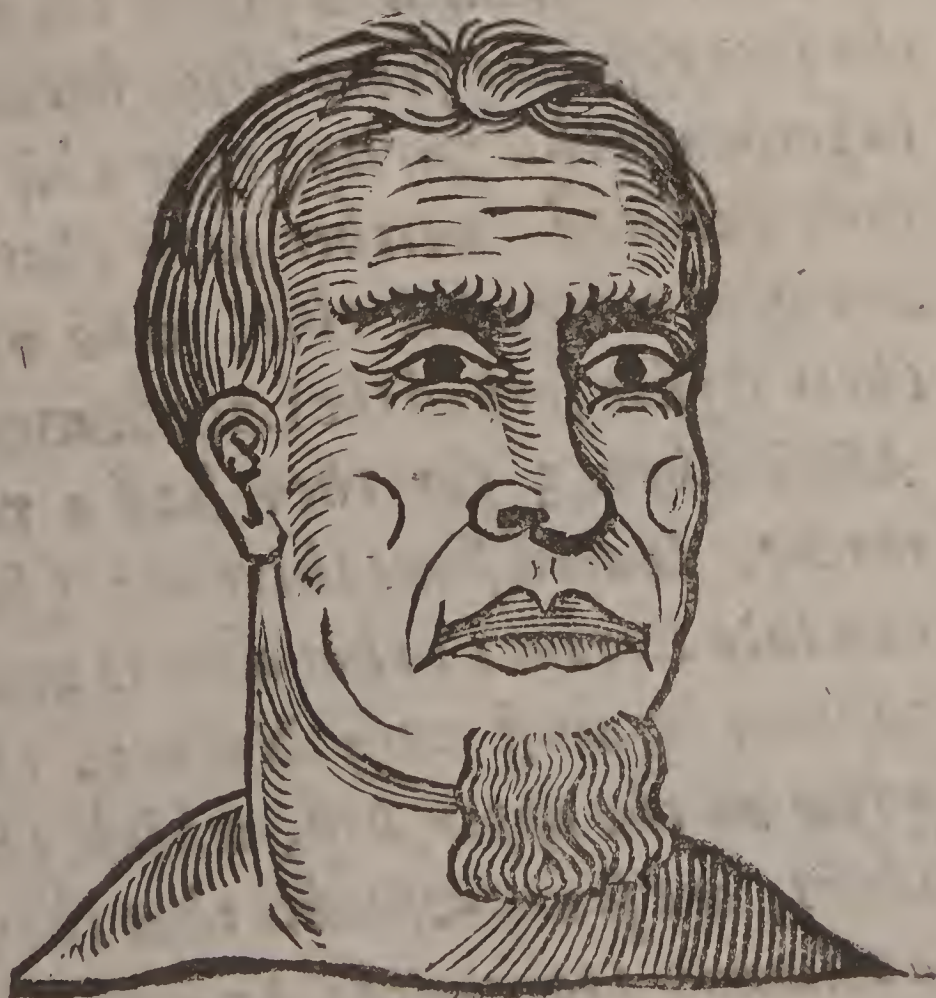
These are the waies which some have conceived they might possibly be offensive & noxious to the uses of common life, which is a complaint & cavilation analogicall to that of Plinies of the nakednesse of man, and as vain



as his. They are no more offensive than other haire, which if not regulated by our pratique Intellect, their increase may chance to prove somewhat troublesome; neither were they without reason placed about the mouth, and therefore to cut all away, is as unseemely as to shave the Crest of a Lyon, being placed there for certaine uses and ends. And as for their offensive and unprofitable length, Nature would have these particles (for so haire may be called) their fashion and more ample quantity to be regulated at ones pleasure and arbitrement. Wherefore she called mans understanding or the humane Intellect as a companion to trim and keep this Fabrique for her service; by this necessity promoting his care and regard of himselfe. But that he should shave or pull up the quick-set hedge, Nature never meant he should, and it were but an ill-favoured piece of husbandry so to do: prune it he may for the majesty and honesty of Nature, which doth not only shine bright in the Organicall parts, but in all the accidents of the body.

The Tartars shave their upper Lips, and warre with the Persians for not doing so.

These men offer a great indignity and despiht to Nature, to deprive the upper Lip of its naturall Ornament, which among all the parts which



Purchas Pilgr.
2, lib. 1.

The honour
of the Beard
maintained.



196 *Man Transform'd: OR,*

constitute the beard is justly thought to be of greatest dignity; Superiour even according to that regular proposition of Nature or Physicall Axiome, which is, that they are most according to Nature, which if not alwaies, yet at least do often happen; and if we consult with Sense, and will not be refractory to its information and judgement, we shall find, that if men have any Beard they have some on the upper lip, there being rarely, if any, to be found that do not sprout, although the other barball parts be bare, and ample testimonies hereof we have from the common sence of men, which is not to be neglected when it seconds the truth of Nature; such men being looked upon as monsters who are destitute by Nature of the Beard in the upper Lip and Chin, and have some under their Chin, and upon their Cheeks. These are rare in mankind, and with the tyranny of no Rasor can you ever extort or fright out of the mind of men that ingrafted admiration wherewith they prosecute such men who are utterly void of haire upon the Region of their upper Lip. All other Nations who shave the other Barball parts of the face refraine from this, because reason it selfe seems to perswade this verity, that this renowned part is not to be violated, neither doth that Edict of the Ephori any whit contradict this, who upon the entrance into their Office forbade the Lacedemonians to nourish their Mustachoes; for they had a respect to a Symbolicall intent. Indeed some there are, (so prone alas are men to run into Errours) that dare to make this criminous proposition against very Nature, that the haire which grow on the upper Lip, which the Greeks call Mustachoes, are so unprofitable that they hinder the use of life, a calumny pronounced against the majesty of Nature, which

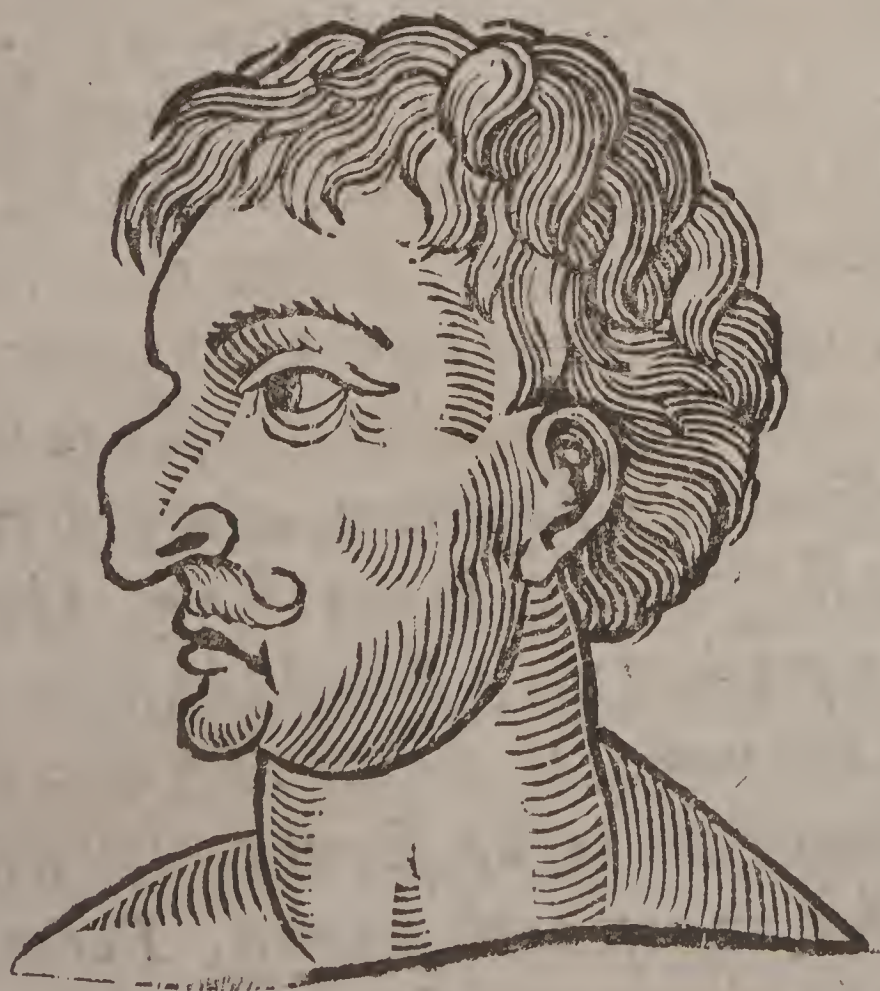


which not to retort, were by an execrable impiety to desert the Divine Providence, and foulely to apostate from his ineffable wisdom, whereas we ought not to cavill at prudent Nature, which is the ordinary power of God, but should rather deplore and bewaile our condition, and accuse our own sloath, which is so unfit to find out and investigate her counsels. He that will allow this scandall and slander of Nature to be true, must confesse that evill is quid positivum; for the haire of the Mustachoes are existent. More thankfull to Nature is the ingenious Montaigne in his *Essaies* in his private acknowledg-
ment, where speaking of one who was wont to find fault
with Nature, that she had not made provision for a sweet
bag to hang under our Noses; he explodes the Cavill,
alleadging that his Mustachoes served him to that pur-
pose, in retaining the sent of his perfumed Gloves, or any
other sweet wherewith he had touched them, which ve-
rily is a considerable use that may be made of this part.
I knew a Gentleman of good worth, who being almost
Edentulus, and his

Montaignes
Essaies.

cheeks sinking in
by reason of the de-
cay of his Teeth,
wore his Mustachoes
thick and standing
up, to conceale that
Lapse of his Visage.

The ancient
Britons shaved all
their beard away
save that growing
on the upper Lip,
which was ever
attributed to their Barbarisme.



Jun ius de Com.

The

Shaving the
Chin condemn-
ned.

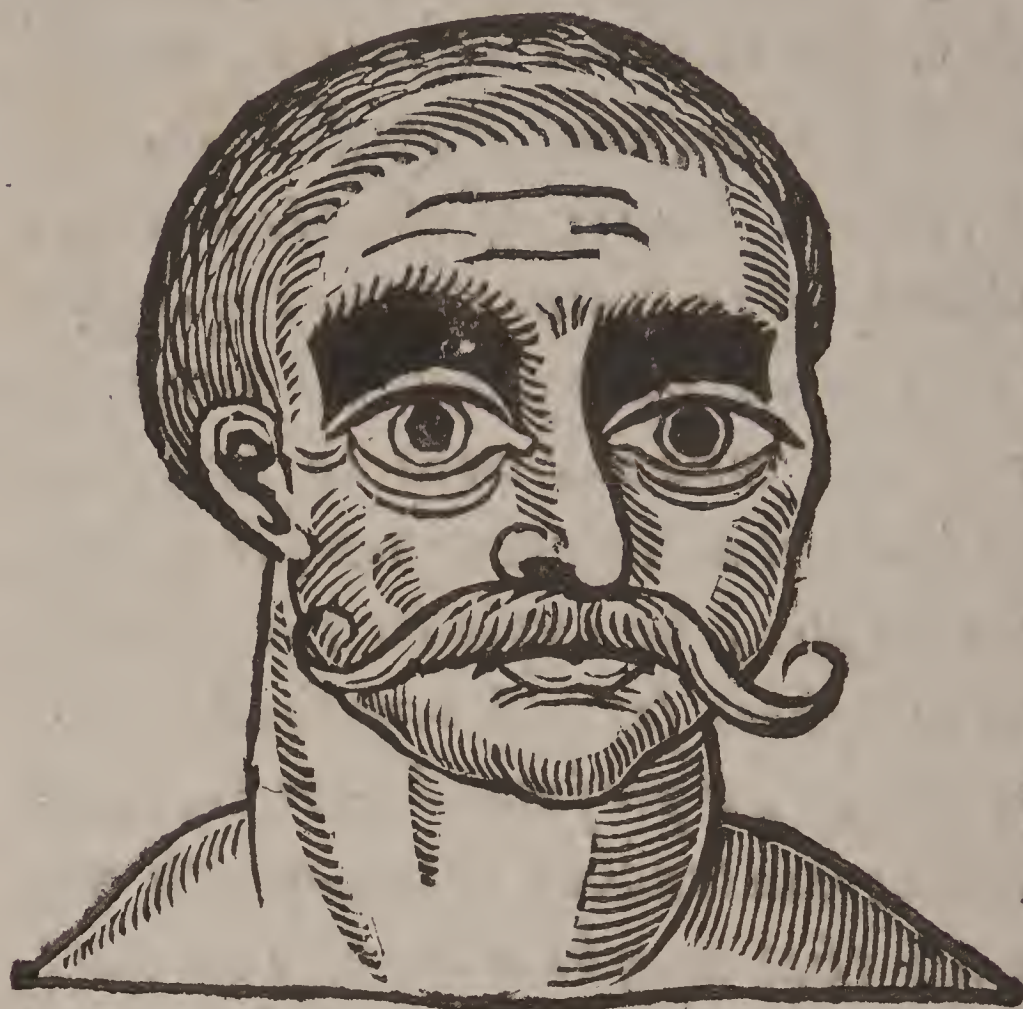
198

Man Transform'd: OR,

Herberts Tra-
vels.

Grimstone of
their manners.

The *Persians* allow no part of the body haire, the upper Lip excepted, which grows very long and thick, they turne it downwards, the oyle Dowac but thrice applyed annihilates the excrement ever after.



The *Hungarians* shave their Beards and leave nothing but the Mustachoes, the which are sometimes very long.

The *Turks* weare only great Whiskers on the upper Lip, which is the Military cut, shaving away all the hair

off their chins, which they do, as I suppose, by the same Artifice the *Persians* use.

Plin. Nat. Hist.
lib. 6 Tom. 1.

The *Arabians* shave their Beards, save only on the upper Lip, which they let grow still: and yet some there be of them that suffer their Beards to grow long and never cut them.

Shaving the Chin is justly to be accounted a note of Effeminacy, flagitious, as appears by Eunuchs, who are not so effeminate in anything, then that they are smooth and produce not a Beard, the signe of virility, and therein not men; to whom they may be likened who expose themselves to be shaved, not without cause are such called, in reproach, women. For what greater evidence can be given of Effeminacy than to be transformed into the

The Artificiall Changling.

199

Shaving con-
demned.



the appearance of a woman, and to be seen with a smooth skin like a woman, a shamefull metamorphosis! Our Ancestors reputed it piacular and monstrous in halit, only to resemble women, how much more ignominious is it, in smoothnesse of Face to resemble that impotent Sex? A ridiculous fashion to be look'd upon with scoffs, and noted with infamy, for which prank Clisthenes is branded in the Proverbe, Clisthenis rasura; who to seeme young ridiculously suffered himselfe every day to be shaved. A thing first thought on in the time of Alexander when he was effeminated with the Persian luxury. It was a long time ere the world began to entertaine Barbers, but it was late first ere they were in any request at Rome. The first that entred into Italy came out of Cicily, and it was in the 454 yeare after the Foundation of Rome; Brought in they were by P. Ticinius Mena, as Varro doth report, for before-time they never cut their haire. The first that was shaven every day was Scipio Africanus: and after him commeth Augustus the Emperour, who evermore used the Rasor. And verily the Turkes, who shave their slaves, do justly scoffe at such Christians, who cut, or naturally want a beard, as suffering themselves to be abused against Nature. The Inne-keepers of Fez are justly therefore detested among the honester part of the Citizens, who go apparelled like women, and shave their Beards, and are so delighted to imitate women, that they will not only counterfeit their speech, but will also sit down and spin. With a Rasor then to go so deep as to leave no impression of haire upon the Chin, as if we would with the same Iron invade the roots, but that we feare wounds and deforming skars of the skin, is to turne Rebells, and to

Plin. Nat. Hist.
lib. 7.

Johannes Leo
Hist. of Africa.

Shaving the
Chin a disho-
nour to Na-
ture.



Levit. 19. 27.
Rabbi Mo-
ses cum notis
Dionis. vol. 6.

Call
him

The net. Cosmo-
graph.

200 Man Transform'd: OR,

shew a willingnesse to evert the Law of Nature. Hence Diogenes very knowingly, seeing one with a smooth shaved Chin, hast thou whereof to accuse Nature for making thee a man and not a woman? the Beard is a singular gift of God, which who shaves away, he aims at nothing than to become lesse man. An Act not only of indecency, but of injustice, and ingratitude against God and Nature, repugnant to Scripture, wherein we are forbidden not to corrupt the upper and lower honour of the Beard, or shave it; upon which place Rabbi Moyse Maimonides hath made very subtile and precise glosses. But we, not only leaping in the Face of Nature, but resisting God (in manner of the Gyants) are bold to establish a practicall Law against the first Decree; insomuch as we may be likened unto the Rhodians and Bizantines, and put in the same forme with them, who when they were forbidden by a Law that no man should be shaved, all of them began against the Law to shave their Chins, and a Mulct moreover imposed upon all Barbers that had Razors, yet that deter'd them not, but they all used Razors. So we against the Edicts of God, the Oracles of the Prophets, the Placits of Counsels, and the judgement of Learned men, hold fast the foolish Custome of shaving, and will sooner forbid our selves fire and water than execute Commands contrary to our Custome, like wicked Out-laws, despising the fulmination of Divine anger. More conformable to the Law of Nature were they of old, when in Grece to shave the Beard was held for a great punishment. In many places the punishment of Fornication was, that the Fornicator should have his Beard chopt off openly with a keene Axe, and so to be sent away, which to him was a marke of infamy. Thenet in his Cosmo-
graphy

The Artificiall Changling.

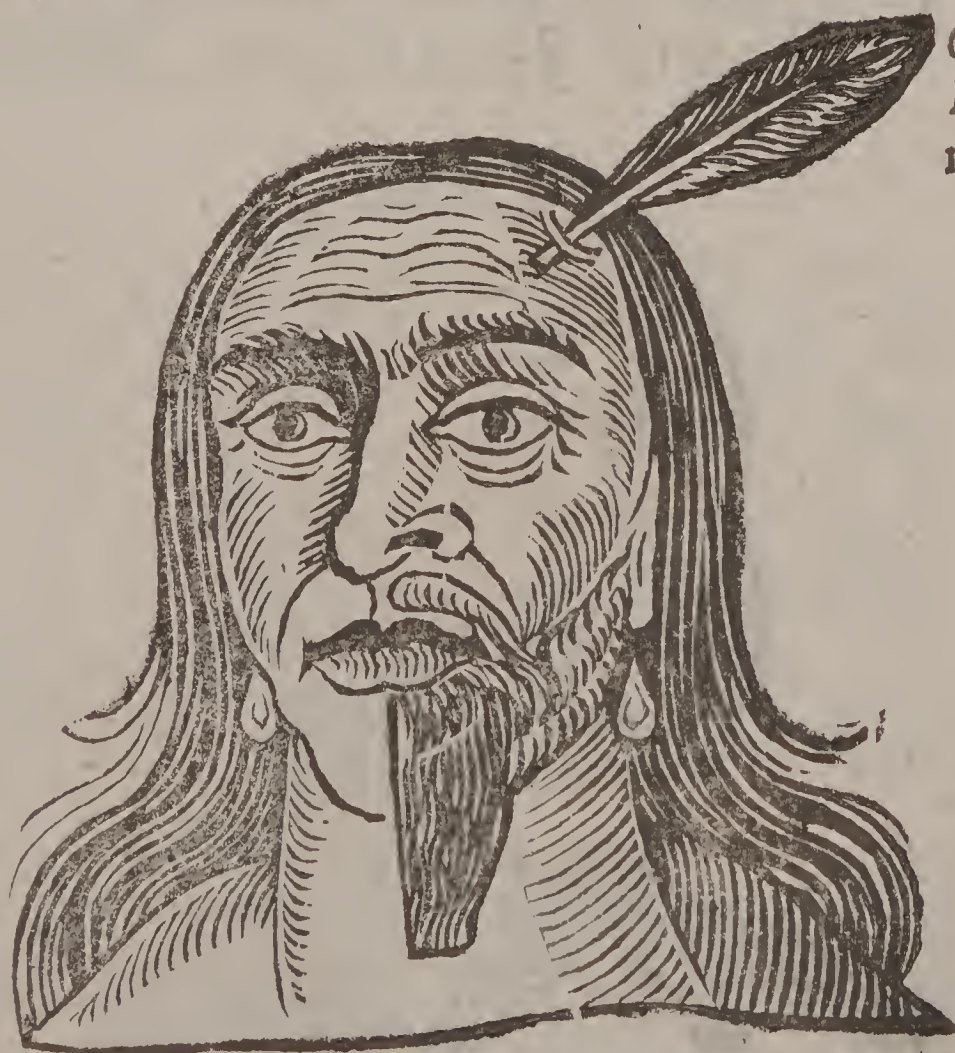
201

Cutting off
Beards where
a punishment.

graphy saith, at this day in the Isle of Candy it is a kind of punishment to cut a mans Beard. Paradine writeth, that certaine young Gentlemen who followed the Earle of Savoy, were so served for forcing a Damosell, and the Father made Declaration that he was well satisfied. The Beglerbeks and Bassas of the Sultan wore very long Beards: If the Sultan were displeased with any man he caused his beard to be cut for a punishment and shame; as Emyr Seleyman served Chassan Captaine of the Janizaries, which Chassan esteemed so great a shame unto him, that he handled the matter so, that Emyr Seleyman was entrapped and strangled. To which we may add the merry History mentioned by Nicephorus in his Chronicle, of Baldwin Prince of Niceda, in his Edessa, pawning of his Beard for a great Sum of money, and his Father Gabriel, Prince of Mitilene, redeeming the extreme ignominy his Son was like to receive by the losse of his Beard, furnishing him with money.

paradin. hist. of
Savoy, lib. 2.
cap. 155.

The Naturall Inhabitants of Virginia, whose haire is generally black, the men weare halfe their Beards shaven, the other halfe long, for Barbers they use their women, who with two shels will grate away the haire of any fashion they please.



capt. Smiths
Hist. of Virgi-
nia.

Jormand. in li.
ser. Getlicarum

The *Huns* have their Cheekes, to wit, all the parts where the haire breaks out cut with an Iron by their Mothers while they yet suck, on purpose to make them grow old without a Beard, which is a naturall ornament that they, it seemes, abhor; and hence they were made to live without a Beard, because their Faces, plowed with Irons, did consume the timely grace of haire in skars.

Purchas Pilgr.
2. lib. 10.

The *Bramas*, not far from *Pegu*, if they see a man with a Beard they wonder at him, for they with Pinfors pull out their haire as soone as it appeares.

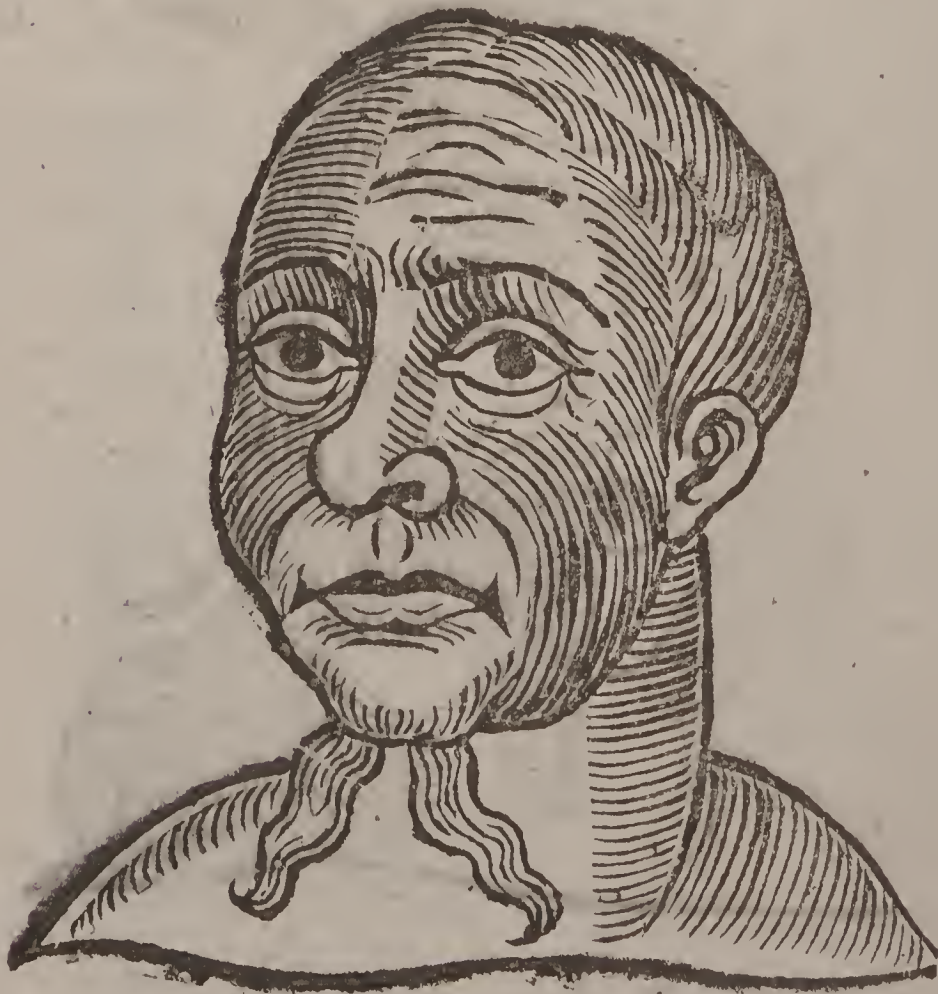
Herberts Tra-
vels, lib. 3.

In *Pegu* (also) they weare no Beards, and they cut and pluck their flesh to become braver than other Nations.

The *Tovopinambaultians* use also to eradicate the haire of their Beards.

De Bry Lind-
schoten lib. 1.
Cap. 20.

They of *Java* have most thin Beards by pluck-



ing out most of the haire as fast as they grow out, so that there you shall see no man, although old and ancient, to have a Beard. The like do the *Celebes* in an Island of *Ethiopia*, pulling out their Beards even unto the neck, where they nourish.

nourish two prominent tufts hanging down like Goates.

The *Chiribichenses* are Beardlesse, and if a haire come forth they pluck it out one from another with certaine little Pinfers; they call our men wild Beasts, for that they endeavour to preserve their Beards.

The Inhabitants of the *Cape of good Hope* eradicate their Beards, painting their Chins with divers colours, white, black, red, and skie-coloured.

The *Brasilians*, and the naturall Inhabitants of *Canada*, or *New France*, the Beard of the Chin, which is generally black, and the producing cause thereof they take away; and the *Sagamos*, for the most part have but little *Memmerton*, hath more than all the others, and notwithstanding it is not thick as it is commonly with Frenchmen. And although these people weare no beards on their Chins, (at the least for the most part) yet for the inferiour parts they hinder not the growing, and encreasing haire there. It is said, the women have some there also, according as they be curious; the Frenchmen made them beleve that the French women have Beards on their Chins, and have left them in that good opinion, so that they were very desirous to see some of them.

In *Florida* the men pull out their Beards, that they may appeare more beautifull.

In the Province of *Mexico* the men are Beardless, not that Nature hath denied them the growth of a Beard, but because they have a Conceit, that they are more comly when the haire of their Beards are eradicated.

Thin Beards
affected.


Idem eadem.

204 *Man Transform'd: OR,*

In some of the other Provinces of *New Spaine*, although by Nature they have thick long black haire, yet they pluck out their Beard, anointing their Chin with a certaine Liquor, which prohibits the re-encrease of the Beard.

Peter Mart.
Decad. 7.

The *Chivoranes* are beardlesse, whether by Nature, or by Art, applying some kind of Medicine, or whether they pluck off the haire, like the People of *Tenustitan*, it remaineth doubtfull; However it be, they are delightfull to shew themselves smooth, which affectation smels of the Art of *Salvius Otho*, who herein was allied unto them, who because he would never have a Beard used depilatories.

Helyn China.

Grimstone of
their manners.

The *Chinoise* also have very thin Beards, consisting not of above twenty or thirty haire, a thing wonderfull to behold, and when they would describe a deformed man, they paint him with a thick Beard. It is true, that there are some that have the Beard well fashioned, and a pleasing aspect or countenance, but the number of these is small in regard of the rest; and some thinke that these men came from some strange Country in old time, and did mingle with the *Chinois*, when it was lawfull for them to go out of the Realme.

Pet. Martyr,
Decad. 6.

The *Barbarians* about the Haven of *St Vincent* are Beardlesse, and in great feare of Bearded men, upon which occasion *Gonsalves* used a pretty policy of twenty five beardlesse youths, by reason of their tender yeares, he made bearded men, by the poling of their heads, the haire being orderly composed, to the end that the number of bearded might appeare the more to terrifie them if they should

The Artificiall Changling.

205

Beardlesse
Nations.

should be assailed by war, as afterwards it fell out.

The *Cathaians* and the *Cumanans*, most of them are by Nature beardlesse.

Lindsehorens
Travels.lib.2.

The People of *Carthai Tartano* weare their Beards also thin.

Some of the Broad-faced *Tartars* are Beardlesse, except that in the upper Lip, and on the Chin they have a few volatile haire.

Munst. Cosmog
Jo. Bohem. de
rit. gent. lib. 2.

In *Sumatra*, the men, although they have great Eyebrows, have but little Beard, infomuch that the haire under their mouth may be numbred.

Diario nautico
Barbadorum.

In the Kingdome of *Mancy* in great *India*, there men have Beards as it were Cats.

Sr Jo. Mandevils
Travels
Cap. 63.

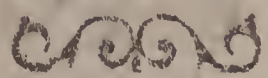


Capt. Smiths
Hist. of Virgi-
nia.

In *Elizabeths* Island, toward the North of *Virginia*, the men have no Beards, but counterfeits, as they did think our mens also were, for which they would have changed with some of our men that had great Beards.

What a Generation of Scoffers of Nature have we here, who with their Pincers fight against her! fit Companions for the Apostate Iulian, who stiled himselfe *Myfogopon*, as much as to say, as the hater of a Beard. Sure the Beard was form'd and given to

man.

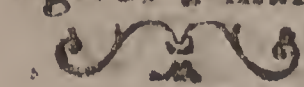


man for some end, the place, and dignity of the place, the time it appears, and the species of it shews an ornament. For the place, no man can deny the face to be one of the outward parts of the body which hath an honest appearance; if the Face have dignity, and a degree superlative as it were of dignity, and there are some Orders, This may justly be accounted the most honest of the honest parts, and worthiest, since there are the chiefest Organs of the Senses, the Instruments of the reasonable soule; and that in the face, as in a Glasse, the ineffable majesty of the whole man doth shine. In which the Beard hath the chiefest place, being planted in the part thereof, which the Ancients stiled the Temple of Goodnesse and Honesty. The time of its appearance, denotes its use, it is inchoate, and begins to come forth at a certaine definite and specifique time, (for man is not at once an Individuum and a specifique Individuum) the libration of which moments of time is chiefly conspicuous to God, and confirmed by his Counsell, which dispensation of time is not without a mystery, to which all things created are subjected. I would we could understand the fulnesse thereof; but certainly for some specifique end. From the species, or the kind of haire, may another Argument be taken of their reall worth: All other haire, we see, have their use and end, and can Nature be so forgetful of her own institutions as to faile in this particular? Superficiall Philosophers do much please themselves with this Division, saying, that of those which are in the body, some are the true parts of it, and others are not, to wit, such as proceed from the necessity of matter, of which kind are the haire, an excrement and not a part, and if a part altogether an excrementitious mate-



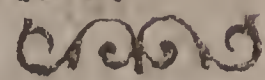
materiarie, and of no use: to which account the Beard must be reduced which is all haire, a Doctrine popular and altogether erronious; for, the Beard is an existent part of the body and most necessary, and its necessity is from its use and office it hath in the body, not from the matter, or as they say, necessity. Nature, which is the ordinary power of God, and the lively image of his wisdom, workes alwaies for an end; more especially, and most nobly doth she do it in the body of man, the most noble of all Creatures. Some say, the Beard was intended for a manly ornament; for, man shews more venerable, especially if by age his haire be every where fairely and superabundantly circumfused, which Nature usually doth, leaving no part unpolished, or unlaboured, or without Rythme, and elegancy, as worke enchased in the hilts of Swords, which sometimes appeares, but is sometimes obscured by the very splendor of utility; which conceit doth not well please Platerus, for, saith he, if it was produced for an Elegancy, why do women then want it, in adorning whom Nature seemes to have been most studious, and yet she would have them beardlesse, which if it sometimes but lightly manifest it selfe in them, makes them most ugly; others conceive one use of the Beard was for a muniment, and to cover the Barball parts on which they grow; but why the mans Chin rather than the womans should be covered, Hofman confesseth he seeth not. Yet Zonardus is of opinion, that the Beard was not only intended for an ornament, but for an operiment and Adjutor to the Maxillæ, because with their villosity they defend the Maxillary Nerves from being hurt by the too great frigidity of the aire, which granted, would much aggravate their Crime who shave

Plat.in quest.
Phys.quest.8.



Plater. in quest.
Phys. quest. 8.

these parts. But Ulmus, who hath sufficiently vindicated the honesty of Nature in this matter, in his learned book, intituled, *De fine Barbæ Humanæ*, (I would he had gone through the worke!) or that I had seene his Tract, *De recta Hominis figura*, (if he liv'd to write it) He, I say, is of opinion, that the proper end of the Beard is differing from those above-named, and that it serves not for ornament, nor age, nor Sex, nor for a covering, nor for purgament, but for another end, to wit, serve to the Office of the Humane soule. And that Nature gave to mankind a Beard, that it might remaine as an Index in the Face, of the Masculine generative faculty; and of that either crumpent and progredient, or consumed, at least, next to consumption. Of the same judgement is Platerus, who hath a little dilated his thoughts upon this Subject. For men then to labour to extirpate so honest and necessary a work as the Beard is, is a practicall blasphemy most inexpressible against Nature, and God the Author of Nature, whose worke the Beard is: The Beard being the signe of a man, by which he appeares a man, for it is more ancient than Eve, and the sign of a better Nature; to violate then that which is a sign of virile Nature, is an impiety against the Law of Nature. And since it is confessed that man is the Image of God, and the Beard the forme of a man, certainly, so many of us as acknowledge, and prefeſs to represent this Image of the Protoplastes God, without the high crime of impiety cannot leave off, or eradicate our Beard, or with Depilatories burn up and depopulate the Genitall matter thereof, but we must renounce that, and account it for a sport so fondly to evirate our selves: An act not only done against the reclamation of the Law of Nature, but repugnant to the consent of the Learned of all Nations,



tions, who with one mouth pronounce a Beard com-
ly, for a grave, constant, just, and honest man. Nay,
even the Turkes, (whom we account even but Barba-
rians) herein do more homage to Nature, who if a
man have a faire long Beard they reverence him, and
only he is a wise man, and an honourable Personage:
but if they have no Beard at all, if they be young, they
call them Bardasses, that is, Sodomiticall Boyes; but if Purchas Pilgr.
2. lib. 8. they be men grown and have no Beards, they call them
Fooles, and men of no credit, and some of them refuse
to buy and sell with such and say they have no wit,
and that they will not beleeeve them: And therefore
they weare their Beard at full length, the marke of their Idem eadem.
affected gravity and token of freedome. Therefore the
Aghas of the Great Turke, who are most commonly, Graves de-
scription of the
Grand Sign. five and thirty, or forty yeares of age before they are
sent abroad, because they come out of the Seraglio Court.
with their Beards shaven, they are faine to stay within
doores for some daies to let them grow, that they may
be fit to come amongst other great men, and as soon as
their Beards are grown they go abroad and begin
their visits.

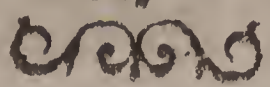
Such Beard-haters as are before spoken of, are
by Barclay clapt aboard the Ship of Fooles. Barclay's ship
of Fooles.

*Tempore quæ fuerant ignominiosa vetusto,
Atque scelestæ nimis, jam nostra ætate probantur
A multis, Ritusque novi servantur honore.
Laudis erat quondam barbatus esse parentes,
Atque supercilium mento gestare pudico.
Socratis exemplo Barbam nutrire solebant
Cultores sophiæ, quorum sapientia mundum
Deseruit, Celsas Jovis & conscendit ad arces.*

Long Beards
affected,

210

Man Transform'd: OR,

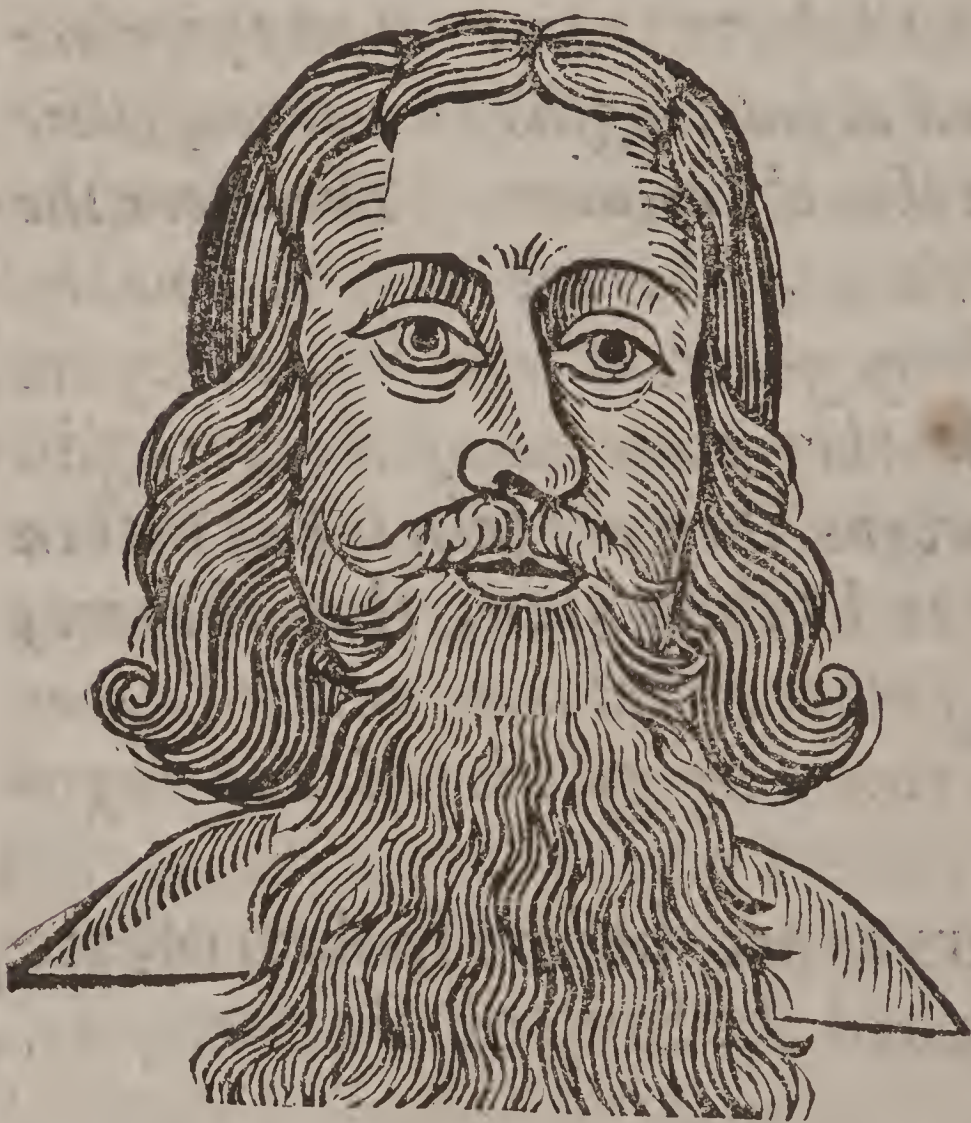


*Sed nunc irrepsit morum corrupta libido
Manavitque nefas, & vitæ subdolus usus;
Ecce pudet mulos Barbam nutrire severam,
Sed vellunt toto Exc eos de corpore pilos:
Ut servare cutem mollem, corpusque superum
Possint, & stultum casus ducere per omnes.*

Becar. de
Flu. Gargaro.

There are some Nations that are mad in nourishing their Beards; for in the Islands in the River Gargarus, which the *Itchnophagi* inhabit, they wear their beards down unto their knees.

Spigel. Hum.
Anat. lib. 8.



A little too indulgent of a Beard are the *Germans*, who affect a prolix Beard, inasmuch as some of them have been seen to have had their Beards so long, that they would reach unto their feet, which they have worn trust-

fed up in their Bosomes.

Steph. Ritter.
Cosmogr. prof.

These seem to be descended of the Long O Bards, a people of Germany, which were so-called *à longis bardis*, that is, their Bipennine and long Beards; and your *European Galatians* seeme to have the same extraction; for the Noblemen among them, although they shave their Checks, yet they so nourish the Beard that they cover their bodies, whereby

Jo. Bohem. de
rit. gent. lib. 3.



whereby it happens, that when any one eates, his Beard is replinshed with food, and when they drinke, the drinke seems to be carried down as by a Channell.

Strange affectations of old had the Græcians in the formality of a Beard, it being reputed the solemne signe of a Philosopher, and some have been, and are so affected with the cut of their Beards, that there have been Cases invented to preserve their formality. Guzman (I remember) plaies upon a formall Doctor for such a practicall absurdity, girding at the cut of his Beard; for he saith, that the fashion of his Beard was just for all the world like those upon your Flemmish Jugs, and that a nights he puts it in a presse, made of two thin Trenchers, scrwed wonderfully close, that no Gitterne can be closer shut up in its Case, that it may come forth the next morning with even corners, bearing in grosse the forme of a broome; narrow above, and broad beneath; his Mustachoes, Ruler-wise, straight and levell as a line, and all the other haire as just and as even as a privet hedge newly cut, answering each other in a uniforme manner, having the point thereof in forme of a Quadrant drawn neatly out, that it might make the fairer and larger show. For such a goodly Beard, accompanied with a Roman Bonnet, (like your Breifs and your Larg's in a singing mans book,) doth grace his lesser and grosser notes. As if this were sufficient to make him be held a great Scholler, as if this faire outside were a qualification for him.

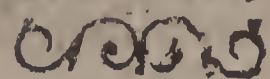
In the Province of Heez, which is under the Dominion of the the Emperour of Morocco, they that are not married dare not weare a Beard, but when they are married they suffer it to grow;

Grimstone of

their manners:

Mag. Cosmogr.

and



Leo Hist:
Africa.

and as *Leo* in his description of the people of *Hea*, saith, there you may easily discern which of them is married, and who is not, for an unmarried must alwaies keep his Beard shaven, which after he be once married he suffereth to grow in length. A conceited restraint, yet grounded it may be upon this concession, that the Beard is the ensigne of manhood, and reverend gravity, and therefore best became the honourable estate of marriage.

Strabo Geogr.
l. 15. ex Oncl.

In *Cathea* the men for an ornament die their Beards with many and divers colours, and many of the Indians do it, for the Region beares admirable colours for the tincture of their haire and garments, and these people being frugall in other things, are given too much to adorning themselves.

Nor is the Art of falsifying the naturall hue of the beard wholly unknown to this more civilized part of the world; especially to old Leachers, who knowing grey haire in the Beard to be a manifest signe of a decay of the generative faculty, and an approaching impotency incident to Age, vainely endeavour to obliterate the naturall signification thereof. For there are some grown so foolish, (and indeed are accounted no better) who being now grown old, decrepid, and unable for any kind of use or exercise, and this their weaknesse being notorious, and well known to all the world, and this their rotten building ready to fall; yet are they willing to deceive themselves, and every body else, (if they could) contrary to all truth and reason, by dying the haire of their beards and heads, as if any man were so ignorant, and did not know, that there



there are none of these changeable coloured beards, but at every motion of the Sun, and every cast of the eye they present a different colour, and never a one perfect, much like unto those in the necks of your Doves and Pigeons: for in every haire of these old Coxcombs you shall meet with three divers and sundry colours; white at the roots, yellow in the middle, and black at the point, like unto one of your Parrats feathers. Thus man according to the story of Guzman (as man) lives but his own 30 yeares, and then he inherits the Asses 20 yeares, from 50 to 70 living like a dog, and from 70 to 90 plaies the Ape, counterfeiting the defects of Nature, and using of tricks and toyes and I know not what foolish and phantasticall devices. And hence it is that we often see in those that come to this age (for all they be so old) they would faine seeme young, tricking themselves up so neatly, and so sprucely, letting it (like young Gallants) up and down the streets in gay cloaths, visiting this Lady, making love to that Mistress, and undertake I know not what impossibilities, that they may be accounted jolly stout Gentlemen, representing that which indeed they are not, even just for all the world as the Ape doth, who is never quiet, nor thinks himselfe well pleased but when in his actions he is imitating man, though he can never come to be a man. It is a terrible thing, and not to be endured, that men will, in despite, as it were, of time, (which discovers all deceits) and ought likewise to put them out of this their errour, will apply themselves to run a course contrary to the truth, and that with their tinctures, playstrings, lees, and slobber-slabbers, should play, as it were, with a Juglers boxe, to cozen others, and discredit themselves.

As

Old Fooles
that would
seem young.

214

Man Transform'd: OR,

As if by these Artifices, they could eat the more, sleep the sounder, live the longer, or be troubled with the fewer infirmities and diseases, or by this course they take, the teeth which they have shed should come againe, or could keep those from falling from them which are yet remaining; or as if by this meanes they could repaire their feeble limbs, recover their naturall heat, quicken anew their old and frozen blood; or as if thereby they did thinke they had the power in their own hands to make themselves what they list, and as lusty as they list. In a word, as if they were ignorant what the world talke of them, when as they themselves talke of nothing else, then which is the better lye, and which the better dye, which either this or that other man makes. O thou unfortunate, miserable, and wretched old age, thou sacred Temple, thou sanctuary of safety, thou stop to the desperate carriere of this life, thou Inne of rest to our weary bones; How is it that thou art so much abhorred in this life, being that thou art the Haven which all men desire to attaine unto? How is it that they who respect thee afar off, when they come nearer unto thee stick not to profane thee? How is it that thou being the vessel of prudence, thou art derided as foolish? How is it that thou that art honour it selfe, respect and reverence, art by those that are thy best friends reputed infamous? How is it that thou being the treasury of knowledge, art despised and contemned? Either there is some great defect in thee, or some evill disposition in them, whereof the latter is most certaine. They came unto thee wanting the ballast of grave counsell, and sound advise, like a Ship without sand or gravell in the keele of her to keep her steady, through lack whereof the Barke goes ronling and tottering to and fro, because their shallow braines want



want that due weight and counterpoise that should bal-
lace their understanding, and keep it straight and
upright.

Woman by Nature is smooth and delicate; and Epicte-
tus ca. I. lib. 3.
if she have many haire she is a Monster, as *Epicte-
tus* saith, and the Proverbe abominates her,

Mulier barbata lapidibus eminus salutanda.
yet such Monsters have appeared in the World.

Schenckius saw such a one at *Paris*, with a black Schenckius lib.
observat. Barba.
Mustacho of a just magnitude, whose Chin was
also indifferent hairy.

It is reported, that in the Nurcery of *Albert* Wolfius.
Duke of *Bavaria*, there is a woman with a large
black beard.

There was a Bearded Virgin, whose name was Kornman. lib.
de mirac. vivor-
um.
Antonia Helena, borne in the Archbishoprick of
Leige about eightene yeares of age, brought up
by the Arch-Duchess *Marie* the widdow, whose
Image, cut in Brasse, *Kornmannus* had, and he had
heard it affirmed for a truth by honest friends
who had seen her. And that Effigies of a German Aldr. Monst.
Hist.
woman which *Aldrovandus* saies, is shown in the
publique Library of *Bononia*, of one who here-
tofore, passing through *Bononia*, had a Beard two
Palmes long, may possibly be the same Monster.
And that women through discontinuance of the
Company of men, and defect of their Courses,
have grown Bearded, and passed into a virile ap-
parance, not without danger of their health and
life. *Hippocrates* hath two remarkable stories. Hip. par. 8. l. 6.
Epid. aphor. 45.
& 46.
And *Alexander Benedict* saw an Example of the
same accident when he was in *Greece*. But what Alex. Bene-
dict. li. 26. c. 4.
is more wonderfull, there is a Mountaine of de curand. mor.

Bearded wo-
men.

216

Man Transform'd: OR,



Kornman. li. de
Mirac. virg.
1111.

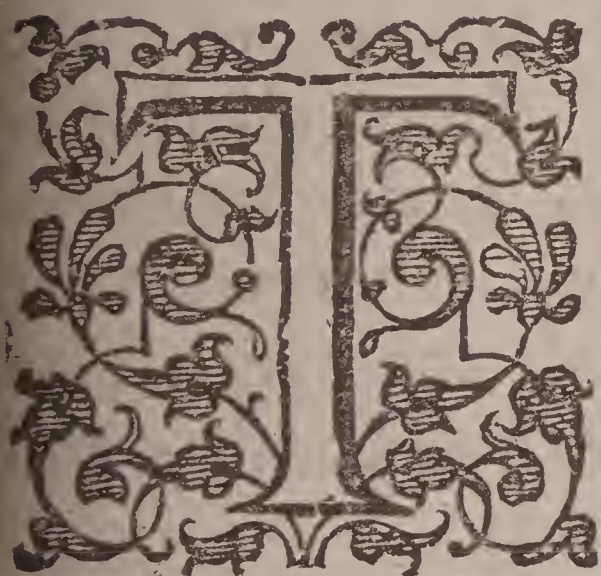
Ethiopia, neare the Red sea, where women live with prolix beards. In *Brasile*, *Caneda*, and *Nova Francia*, the women are said to have some kind of Beard under their Chins.

SCENE



SCENE XIII.

Dentall Fashions, or Tooth Rites.



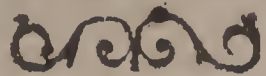
He people of *Molalia* in the Purchas Pilgr. 1. lib. 4.
East-Indies account red Teeth
a great beauty, and therefore
they colour their Teeth red
with Beetle, and other things
which they continually chew
in their Mouth.

They of the Isle of *Can-* Idem Pilgr. 2. lib. 9.
dou, accounted *Asiatiques*, hold red Teeth a great
bravery, which they colour so with chewing of
Beetle and *Arecka*.

They of the Island *Ciphanghu* and *Sumbdit*, Idem Pilgr. 1. lib. 2.
which from their Nature are called *Latronum*, or
the Island of Theeves, colour their Teeth red and
black, which they esteeme a comely thing.

The men in *Cumana* make great means to make Lindscot. 1. 2.
their Teeth black, and such as have them white
they esteeme women, because they take no paines
to make them black, which they do with *Hay* or
Gay, and the principall women take a pride in
black Teeth.

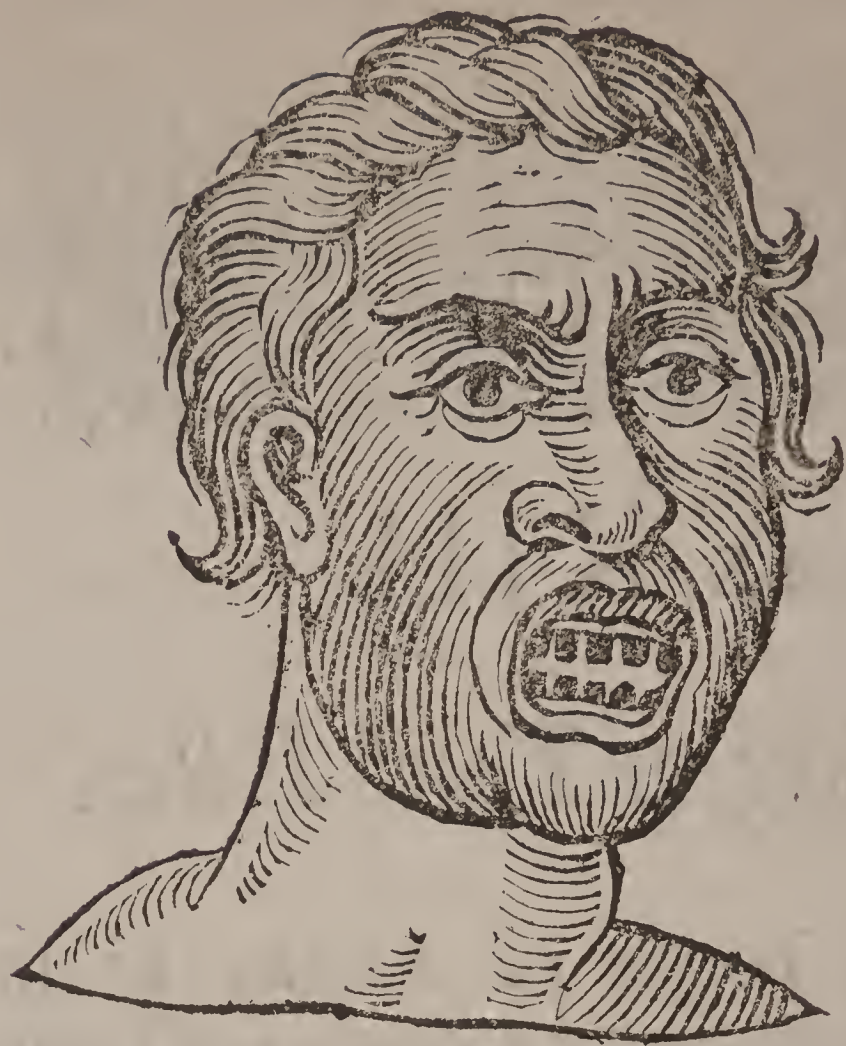
Black Teeth
affected.



Lindseot. li. 2.

218

Man Transform'd: OR,



In the Island *La Trinidad*, they use a kind of salve to make their teeth black, like those of *Cumana*, which is made in this manner. They take shels wherein Pearles are found, with the leaves of the Tree called *Ax-*

is, which they burne together, and being burnt they put a little water into it, wherewith the white looketh like Chalke, with the which salve they make their Teeth as black as Coales, and therewith preserve them from ach.

Purch. Pilgr. i.
lib. 2.

In a certaine Island which Sir *Francis Drake* discovered as he sailed in eight Degrees from *Nova Albion*, the people affect black Teeth as a singular beauty; and their Teeth are as black as pitch, they renew them often by eating of an herb, with a kind of powder, which they carry about them in a Cane for that purpose.

De Bry hist.
Ind. Orient.
part. 9.

In the Kingdome of *Goer* their Teeth are as black as Pitch, which they so extremely affect, that the blacker they are the more beautifull they are accounted.

Adem.

The King of *Calecut* hath black teeth, as all the Nations his Subjects have by the perpetuall chawing of *Beta*: and the blacker ones teeth is they esteeme

The Artificiall Changling.

219

White Teeth ;
where a re-
proach.



Idem part 3.

esteeme him worthy of greater honour.

They of *Java*, men and women, use to champe *Arecka* mixt with Chalke, which renders their mouth of a purple colour, and their teeth grow black, which they now and then polish with the affriction of a certaine herb, which must needs make them shew like poliht Ebony.

In *Sumatra* they (also) perpetually champe in their mouth Beetle mixt with Chalke.

*Diario Nautico
Batavorum.*

The *Cheretichenses*, the Inhabitants of *Chiribichi*, the neighbouring Countrey to the Province of *Paria*, which are *Caribes*, from the tenth or twelfth yeare of their age, when now they begin to be troubled with the tickling provocations of Venerie, they carry leaves of Trees, to the quantity of Nuts, all the day in either Cheeke, and take them not out but when they receive meat or drink : the teeth grow black with that Medicine, even to the foulness of a quenched or dead Coale; they call our men, women, or children in reproach, because they delight in white Teeth; their Teeth continue to the end of their lives, and they are never pained with the Tooth-ach, nor do they ever rot; (*'Tis well they have some benefit by their affectation, which very seldome happens unto any of our Artificiall Changelings.*) They take great care of these Trees, which they call *Hay*, by reason that for the leaves thereof they get whatever wares or Commodities they like, so fashionable a thing is black Teeth, and in such request.

The *Portugall* and *Mesticho* women who live at *Grimston* of *Goa*, do continually eat the leaves of Beetle with Garlick, and an herb called *Arequé*; the women

their manners.

Nations ha-
ring white
Teeth.



220

Man Transform'd: OR,

do continually chaw of these three things like un-
to beasts, and do swallow down the juyce and spit
out the rest, which is the cause that their Teeth
grow black and red, which amaze them that have
not been accustomed to see them. These fashions
come from the *Indians*, and these women are per-
swaded that they are thereby preserved from a
stinking breath, and from the tooth-ache, and
the paine in the stomach, so that they would ra-
ther lose their lives than these herbs; insomuch,
that like oxen or kine, they are so used to chew the
Cud, that wheresoever they go or stand, they
must alwaies have of these leaves carried with
them, and the women-slaves do go alwaies chaw-
ing, and are so used thereunto, that they verily
thinke that without it they cannot live, for their
common worke is to sit all day when their Hus-
bands are out of doores behind a Mat, alway
chawing the herbe *Beetle*, and they go in their
houses with a dish of it in their hand, being their
daily chawing worke.

Lindscot. li. i.
cap. 31.

Purchas Pilgr.
2. lib. 10.

They in *Pegu*, and in all the Countries of *Ava*,
Longiamnes, *Siam*, and the *Bramas*, have their
Teeth black, both men and women, for they say, a
Dog hath his Teeth white, therefore they will black
theirs, as scorning to imitate a Canine Candor.

Helyn Geogr.

The women of *Ulna*, the chiefe City of *Ori-
stom*, or *Orissa* in *India* (if *Helyn* remember aright)
in a foolish pride black their Teeth, because Dogs
teeth (forsooth) are white.

Lindscot. li. i.
cap. 26.

In *Japan* (as among all Nations it is a good sight
to see men with white Teeth) it is esteemed there
the filthiest thing in the world, who seek by all
means

meanes they may to make their Teeth black, for that the white causeth their grieffe, and the black maketh them glad,

In *Cariajan*, the chiefe City of *Cathai*, the wo- Helyn Geogr.
men use to gild their Teeth.

The externall uperficies of the Teeth, by Nature, is white, terse, and polished; and this their native candor proves them to be bones. This hue they alwaies retaine, unlesse by neglect, age, or diseases, they become red, black, and rotten; white Teeth being so justly accounted a precious and naturall beauty, that they are hence called the *sale-piece*. For men then to affect the blemish of age, and the colour of decaying sicknesse, and rottenesse in their Teeth for a fashion, is a very strange way of prevarication.

More carefull of preserving the beauty of the Teeth are the women of *Sumatra*, who have Teeth so white that *India* affords none more beautifull.

And they of *Guinea*, who have Teeth white and shining like precious Ivory, which they preserve from all foulness, by rubbing and cleansing them now and then with certaine woods, which they have peculiarly for this very purpose, by which friction they retaine a lustre like unto the most beautifull polished Ivory. De Bay Hist.
Ind. Orient.

In *Curiana* likewise the women make their Lindscot. li. 2.
Teeth white with an herbe, that all the day they chew in their mouths, which having chewed they spit out againe, and wash their mouths.

Had Nature afforded these Nations any such matter as that *Martiall* speakes of, which would make the Teeth of men white in like manner as it whitens Ivory,

Nations that
file their Teeth
as sharp as nec-
dles.

222

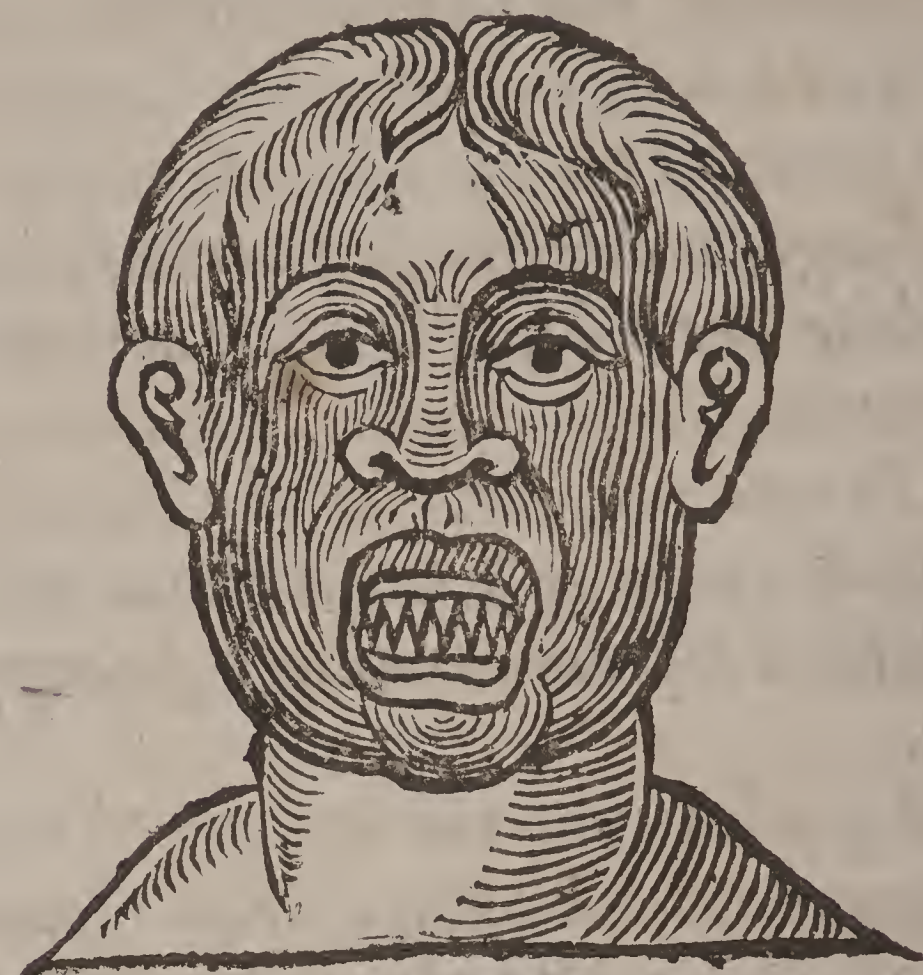
Man Transform'd: OR,

Ivory, they would acknowledge themselves extraordina-
rily beholding unto her. However commendable as ser-
viceable to the ends of Nature are Dentifrices, which
the Art Cosmetique affords for preserving the Native
whitenesse and integrity of the Teeth.

Purch. Pilgr. 1.
lib. 4.

Idem Pilgr. 2.
lib. 9.

Idem eodem.



They of Sier-
ra- Leona in the
East-Indies, file
their Teeth very
sharpe.

The Macûas
also file their
Teeth above and
below as sharp
as Needles.

The black peo-
ple of Caffares, of
the Land of Mo-
sombique, and all

the Coast of Ethiopia, and within the Land, to the
Cape of Bona Speranza, (some among them) file
their Teeth as sharpe as needles.

Alex. Bene-
dict. in proem.
li. 6. de curand.
morb.

Alexander Benedictus refused to buy an Ethio-
pian slave, because, as it were with an unhappy
Omen, he had all his Teeth saw-like as Dogs
have.

The Teeth are in men of three kinds, sharpe, as
the Fore Teeth, broad, as the Back Teeth, which we
call the Molar Teeth, or Grinders, and pointed Teeth,
or Canine. These men, contrary to the Law of Nature,
seeme to affect to have all their Teeth pointed or Ca-
nine; and the saw-like Teeth of devouring Fishes,
Serpents, and Dogs, or would appeare as dangerous
with

with their Teeth as those Creatures who have them framed like saws, and closing one betweene another, to the no little danger of the Tongue if it should chance to fall betweene them, breaking off the continuity of the range of Teeth; Unlesse we can imagine in excuse of this their unnaturall boldnesse, that their Language should require such a use off the File; for there are those who have caused their Teeth to be filed or shaved after a certaine manner, that they might be more apt to the pronounciation of certaine Tongues, which Hofman remembers to have been reported of M. John Hammers, in times past, professor of the Hebrew Tongue in the Academy of Leina, whence it appeares, that the hard and strong substance of the Teeth is not such as some have imagined, that it is impossible to subdue it by the force of Iron.

But Cardan acquaints us with another naturall Cardan lib. de
end that they pretend unto in this businesse; for, the subtil. 12.
equall structure of the Teeth, as it is most profitable to speech, so it is lesse commodious for cutting; for, Dogs and Wolves have their Teeth unequall, and disposed in manner of a Saw, and these adhere and close better with one another, and they retaine not so much the reliques of meat: Therefore, saith he, certaine people of India, who have not so much regard to the handsome explication of their minds by speech, that they may more commodiously make use of their Teeth, they file them sharp, to make them indented one within another saw-like, for they stick faster in the root when they joyne not together at the top. Scaliger in his exercitation upon Scaliger exer-
this part of Cardan, saith, that in the Island Ten-citas. Cardan.
daia, the young men cause their teeth to be cut even to the roots; for by this meanes they say their Teeth be-

Where they
pull out Teeth
in a bravery.

224

Man Transform'd: OR,

come firmer and thicker; the same thing happens also to Plants; for, trees grow thicker whose tops are cut off. These Nations degenerate from the principles of Humanity into ravening Wolves. Who would have more dog-teeth than Nature allows, endeavouring by this fond Artifice to have Teeth stronger than Nature intended man, upon a just account lose more than they can gain by the Device; for, having perverted the curious Machine of Speech, by altering of the Instruments thereof, they must surely speake in the Teeth, and have but a lisping, or snarling Elocution, which is an improvement with a mischief.

Purchas Pilgr.
2. lib. 7.



The women of Gagas pull out foure of their Teeth, two above, and two below, for a bravery; and those that have not their Teeth out are loathsome to them, and shall neither eat nor drinke with them.

Hieron. Bez.
Hist. nov. orb.

In Guanchavalichia, a Region of the new World, they are wont to pull five or sixe Teeth out of their jaw; and being asked the reason why they did so, they replied, they did it *Elegantiae causa*, for a bravery and most fashionable elegancy.

Pancerol. de
novo orb. lib. 2.

The Guancavilca in Peru are all *Edentuli*, or without Teeth; for they have a custome to pull out all their

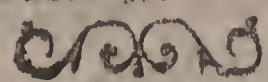
their Teeth, which they offer to their Idols, affirming that they ought to offer to them the best things.

One would thinke these Nations accounted teeth to be no parts of the Body, or very impertinent and unnecessary; whereas they are justly enrolled among the number of the parts of a Human Body, since the definition of parts appertaines to them, and likewise their use and office, for they belong to the integrity of the Body, and they attaine a proper office and use in the same; nay, the preternaturall absence of the Teeth is accounted among the Diseases of Number, their naturall number being thirty, at the least twenty eight; So that the Teeth were intended by Nature to serve for an ornament, and a certaine beauty and furniture unto the Mouth; for it would have been a foule deformity in man to have lived without Teeth, as they say Phericrates the Poet did, who was edentulus, and had no Teeth at all: For, in whom they fall out, or are lost by age, or some disease, it makes the Mouth look like a decayed Harpe that is unstrung, more especially the fore-teeth being lost proves a more apparent blemish and damage, because they were set in the first and most conspicuous place, since there was more necessity of them for the forming of the voice, whence Infants speake not before their mouths are replenished with Teeth. But the fore-teeth more especially serve for the forming of certaine Letters, whence those who are edentuli cannot pronounce C. U. G. T. R. wherein the enlarged tongue must bear against the fore-teeth, the losse of which hinders the explanation of the voice, that speech must necessarily thereupon be the slower, and lesse plaine and easie; neither are there wanting examples among us of those whose speech hath been very much impaired by the amission of their Fore-teeth;

Want of Teeth
a blemish

226

Man Transform'd: OR,



Hofman thinks, that therefore the Romans were wont to bind them fast with gold wire: And our Master Operatours are sometimes usefull to prevent this blemish and inconvenience. Artificiall Teeth hath been an ancient invention, for we read that the Romans used Artificiall Teeth in defect of Naturall;

Mart. lib. 5.
Epig. 43.

*Thais habet nigros, niveos Læcia Dentes,
Quæ ratio est? emptos hæc habet, illa suos.*

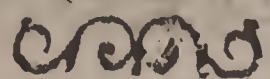
*And againe to Lælia,
Dentibus atque comis (nec te pudet) uteris emptis,
Quid facies? oculus Lælia non emitur.*

And because great account is to be made of the Teeth, both for the necessity of eating and speaking; Hence the Art Cosmetique, although it be a part of Medicine, that makes little to the necessity of life, yet it conduceth to the conveniencies of a better life, deservedly, and by good right, doth now and then engage Physitians, not only to repaire and patch up a decayed and lost beauty, but to preserve that which is enjoyed, and the Obligation lies more strong upon them where the party hath attained to almost all the degrees of beauty, it being more pitty then, she should have any blemish in the mouth; whereby it too plainly appeares what affront they offer to Nature, who account her usefull ornaments to be loathsome, and what benefits of hers they renounce for the mischief of a ridiculous Fashion. Neither is it to be omitted, that it is a high transgression against the Morall Law of Nature, by which the Teeth were ordained to be as a Palisado, or Quickset-hedge, to restraine the licentious liberty of the Tongue. For Tibsheares to cashier the Shearers, for women (who have more need of such

such a monumentall restraint, in contumelious despiht of Natures Law to breake the hedge, and make so foule a gap in it,) argues not only malice and folly, but a wilfull resolution to assume to themselves more than a naturall liberty of speech, and to let loose the reines to all extravagant excursions of the Tongue. But this is not the least prejudice that these foolish Nations occasion to Nature and her operations; for, the order of Nature is inverted, and her Method broken hereby; for, the fore-teeth or shredders were placed first, because more acute, and for the necessity there is of them for dividing the meat, called therefore Dentes, quasi edentes, their first and primary use being for eating, the Incisorii or fore-teeth, and the Canine or Eye-teeth being placed before the Grinders, cause those things that are to be ground very small, ought first to be divided into small particles, which is done by them, that afterwards these lesser particles may be ground into the smallest by the Grinders; which thing is so much the more admirable that Nature hath observed this in all Creatures.

And that it might be the better done, Nature hath set the upper and lower teeth exactly right one against another; which is so much the more admirable by how much the difference is considerable between the upper and lower Jaw, whence it comes to pass that the meat comming betweene them is most commodiously prepared, that the Chylus is thereupon better transmitted from the Stomack; for, the mincing of the meat into lesse particles is profitable unto this end, that the heat of the stomach doth the better concoct it; hence they who chew not well, or through too much hast passe over the triple order of manducation are ill nourished, as it happens in old men, and those who are edentuli. Hither tends the Proverbe,

Some wiler
than others in
Tooth-Rites.



Senibus mandibulam Scipionis loco esse. In reference unto which, Physiognomers pronounce such to be short lived who have few Teeth, for, such prepare ill; whence the first concoction hurt, the second is necessarily impaired. Behold here the folly and madnesse of these Nations, who impoverish their mouths to enrich their fancies, and discard so good servants out of the Mill of life, which should grinde the Grist for the better maintenance and nourishment of the Body; entertaining a defect for a fashion, and that which some have decreed for a punishment, and justly accounted a great Blemish. For,

Purchas Pilgr.
2. lib. 9.

The Kings of Queteve were wont anciently to drinke poyson at the losse of their fore-teeth, saying that a King ought to have no defect: Yet a late King proclaimed it through his Kingdome, that he had lost one of his fore-teeth which was fallen out, that they might not be ignorant when they see him want it; and would not do so, but wait his naturall death, holding his life necessary for to conserve his estate against his enemies, and to left that patterne to Posterity.

Idem Pilgr. 4.
lib. 7.

The people of the Province of *Huancavilca*, who had killed those Masters which his Father *Tupac Inca Runangiu* had sent to instruct them, the *Inca* using his naturall clemency, and to make good his Title, *Huacchacuijac* the Benefactor of the poore, he so far remitted this fault-deserving death, that each Captaine and Chiefe should lose two teeth in the upper Jaw, and as many in the lower, both they and their descendents, in memory of not satisfying their promise made to his Father; whereupon the whole Nation would needs

The Artificiall Changling.

229

Artificiall
Teeth prefer'd
before the na-
turall.



needs participate, both men and women, in that Tooth-losse, and did likewise use this Tooth-rite to their Sons and Daughters, as if it had been a favour. So that what was intended for punishment, grew thereupon to be a fashion.

And this I suppose to be the originall of the Custome or Tooth-rite, mentioned before in this Scene of the Guancavilcæ in Peru, although it be variously reported, and it may be, a little mistaken.

In Java Island there are few to be found that have their native Teeth: For the most of them, both men and women, either cause them to be pulled out, or filed down with a File, and others to be set in their place, of Gold, or Silver, Steele, or Iron, made to succeed in their rooms.

Schenckius li.
observat. de
Dentibus.

Had these men such a fountaine as there is in Persia, which makes their Teeth fall out that drinke of it, they would be well contented, which since they have not, Tooth-drawers, and Tooth-setting Chirurgions would have a good Trade there, where men and women are so ungratefull and villanously bent against the goodnesse of Nature, as to prefer Artificiall Teeth before the Naturall; Æsculapius was the first who in case of necessity and paine, invented the drawing out of aking Teeth, and therefore had a leaden Daviser consecrated unto him. But these people, out of wantonnesse and a foolish bravery, put themselves to losse and paine; the Teeth, especially the Eye-Teeth, being bred with paine, and not pulled out without paine and danger. And if they cut or file them down, they expose themselves to as great a mischief, by reason of that hollow part of the Teeth which is sensible, into which the soft Nerves enter, as it fared with a certaine Monke at

Pata-



Patavia; who when he came to have a tooth (which was longer than the rest) cut, to cure the deformity it brought, fell straight way into a convulsion, and Epilepticall fits, and in the part of the Tooth cut off there appeared the footsteps of a Nerve: more thankfull to Nature, and more retentive of her benefits are they of Fez; where when a Child begins to have his Teeth grow his Parents make a feast for other Children, and they terme this feast Dentilla, which is a proper Latin word. And when rotten Teeth are drawn out, it is convenient to thinke of some way of artificiall reparation.

Lord Bacon.

Lord Bacons
Nat. Hist.
Cent. 8.

Paræus heard it reported by a credible person, that he saw a Lady of the prime Nobility, who instead of a rotten Tooth she drew, made a sound Tooth, drawn from one her waiting maid at the same time, to be substituted and inserted, which Tooth in proceſſe of time, as it were taking root, grew so firme, as that she could chaw upon it as upon any of the rest, but he had this but upon heresay. And the Teeth are so necessary to the welfare of the body of man, that Nature to some especiall Favorites, hath afforded a renovation of Teeth in their old age, nay even of their very Grinders, very many examples of which indulgency you may find in Schenckius, and Aldrovandus, and of the Countess of Desmond, it is reported, that she did dentire twice or thrice, casting her old Teeth and others comming in their place, which is one instance that gives some likelihood of that great designe of restoring Teeth in ages which yet hath not been known to have been provoked by Art; yet my Lord Bacon makes a Quere, whether children may not have some wash or something to make their Teeth better and stronger; Corall is in use

use as an help to the Teeth of Children.

In the Province of *Cardandam*, under the great *Can Tarters* Jurisdiction, the men and women cover their Teeth with thin Plates of Gold, which they so fit unto them, that the Teeth themselves seeme as it were to be set in Plate.

Had Nature furnished these Nations with a set of such golden Teeth as the *Silesian Boy* had, which answered the Touch, and so exercised the wits of the Physicians of that Age, she had fitted their Fancies to a haire, and had prevented this artificiall endeavour; though (indeed) that proved but a trick of Art.

To be born with Teeth, or in extreame old age to have Teeth renew againe, (of both which there are many examples) are rather miracles in Nature than Monstrosities, but the redundant force of Nature is more remarkable in those who have had a double row of Teeth, as *Direpsima* the Daughter of *Mithridates* had, *Timarchus* the Son of *Meſtor*, *Cyprinus*, and a boy of *Lutesia*, who had all a double course of Teeth. *Jon Chius* attributes to *Hercules* a trebble set of Teeth, which is not so wonderfull, since *Columbus* reports of a Boy of his, called *Phæbus*, whose mouth was so stored. Some also have had one intire whole bone, that tooke up all the Gumbe instead of a row of distinct Teeth, as a Son of *Prusias* King of *Bythini-ans*, who had such a bone in his upper Jaw; *Pyr- rhus* King of the *Epirotans* had such a continued bone, marked, as it were, with certain lines, whereby the interpunction of Teeth were designed out. Many more examples might be added, but these may suffice.

Val. Max. lib. i. cap. 6.
Plin. Nat. Hist. lib. 11. cap. 38.
Colsius lib. 4. cap. 3. G. Bauhin. de observ. propriis.
Colum. lib. 1. Anat. cap. 10.
Plin. li. 7. c. 16.
Val. Max. li. 1. de mirac. ca. 8.
Solin. cap. 9.
Fulg. lib. 1. c. 6.
Plut. in Pyrrho.



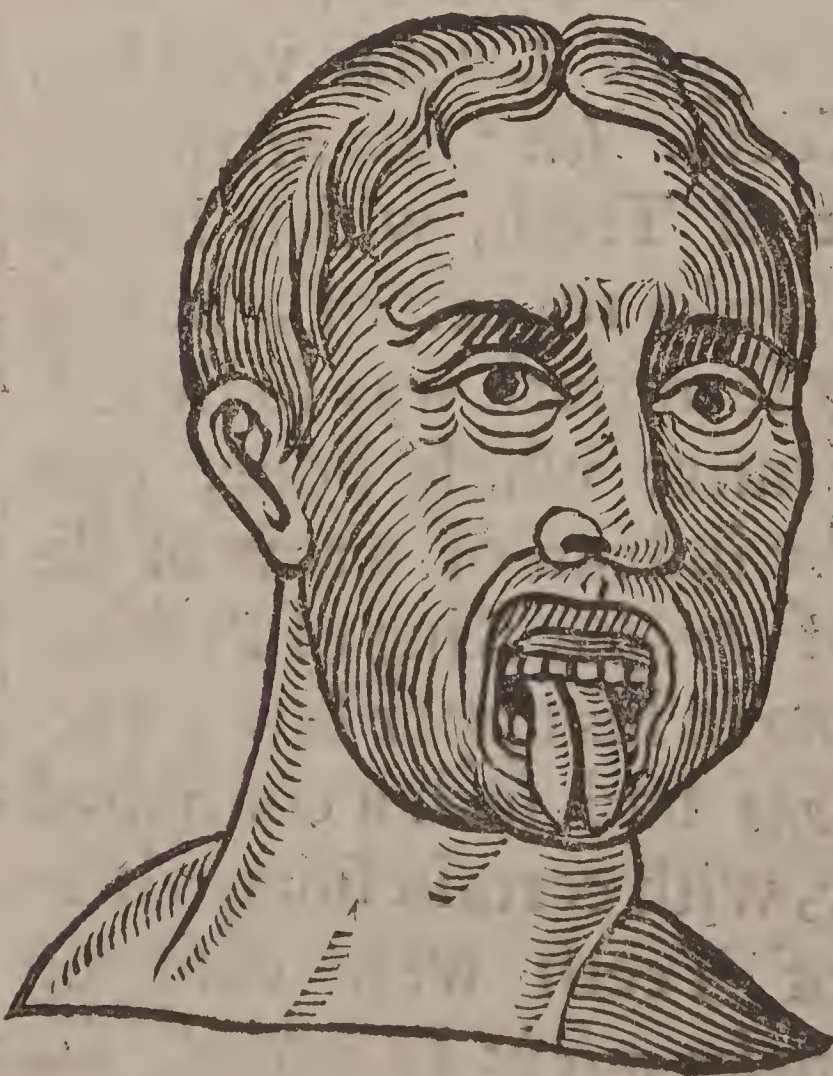
SCENE XIV.

*Devices of certaine Nations practised
upon their Tongues.*

Purchas Pilgr.
1. lib. 2.
Geor. Graudi-
us Comment. in
Solinum.
Joh. Bohem.
de moribus,
Gent. lib. 3.
Kornman. lib.
de mirac. viv.
Schenckius
observat. lib. 1.
Gemma lib. 1.
cap. 7. Cosmogr.



IN the Island of *Jambuli*, the Inhabi-
tants who exceed us foure Cubits in
stature; their Tongue hath some-
what peculiar by Nature or Art; for
they have a cloven Tongue, and



which is divided
in the bottom, so
that it seemes
double from the
root: so they use
divers speeches,
and do not only
speake with the
voice of men,
but imitate the
singing of Birds.
But that which
seemes most no-
table, they speak
at one time perfectly to two men, both answering
and

The Artificiall Changling.

233

The Tongue
double by
Nature.

and discoursing; for with one part of their tongue they speake to one, and with the other part to the other.



The Tongue of man is not (indeed) double, trisulke, or bisulke, as in some Creatures, but simple, and one only, and that verily according to a morall intention of Nature: Yet some may wonder how since all the Organs of the Senses are framed double by Nature, in the Taste she should order but one only, and a simple Instrument, and that to good purpose; but although to sence it seeme one, and a simple Instrument, yet to a diligent Anatomist it will appear to be double: Galen said the Tongue is double, which he proves by this Argument, that it hath double Vessels; for, neither the Veins, nor Arteries, nor Nerves of the right side go into the left side of it, and so è contrario. And we see that one side of the Tongue is struck with the Palsie sometimes, the other side being unhurt. The same disposition also there is of the Muscles, to which we may add the white Median or middle line of separation, which intersects the Tongue throughout, or if you had rather scores it out; so that the Tongue as all other Senses is double. The cause why it was better for men that the Tongue should be such, he saith to be, for that by this means it proves more commodious for mastication and speech. Which if it be true (as Hofman thinks it to be most true) without all peradventure (saith he) we must encourage those Fables which Diodorus Siculus makes Narration of, that there are men somewhere who have really a double Tongue, with which they better performe the linguall offices than we do with one, which is the lesse incredible, since we read of the Infant of a certaine Nobleman which had a double tongue, divided according to lati-
tude;

Diod. Siculus
lib. 3.

Jo. Franci Hil-
desii Med. Ca-
meniceni obser-

One with eleven
Tongues.

234

Man Transform'd: OR,

Albert. Mag.
Comment. ad li.

2. Phys. 1. Arist.

 tude; and of another who had eleven tongues, eleven mouths, and two and twenty incomplete lips. Whether this Duplicity of Tongue be in them *Lusus Naturæ*, or a meere device of Art, you may see my Authors doubts. They that shall seriously ponder the strange Inventions mentioned in this Booke, may perchance incline to the latter as most probable, at leastwise if Anatomists will allow of the possibility of the thing, and then it may passe for an audacious improvement of the Body. Such a stratagem of improvement the pragmaticall invention of man hath proved effectually in the Tongues of other Creatures, it being a common practice to slit the Tongues of Pies, Staues, Jayes, and Daws, whom we would teach to speake, to inable them the better to imitate the articulation of our speech. Yet for the honour of Nature, we must question whether this device be not somewhat destructive to the numericall perfection of the Body, since that presupposition in Philosophy is most true, That Nature neither abounds in superfluous things, nor is defective in necessities; for she doth nothing in vaine, nor creates anything diminished, unlesse she be hindred by matter. Now since this device pretends to double the provision of Nature by addition of a supernumerary particle, although it be *quid naturale*, the Instrument is probably hurt in its operations, the number of parts requisite to the composition of the Instrument is depraved, either (as wee speake) by minoration or majoration. And if this multiplication of Tongues out of the substance of the Body there should be added to the number of the parts, it must prove superfluous; and how shall such an attempt be answered to Him who made all things in number, measure, and in weight.

Hofman

The Artificiall Changling.

235

The cutting of
the Bridle of
childrens
Tongues con-
demned.

Hofman, saith he, hath heard of Dr Aquapen-
dent, that in certaine places of Italy the Midwives
were perswaded that the bridle of the Tongue
had need of cutting in all Infants, therefore they
wore the Naile of their right Thumbe long, but
conform'd into the rising edge of a pen-knife,
wherewith suddenly as soone as the Infants are
borne they breake that ligament or bond.

Most of them all, so served, have become Stutte-
rers, and many have dyed, inflammation arising from
that Action. Kyplerus condemns this tearing of it Kypler.
thus with the fingers, as certaine rash women are wont
to do, since through the paine there follows a flux of
humours, inflammation, and other mischiefs, and when
it is necessary to be cut, he would have it done by Chi-
rurgicall operation with a paire of Sizers. Casseri-
us also takes notice of this custome of unskilfull Mid-
wives, foolishly beleeving, that unlesse they should do
so, the Infant would remaine mute. Bauhinus in-
veighs against this pernicious custome of ignorant
Midwives, that they indifferently cut that which they
call the bridle-string of the Tongue, to wit, that
strong and membranous Ligament which was ordained
for the strength and stability of the Tongue, and the
insertion of its proper Muscles. Camerarius saith,
this opinion is pernicious, and not to bee endu-
red. And Fabricius Hildanus, Columbus, and
others cry out against it. There is indeed a most
strong Ligament, membranous and broad, placed under
the middle of the body of the lower part of the Tongue,
by whose aide the softnesse of the Tongue under-propped
it is more easily rolled about and produced; to the end
of this about the tip of the Tongue there is a little cord



or Ligament groweth, which they call the Bridle of the Tongue; and the Tongue hath a Ligament for two causes: First, for the firmament of its Basis; for if it had been without this, the Muscles in their action (or their contraction to their principle) had had nothing to rely upon; and so it would have come to passe, that the Tongue would be convolved, as it were, into a Globe; secondly, that the tip of it might be easily moved every way; for, unlesse that were, there would be much of the voice lost in dearticulation; and as Casserius notes, it restraines the Tongue from being drawn backe beyond measure by the over-streining of the anterior Muscles, to which it is a helper; and it hinders the Tongue from being put forth too monstrously and indecently, and from being too exorbitantly led to any one side. But that it should alwaies need the Midwives naile, or groat, or the Chirurgeons Pen-knife, lest it should prove an impediment to sucking, or to future speech, and without which enlargement it could not be freely roll'd or mov'd every way, is a most dangerous conceit. Certainly these Midwives (as women are great friends to loquacity, joine in opinion with these Authors, who therein playing the Rhetoricians) opine that Nature imposed this bridle upon man; lest he should prove too talkative, which morall use holds not; for there are some (as Kypler notes) that are too talkative, who have this Bridle short enough, and there are some not so full of prattle, although this bond be loose enough to give them scope; for, Loquacity or Taciturnity depends upon a higher principle, and therefore their blind zeale in this businesse is the more reprovablen.

Camerarius thinks, that this never-enough condemned custome grounded hereupon, might possibly be intro-



introduced into the Midwives practice, from the suggestion of some Physicians, who pretended this bond in all Infants doth so strictly tie the Tongue to its root, inso-much as without resection of the same, speech would become lame and imperfect; and thereupon without any necessity, the Midwives in many Nations began to dilacerate and breake it indifferently in all Infants. But since neither Parrots nor Pies stand in need of any disruption of this Bond to utter their voice such as it is, it would seeme a wonder if Sagacious Nature should faulter only in the forming of that part which was ordained to serve speech proper to Mankind. Neither without reason did Galen, even in this particular, admire the providence of Nature, that had in such exact Symetry ordered the Tongue, that it was neither too short, nor too long for the Offices it was to performe.

But let us distinguish, and grant, that it sometimes so falls out, that even as in other parts of the Body, so also in this little Bond, Nature failes and offends, as it were, in excesse, upon which occasion section is not unprofitable, but it is to be esteemed necessary: But that Nature, the tender mother of all things, doth alwaies in all Children commit this error, the best of the Learned constantly deny, some of them witnessing (as before) that by omitting that Ruption, or rather more truly Corruption, according to their advice, the Children have notwithstanding spoke very perfectly: and on the contrary, by the same foolish institution of Midwives others so have died, inflammation being raised by the rude hand of unskilfull women, which hath caused pain and hindred their sucking; therefore when we suspect either a slownesse, or depravation of the Tongue, we ought to defer the dissection untill the appointed time of

Chirurgions,
not Midwives
worke.



238

Man Transform'd: OR,

of speech, for then this may more commodiously be done by a skilfull Chirurgion, who may do it with Caution, lest when he cut this little Cord, he do not also cut the hard Nerves of motion, to wit, the seventh Conjugation, placed in the lower part of the Tongue.

SCENE



SCENE XV.

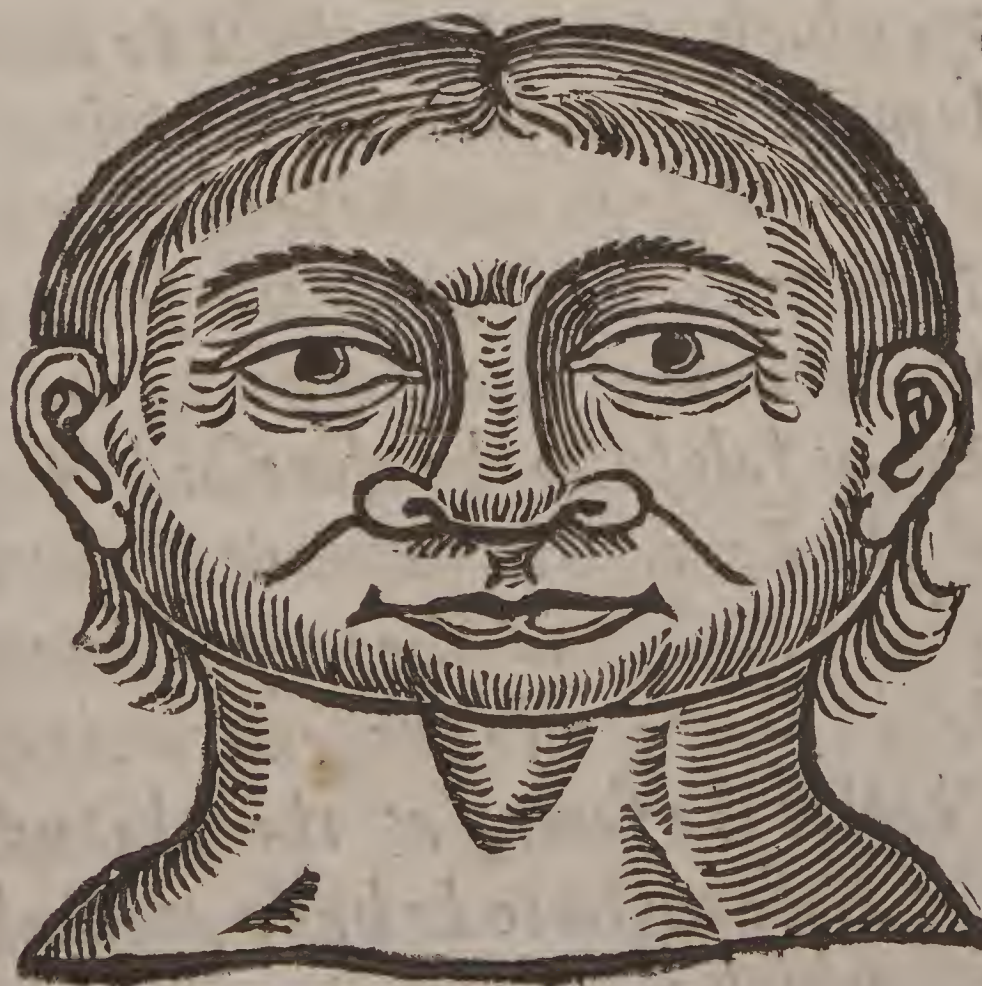
Face-moulders, Face-takers, Stigmatizers, and Painters.



He *Chiribichensian* women use to Petr. Martyr.
Decad. 8.
boulster the Necks of their Infants
with two pillowes, the one before,
the other behind, and bind them
hard, even untill their Eyes start:
for, a smooth plaine Face pleaseth

them, Platter-faces being there in great request.

There is lately found out in *Pervacus*, a certain Kornide miras.
vivorum ex
Petr. Hisp. in
Sylva p. 5. c. 38.
Jonst. Thaumato-
graphia ex
eodem.
Province of the new World, named *Caraqui*,
men that want an
Occiput and Sin-
ciput, with a most
broad face; for as
soone as their
children are born,
they shut in their
heads, behind and
before, in boards,
so that the whole
Face may become
plaine and dila-
ted, as also the
Occiput it selfe,



Kk

with

Broad flat
Faces.

240 *Man Transform'd: OR,*



with the whole head, is made broad and thin.

Lindscot. lib. 1.
cap. 20.

In *Java Major* they have flat Faces, and broad thick Cheekes.

Scaliger de
subtil. ad Car-
dan exerc. 167.
Leo hist. de
Africa, l. 7.

Scaliger saith, that in the Island *Java* they have very broad Faces, as likewise the *Circassians*.

In the Region of *Zanfara* they have extreame black broad visages.

Discovery of
Norembega.

The Inhabitants of *Norembega* are disfigured in nothing, saving that they have somewhat broad Visages, and yet not all of them.

Sir John Mau-
devils Travels.

In an Island neare the great Island *Dodyn*, there are men that have flat Faces without Noses, and without Eyes, but they have two small round holes instead of Eyes, and they have flat mouths without Lips. And in that Isle are men also that have their Faces all flat without Eyes, without Mouth, and without Nose, but they have their Eyes and their Mouth behind on their shoulders.

These Faces cannot be commensurate, because the Members thereof are forced out of their naturall proportion, and so necessarily exclude that naturall beauty, which is wont chiefly to be found in the Face. For, so much as it is from the middle of the brows to the end of the Nose, so much it ought to be from the end of the Nose to the Chin, and the same space should fall from the middle of the Brows to the exterior angle of the Eye, as falls from the aforesaid Angle to the beginning of the Eare. The latitude of the Forehead, the length of the Nose, and the magnitude of the Mouth, should be the same; also the semicircle of the Eye, and of the Cheekes the same, as the altitude of the extremity of the Nose ought to be halfe as much as the Longitude of it, which proportion is most notoriously demolished in these

The Artificiall Changling.

241

Platter faces
condemned.



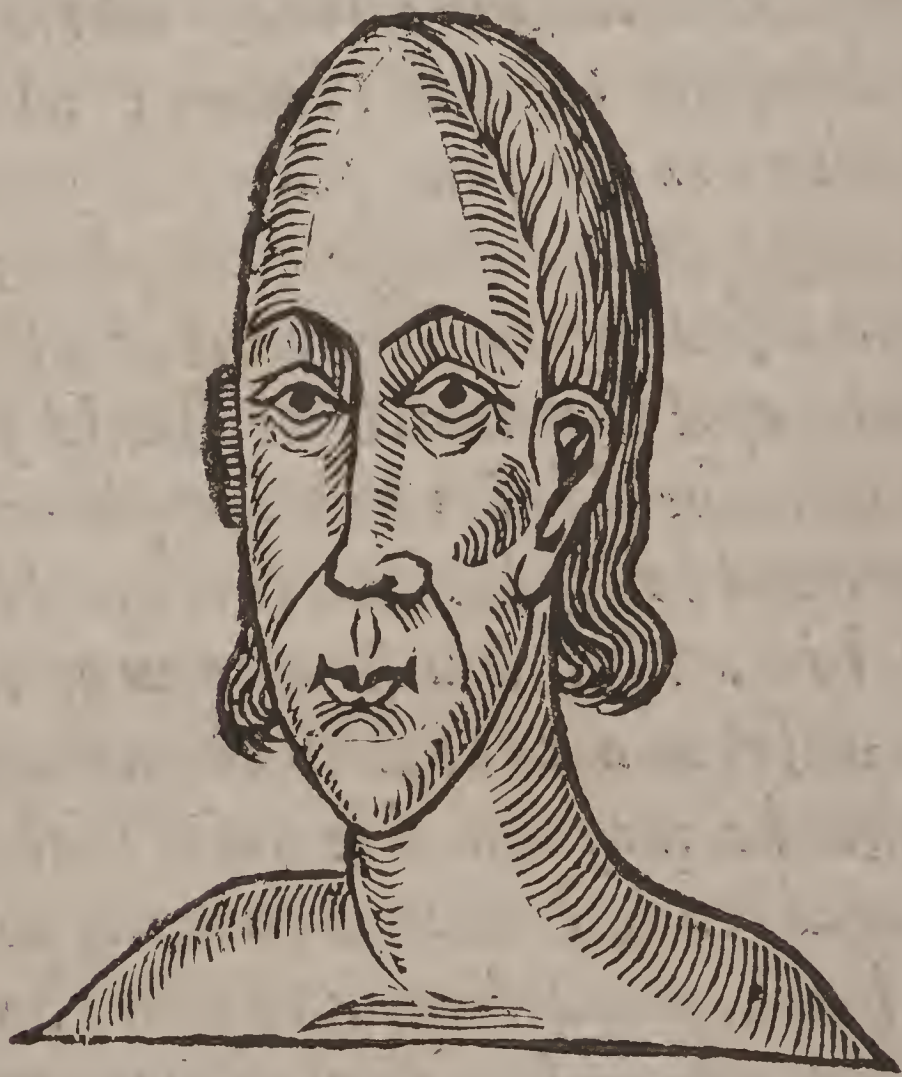
these Platter-Faces. Insomuch as considering these strange attempts made upon the naturall endowments of the Face, one would thinke that some men felt within themselves an instinct of opposing Nature, and that they tooke more delight to overcome than to follow her, the delight would be lesse, the profit greater, if they did it for profit rather than pleasure: they cannot but know that their happinesse doth consist in the overcoming of these unreasonable and phantasticall affectations; but equivocating therein, and either for want of understanding, or through a wilfull misunderstanding, whereas they should strive against their own inward, they oppose their outward, Nature. Thus man transported with vaine imaginations, where he finds Hills, he sets himselfe to make Plaines; where Plaines, he raiseth Hills; in pleasant places he seekes horrid ones, and brings pleasantnesse into places of horreur and shamefull obscurity; he seconds that which he ought to withstand, and that which he should follow he opposes; and when he thinkes he triumphs over his subdued and depraved body, his own corrupt Nature triumphs over him. This is a stratagem of the Enemy of our Nature, to set us at odds with our naturall endowments: and that he may remaine quiet within, he causeth us to strive abroad, like to a cunning politique Tyrant, who having a valiant and fierce Subject within his City, by whom he feares to have violence or opposition offered him, if he can find no other remedy, he sends him into the field to fight with the Enemy, to the end that venting his violence and phantasticalnesse abroad, he may have plenary power to Tyrannize at home at his pleasure. God is angry with us, that we should at the same time reforme that

A long thin
Face where
affected.



which he himselfe had framed, and conforme our selves to that which we had deformed. The beauty of the Face of man is much advanced and heightned by the Cavities and Eminencies thereof; that as the greater world is called *Cosmus*, from the beauty thereof, the inequality of the Centre thereof contributing much to the beauty and delightfomenesse of it: so in this Map or little world of beauty in the face, the inequality affords the prospect and delight. These Face-moulders then, who affect a platter-Face, not only in their endeavour, overthrow the lawfull proportion of the Face, but demolish the most apparant eminency and extant majesty thereof.

Joan: de Laet
descript. India,
occident. lib. 18.
cap. 4.



The women of *Cumana*, who are easily delivered, and who diligently bring up their Children, because they account it a comly & beautiful thing to have a long Face, and thin Cheeks, they gently compress the Heads of

their Infants between two little Pillows, to extend them.

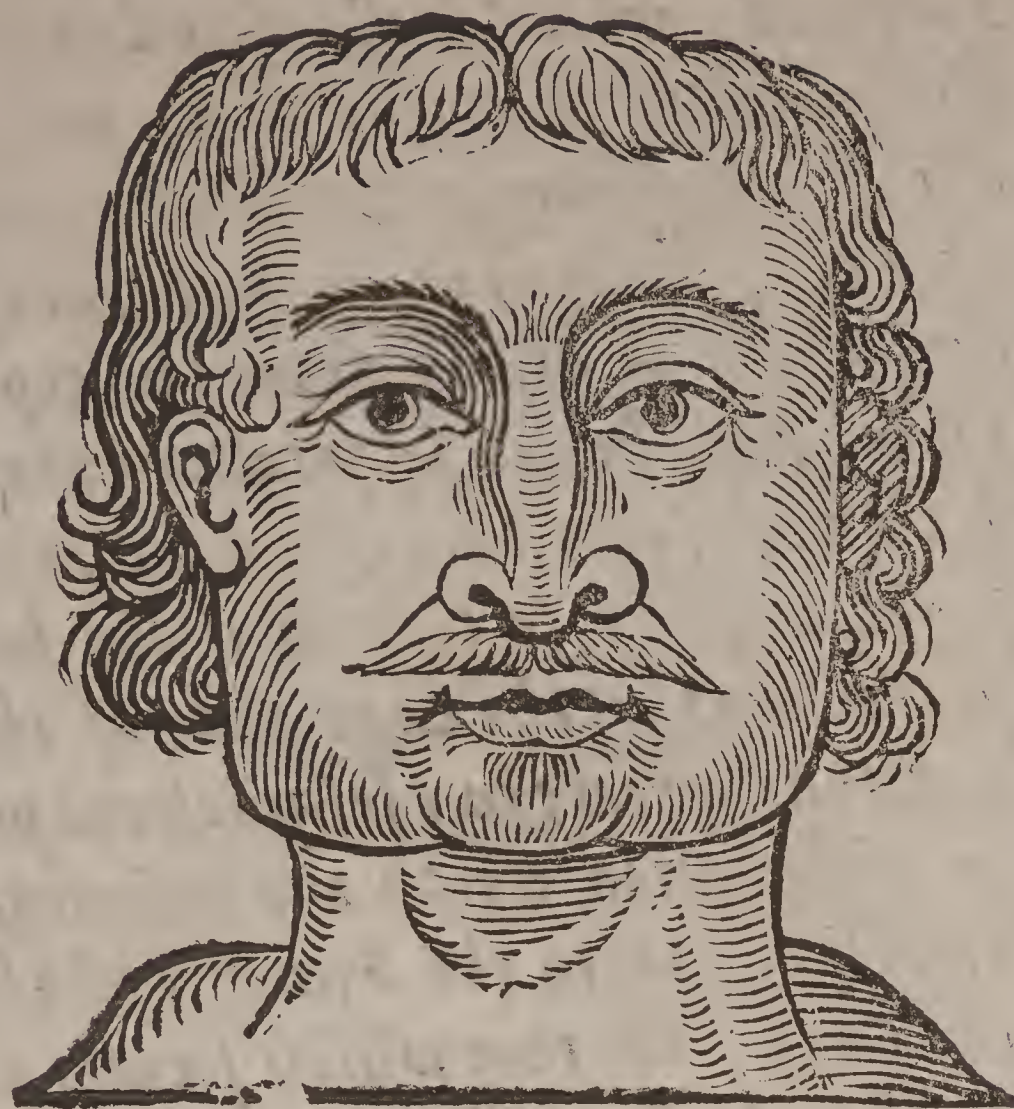
Purch. Pilgr. 3.

In some of the Provinces of *China* they have square faces.

In the Province of *Old-Port*, mentioned in the first Scene of this *Metamorphosis*, fol. 14. you shall find



find a Generation of men affecting a square head, which they purchased to themselves by Art. Now the Face follows the proportion of the Head, and we having discovered the endeavours of some, for a square head, may



justly subject that these Chinoise owe their square Face more to Art than Nature.

The naturall and comely face of man, agreeable to proportion, and according to Humane Nature, is, that the longitude thereof, in a youthfull and faire body, should be the tenth part of the whole body according to longitude; to this longitude there must a convenient latitude answer: For, so much as is from the middle of the Eye-brow to the end of the exterior Angle where the eye ends, so much it is thence to the hole of the Eare: wherefore the Latitude of the Face compared with the Longitude, which begins from the root of the haire above the Forehead, and is produced even unto the end of the Chin, should be in a sesquitertia proportions, to wit, as foure to three. But if you only contemplate the Diameters of Longitude and Latitude of a mans Face, you shall find a sesquialtera proportion, and the longitude to latitude shall be as three to two, which thus you shall understand; Let there fall a per-



pendicular line from the first root of the haire above the Forehead, which shall descend to the end of the Chin; afterwards draw another line, which beginning at the end of both Temples, penetrating through the middle of the head, shall cut the former line in right angles; that line which is drawn from the top to the bottom of the Chin, shall be in a sesquialtera proportion to that which is carried from the right hand to the left, cutting it in right angles; so that it is the best and most naturall proportion that the Longitude of the Face should to its Latitude appeare in a sesquialtera proportion. Now it is an observation worth the inserting, that the Chin is correspondent to the Symetry of the other members of the Body; but that which seemes the greater marvell, is, that the formall appearance of the face is generically reposed in the Chin alone; for if that be square, long, or round, so the Face of it selfe answers, insomuch as the Chin is that which makes the finall judgement of the Face of man. Now if these be Face-Moulders, as it is much to be suspected they are, it may be they have some artifice to dilate the Chin, thereby prophaning the Symetry of Nature, and striving by Art to force and pervert the Face from its just proportion, bringing the Latitude thereof either to equall, or exceed the Longitude, while they, to the great dishonour of Nature, affect a square Geometricall Face.

Petrus Simon in his expedition, which Iohannes Alvarez Maldonatus made from Guasco, to discover new Countries, found Giants of five ells high, with a kind of a Dogs Countenance.

In the Island Penguin, there were discovered men with Visards on their Faces, resembling a
Dogs

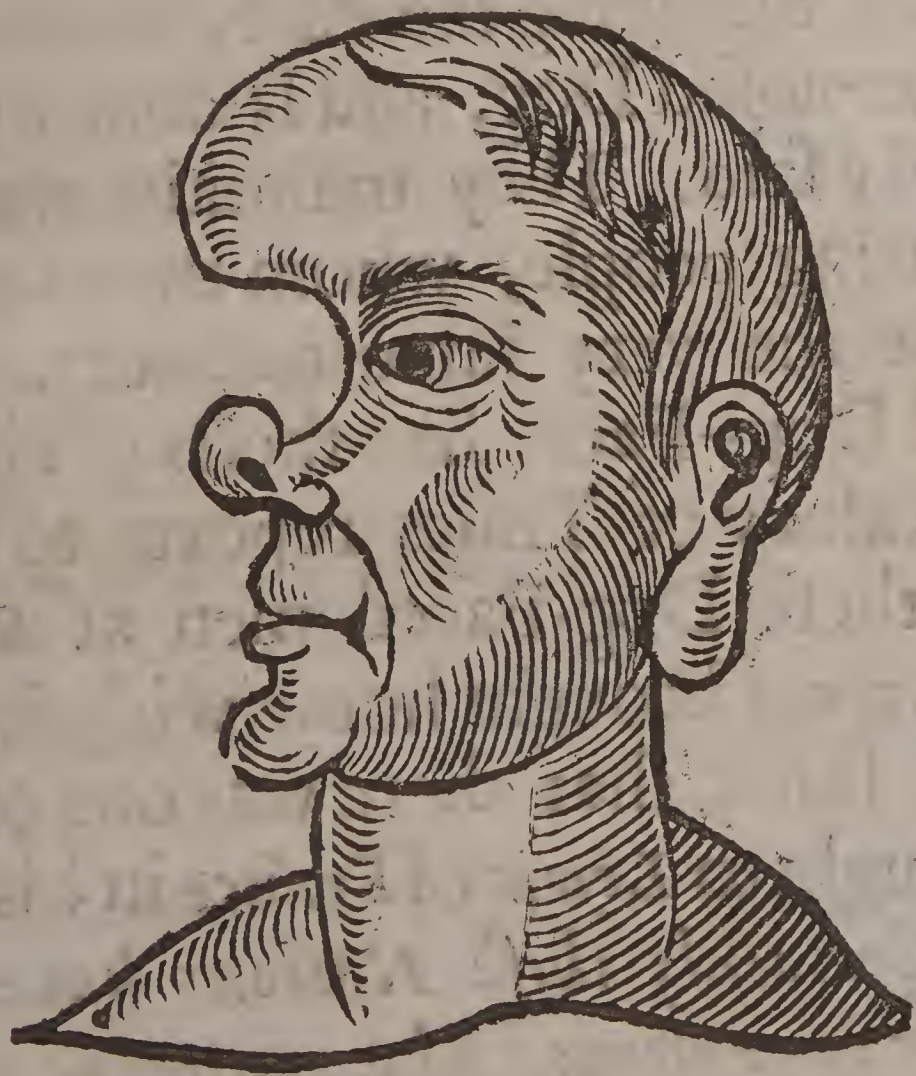
Dogs Aspect, or
else they really had
such Dogs Heads.
This is certaine,
that there are cer-
taine Nations pla-
ced betweene the
Equinoctiall and
Tropic of Capri-
corne, on that side
which is called *A-*
merica, who have
beene discovered
within the space



*The Author of
the Treasury of
Times.*

of these fourescore yeares, and somewhat more,
who are *Cynoprosopi*, or men having a forme or fi-
gure neare in resemblance to the head and shape
of a Dogs Face, to wit, of those little pretty
flat-nosed Dogs

which Ladies
keep for plea-
sure in their
Chambers; yet
not naturally, but
Artificially. For
these People,
from the time of
of all antiquity,
did alwaies hold
it for a singular
beauty to them
to have their



Noses flatted or faln down. And this is the rea-
son,

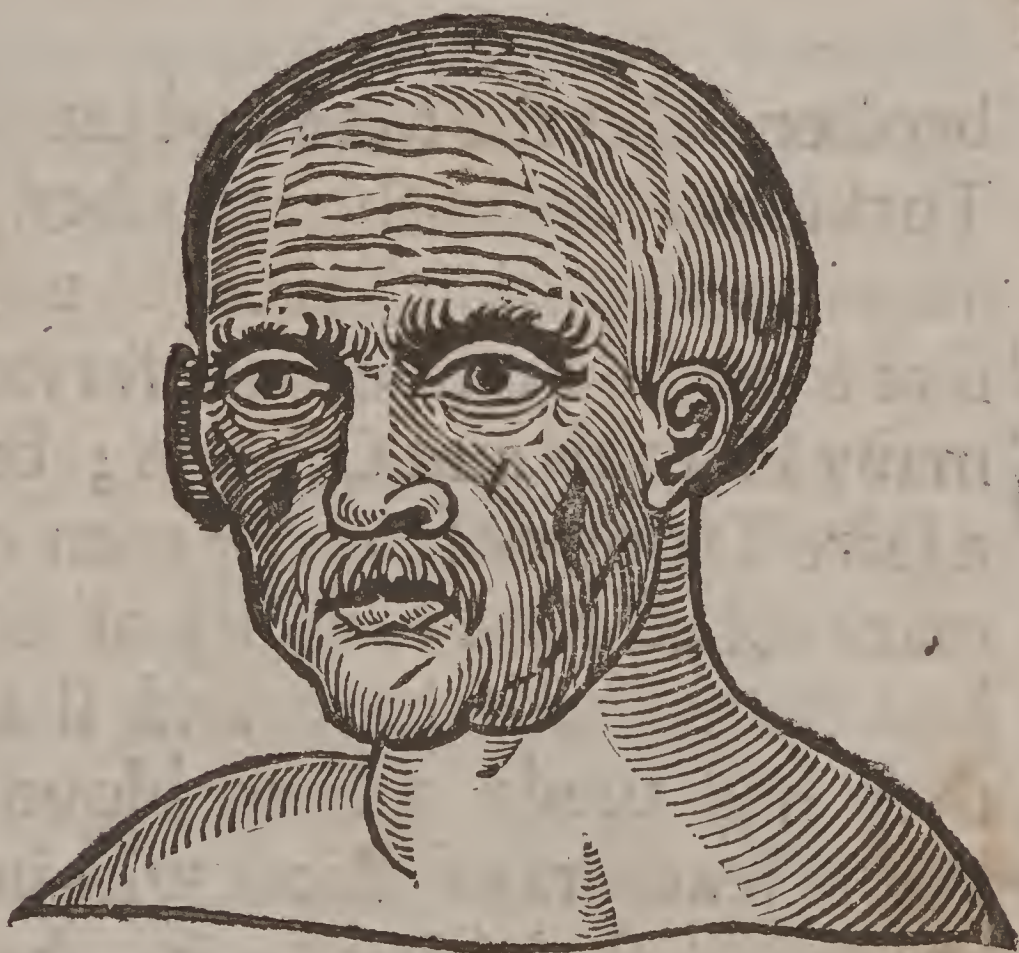
son, that when their Children are newly borne, and have their bones very tender, the Fathers and Mothers never faile to quash, or flat down that part of the Face which is betweene the Eyes and the Mouth, as the like hath been done to little Dogs. And to speake truly, being thus dealt withall, they differ very little in their looks from the resemblance of Dogs, but they meddle not with their Eares, to make them pointed, or hanging down, as commonly is used to those Creatures; yet true it is, that when they are grown to manly stature, they bore, or pierce holes through their Eares, (even as is done here among us) to hang therein fine coloured stones, or else the bones of certaine Fishes. Now that they howle or bark as Dogs do, it is utterly false, for they speake a Language disertly, briefly, and properly accented, which is supposed to be the Greeke Tongue. They are people of goodly stature, and sightly presence, all saving the Face, which much resembleth a flat-nosed Dog, and is done by Artifice, as is already said. They maintain war against a neighbouring people, whom they call *Margaias*, that have the very same manners, behaviour of life, and Dogs-Face, like theirs; The Author of the Treasury of Times reports to have seen a dozen of these Dog-Faced men at *Roven*, which the Normans brought home with them. And *Vincen- tius* saies, that there was one of these *Cynoprosopi* brought to *Lewis* of France in his time.

Vincent. Spec.
Nature.

Certainly these Nations have a great conceit of their inventions, who contemne the ordinary guizes of Nature, making themselves extravagant, and as
the

the Antipodes to mankind; They being none of the best who abandon Nature to follow their own unreasonable imaginations. We naturally have much aversion from persons mishapen and deformed, though it have not befallen them through their own default: How then can we look without detestation upon them, who purchase these defects by a voluntary depravation: These so change the face of the Universe, that they may passe for monsters, for beasts, but not for men; so that it hereby appears most true, that there is nothing so changeable in totall Nature, or so hard to be known, as man.

The Mothers of the Huns cut the Cheekes of their Male-children while they yet suck, being cruell to them in their Cradles, that they might learne to suffer wounds even in their Infancy, and should wax old without a Beard. They have a black and writhed face, a cruell aspect, and a mouth on purpose made most ugly, that you would take them to be the Aeriall off-spring of Devils.

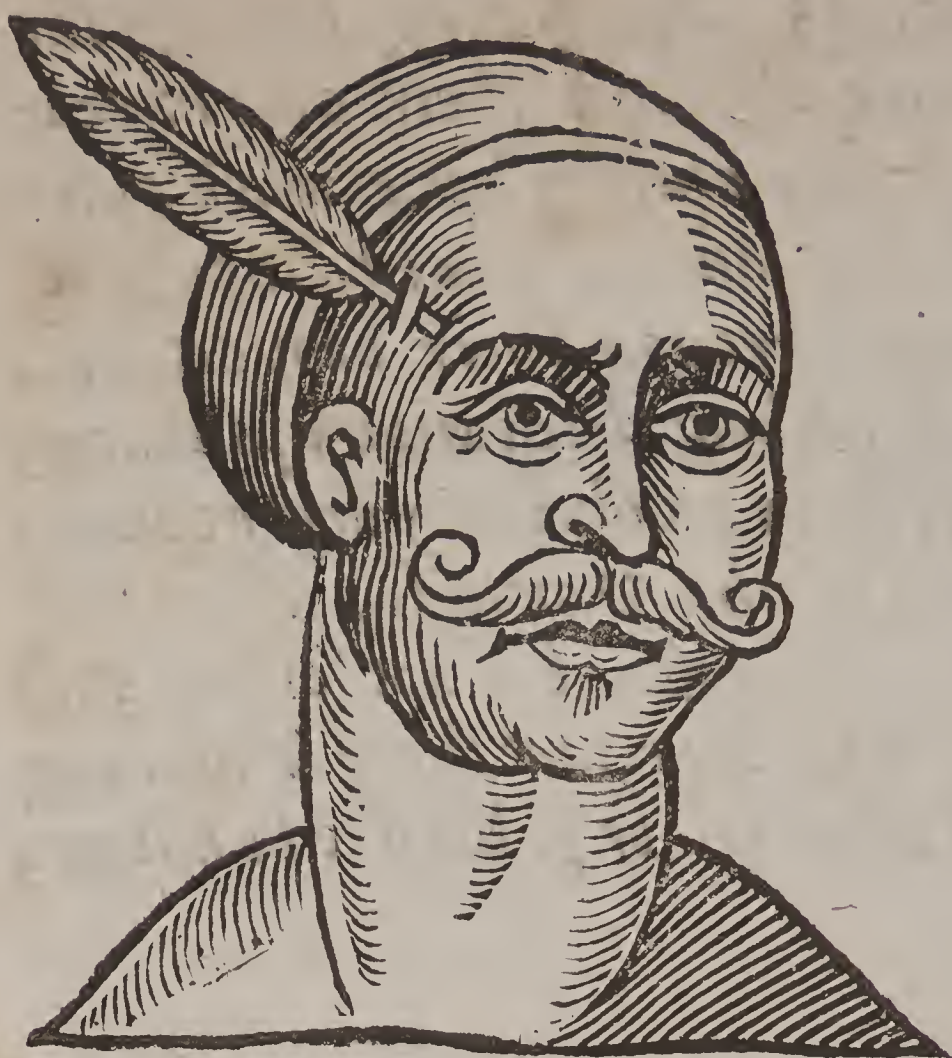


Jormand in
lib. rer. Get.

The Gemogleans, in a bravery, stick Feathers in their flesh, even in the Face, somewhat neare to their right Eye, and when they have thus by

Ll

gathering



gathering up the skin of their Temples made holes in them, and thrust Feathers into them, they wear them so to their no small trouble, untill the place putrifie; some, when the old breakes out, cutting new holes close to the

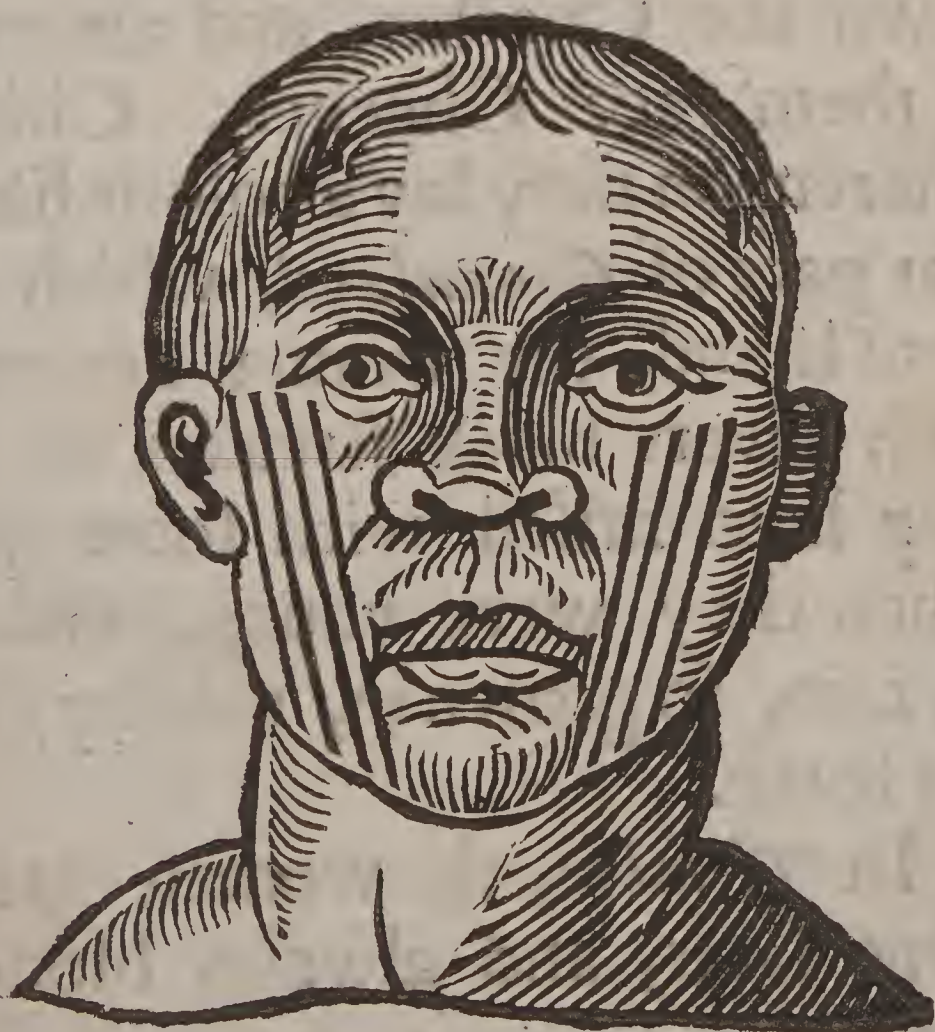
Monfieur de
Busheque in
his discovery of
his Embaffie in-
to Turkey. Ep. 4

broken. But the mad and cruell Gallantry of the Turkes is excellently described by *Monfieur de Busheque*. Comming (saith he) unto *Buda*, the *Basha* sent some of his household servants to meet us, with many Heralds and Officers; but among the rest, a faire Troope of young men on horse-back, remarkable for the Novelty of their Order. They had their heads bare and shaven, upon which they had made a long bloody slash, and thrust divers feathers of Birds within the wound: But instead of shrinking at it, they went lifting up their heads with a laughing countenance; before me marched some footmen, one of them had his armes naked, and hanging down on his sides; both which armes above the elbow were thrust quite through with a Knife, that stuck fast in them. Another was naked from his head to the Navell, having the skin of his back so jagged up and down in two places athwart, which he had

had made to passe, an hatchet of armes, which he did carry in Scarfe-wise, as we would do a cuttle axe. I saw another of them who had fixed upon the crown of his head a horseshoe with many Nailes, and of so long continuance, that the nailes were so fixed and fast in the flesh, that they stirred not. We entred into *Buda* in this Pompe, and were brought into the *Basha's* house, with whom I treated of my Affaires. All this youthly company, little caring for their wounds, were in the lower Court of the house; and as I was looking on them, the *Basha* asked of me what I thought of it: All well, said I, except that these men do with the skin of their bodies that which I would not do with my Coat, for I would seeke to keep it whole. The *Basha* laughed, and we took our leave.

The Moores of *Angola* in *Africa*, do cut long streakes in their Faces, that reach from the top of their Eye to their Chin.

The *Anchicos*, a valiant Nation in *Africa*, marke their faces with sundry slashes from their Infancy.



Purch. Pilgr. 4.

Cap. Jo. Smiths Travels.

The *Jaos* marke themselves to be known from
 L 1 2 other *Hackeluyts Voyages, vol. 2*

other People, with the tooth of a small beast, like a Rat. They race their Faces, some their Bodies after divers formes, as if it were with the scratch of a pin, the print of which rasure can never be done away againe during life.

Sir John Mandevils Travels. cap. 55.

In the Isle called *Somober*, the which is a good Isle, there the men and women that are of the Nobility are marked in the Visage with a hot Iron, that they may be known from others; for, they thinke themselves the worthiest of the world.

Pigafetta his reports of the Kingdome of Congo. Draudius Comment. in Solin. Centon.

The *Anzich* have this foolish custome, both men and women, as well of the Nobility as of the Commonalty, even from their childhood, to marke their Faces with sundry flashes made with a knife.

Fox of the Northwest passages.

In *Groanland*, the women herein only differ from the men, that they have blew streakes down the Cheekes, and about the Eyes. Some of them race Cheekes, Chins, and Faces, whereupon they lay a colour like darke azure. In that part of *Groanland*, which is called, the womens Island, the women are marked in the Face with divers black streakes or lines, the skin having been raised with some sharpe Instrument when they were young, and black colour put therein, so grown in, that by no meanes it can be got forth.

Purch. Pilgr. 4. lib 6.

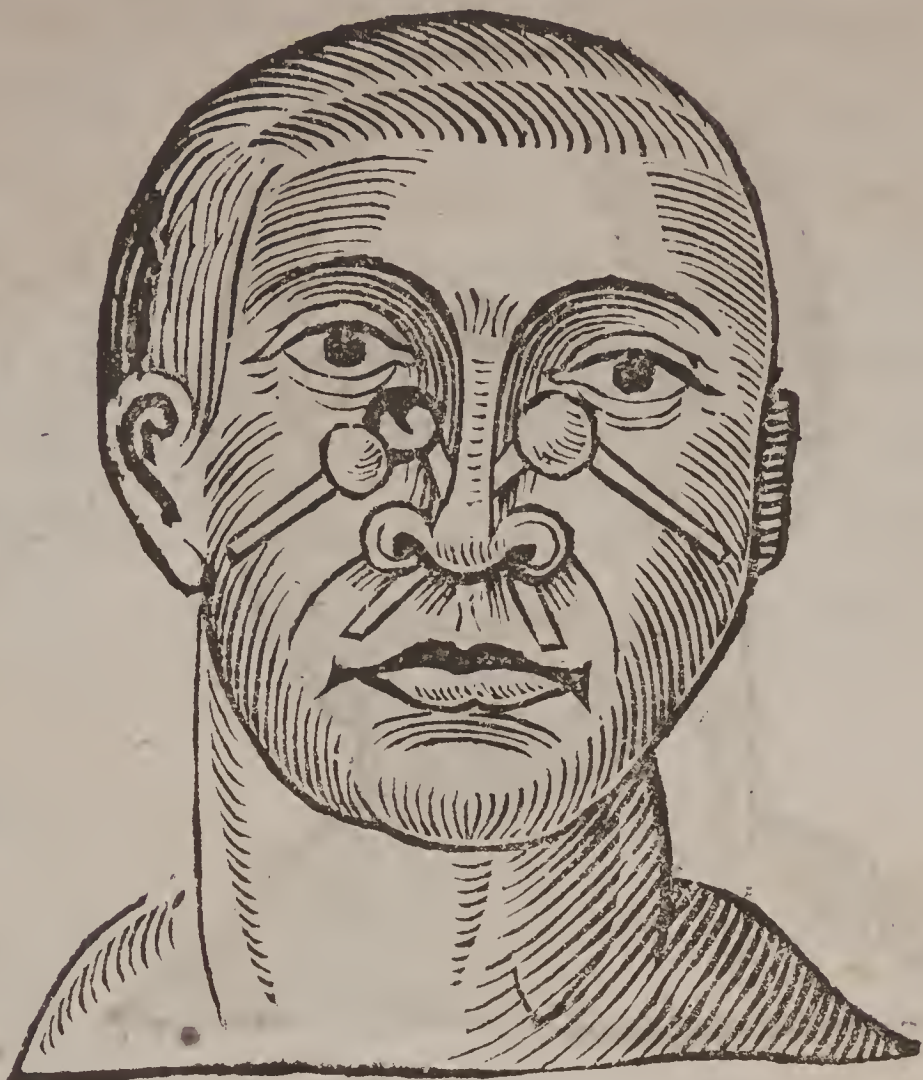
In *Tiembus*, the women are deformed with torne faces, and alwaies bloody, which is their beauty.

Idem Pilgr. 2. lib. 7.

The men and women, both, who dwell at the *Cape Of Lopo Gonsalves*, use to make a streak or



two in their Faces, wherein they put pieces of *Elxen* bones as thick as a Dollar, with a stalke that shutteth the hole, which being thrust in, comes out at the Nose, and over their mouths; which as it is a note of Gallantry, so it



also serveth their turnes well, and to good purpose, when they are sick and faine into a swoond, and that men cannot open their hands by force, then they take that bone and crush the sap of some greene herb through it, wherewith they come to themselves againe.

The Inhabitants of *Tuppanbasse* neare *Brasil*, *Idem Pilgr. 6. lib. 4.* how many men these Salvages kill, so many holes they will have in their Visage, beginning first in their neather Lip, then in their Cheekes, thirdly, in both their Eyebrows, and lastly, in their Eares, and this is their cruell Gallantry.

The *Alexins*, or *Abexijns*, that are Christians after their manner, for they are of *Presters* *Idem eodem, lib. 10.* *Iohn's* Land, have on their Faces foure burnt markes in manner of a Crosse, one over their Nose in the midst of their forehead betweene both their Eyes, one in each of their Cheekes, one betweene their Eyes and their Eares, and one

Baptisme by
Fire.

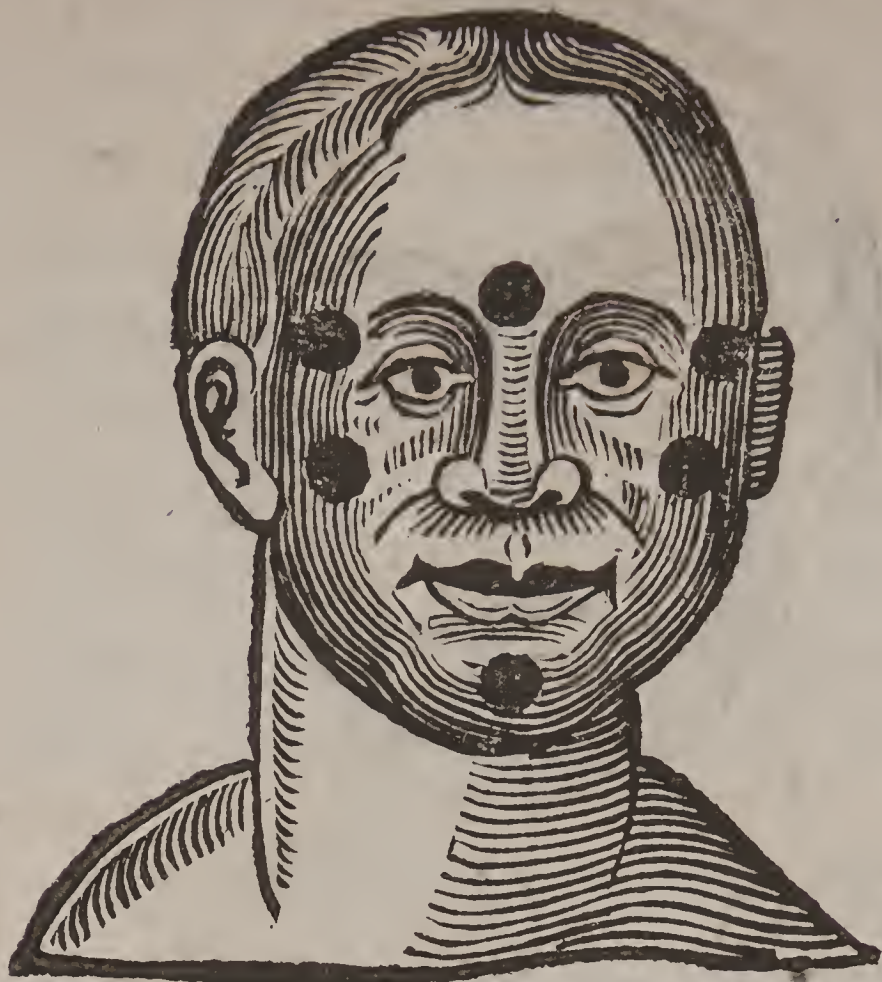


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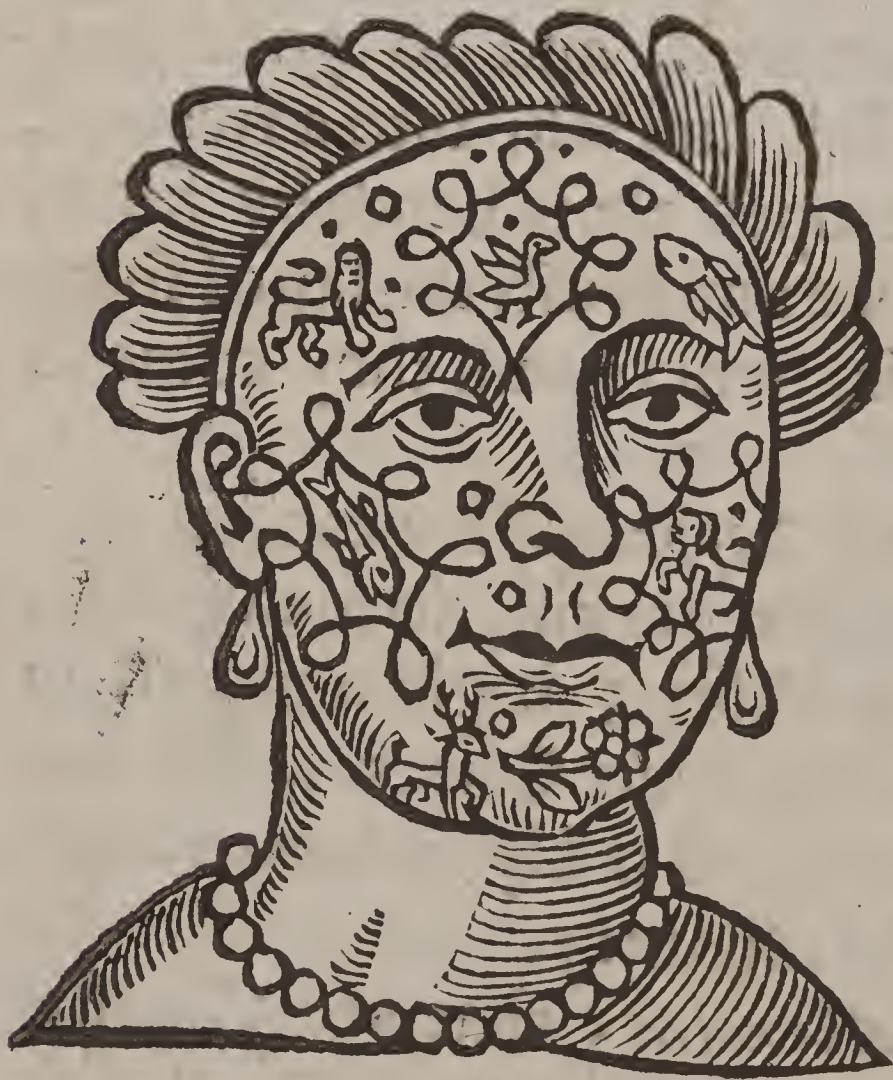
Man Transform'd: OR,

in their neather
Lip downe to
their Chin, and
this is their Bap-
tisme when they
are made Chri-
stians, which they
use in stead of
water.

The *Virginian*
women pounce
and rase their
Faces and whole
Bodies with a
sharp iron, which
makes a stampe
in curious knots,
and drawes the
proportions of
Fowles, Fishes, or
Beasts; then with
painting of sun-
dry lively colours
they rub it into
the stampe, which
will never be ta-
ken away, be-
cause it is dried



Purch. Pilgr. 6.
lib. 9.



into the flesh.

The *Egyptian* Moores, both men and women,
for love of each other, distaine their Chins into
knots, and flowers of blew, made by the pricking
of the skin with needles, and rubbing it over with
inke and the juyce of an herb.

what

Idem Pilgr. 2.
lib. 7.

what strange kind of Butchery do these Nations exercise, and what needlesse paine they put themselves unto to maintaine their cruell bravery! Nay, which is yet stranger, they seeme to love this unnaturall and bloody Gallantry so well, that they hate their own flesh and blood, whereof they freely sacrifice to their fantastickall imaginations. This, in the Poets stile, is to nullifie a Face. And to speake in the spirit of old BEN;

What is the cause? They think sure in disgrace
Of Beauty so to nullifie a Face, (amiss
That Heaven should make no more, or should
Make all hereafter, when th'ave ruin'd this.
Thus stigmatiz'd, you need not doubt I tro,
Whether their Faces be their own or no.

Thus the more sacred and honest part of the Body is prophaned by their wicked inventions. Can either Gentility or Christianity be forgiven such an errour? surely no. This abominable folly and madnesse was reprov'd in the Hebrews, who as these do in pride and bravery, so they did scotch their Faces in time of mourning, which was usuall among them of great antiquity, by reason whereof the same was forbidden them by the Law of God in Leviticus; You shall not cut your flesh for the Dead, nor make any marke of a print upon you, I am the Lord. And againe in Deutrinomy, You are the children of the Lord your God, you shall not cut your selves. which was also forbidden by the Romans in the Laws of the twelve Tables.

They in the Golden Region of Coiba-Dites are more

Jer. 41. 2, 3.
Lev. 19. 5.

Deut. 14. 1.

Pet. Mart.
Decad. 3.



more excusable than these mad and cruell Gallants; for, they spare their own flesh, and marke their slaves in the flesh after a strange manner, making holes in their Faces, and sprinkling a powder thereon; they moisten the pounced place with a certaine black, or red juyce, whose substance is of such tenacity and claminesse, that it will never weare away.

Grimston of
their manners.

The *Arabian* women before they go unto their husbands, either on the marriage day, or any other time, to lye with them, paint their Faces, Breasts, Armes, and Hands, with a certaine azured colour, thinking that they are very handsome after this manner, and they hold this Custome from the *Arabians* which first entred into *Africk*, and these learned it from the *Africans*; yet at this day the town of *Barbery*, inhabited by them of the Country, do not imitate this custome, but their wives love to maintaine their naturall Complexion. It is true, that they have sometimes a certaine black painting, made of the smoake of Galls and Saffron, with the which they make little spots upon their Cheekes, and they paint their Eyebrows of a Triangular forme, and they lay some upon their Chin, which resembles an Olive leafe: And this being commended by the *Arabian* Poets in their amorous Songs, there is not any *African* of great note, but will carry it in a great bravery. But you must understand, that these women dare not weare this painting above two or three daies, nor shew themselves before their Kinsmen in this equipage, for that it savours something of a whore: They only give the sight
and

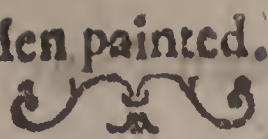
and content thereof unto their husbands to incite them to love, for that these women desire the sport much, and they think that their beauty receives a great grace by this painting.

In *Leo's* description of *Africa*, the Relation runs thus: Their Damsels that are unmarried do usually paint their Faces, Breasts, Armes, Hands, and Fingers, with a kind of counterfeit colour, which is accounted a most decent custome among them. But this Fashion was first brought in by those *Arabians*, which were called *Africans*, what time they began first of all to inhabit that Region, for before then, they never used any false or glosing colours.

The women of *Barbary* use not this fond kind of painting, but contenting themselves only with their naturall hue, they regard not such fained ornaments; howbeit sometimes they will temper a certaine colour with Hens dung and Saffron, wherewithall they paint a little round spot in the balls of their Cheekes, about the breadth of a French Crown; likewise between their Eyebrows they make a Triangle, and paint upon their Chins a patch like unto an Olive leafe. Some of them also do paint their Eyebrows, and this Custome is very highly esteemed of by the *Arabian* Poets, and Gentlemen of that Conntrey. Howbeit they will not use these Phantasticall ornaments above two or three daies together, all which time they will not be seen to any of their friends, except it be their Husbands and Children; for these paintings seeme to be great allurements to lust, whereby the said women thinke

M m

them-



themselves more trim and beautifull.

The Author of
the Treasury of
Times.

Grimston of
their manners.

In *Fez* the women use to deck and adorne the Bride, by trimming her hair, rubbing her Cheeks, and painting them red, and her hands and feet black with a certaine tincture, which continueth but a while.

Grimston of the
estate of the
Turk in Africa.

They that live in the Province of *Bugia* in *Africk*, have an ancient custome to paint a black Crosse upon their Jaw-bones.

Grimst. of the
estate of Chi-
na. *Magin.*
Geograph.

Lord Bacon
Nat. Hist. Cent.
8. Exper. 739.

The women in *China* use painting and ointments; And it is practized by the men, for the *Chineses*, as my Lord *Bacon* notes, who are of an ill complexion, (being *olivaster*) paint their Cheeks scarlet, especially their King and Grandees.

Grimston of
their manners.
Jo. Bohem. l. 2.
de rit. gent.

The ancient *Scythian* women rubbed their naked bodies against some sharpe and rough stone; having then powred water upon them, and their flesh being swoln by this meanes, they rubbed their bodies with the wood of *Cypress*, *Cedar*, and *Incense*: they did also use certaine ointments for the Face made of the like Drugs, by means whereof they smell sweet, then having the day following taken away these Plaisters, they seemed more beautifull and pleasing.

In *Norembega*, all of them, as well men as women, paint their Faces.

Grimston of
their manners.
Magin. Geogra.
Americæ.

Purch. Pilgr. I.
lib. 4.

Lindscot. li. 2.

The naturall Inhabitants of *Jucata* paint their Faces and Bodies black.

The Native *Socotorans* paint their Faces with yellow and black spots, loathsome to behold.

The *Brasilean* women paint their Faces with all kind of Colours, which their Neighbours and



and other women do for them. In the middle of their Cheekes they make a round circle, drawing lines from it of divers colours, untill their Faces be full, not leaving so much undone as their Eye-lids.

The *Virginian* women adorne themselves with paintings; some have their Face, Breasts, Hands, and Legs, cunningly embroidered with divers workes, as Beasts, Serpents, artificially wrought into their flesh with black spots; their Heads and Shoulders are painted red with the root *Pocone*, brayed to powder mixed with oyle, which Scarlet-like colour makes an exceeding handsome shew, and is used by the Kings Concubines; this they hold in Summer to preserve them from the heat, and in Winter from the cold: Many other formes of painting they use, but he is the most Gallant that is the most monstrous to behold. Their Children, of whom they are easily delivered, and yet love them dearely, to make them hardy, in the coldest mornings they make them wash in the Rivers, and by painting and ointments so tann their skins, that after a yeare or two no weather will hurt them, when they enter into battell they paint and disguise themselves in the fiercest manner they can devise. After their ordinary burials are ended, the women, having painted all their Faces with black coale and oile, do sit 24 houres in their houses mourning and lamenting by turnes, with such yelling and howling as may expresse their great passions; the Faces of all their Priests are painted as ugly as they can devise. Sometimes the men appeare halfe black, and halfe

Capt. Smiths
Hist. of Virgi-
nia.



red, but all their Eyes painted white, and some red stroakes, like Mustachoes, along their Cheeks. Some of them paint their Eyes red, having white stroakes over their black Faces, so that they look more like devils than men. Captaine *Smith* about *Onawniament* encountred with Ambushcadoes of such Savages so strangely painted, grimed, and disguised, shouting, yelling, and crying, as so many spirits from Hell could not have shewed more terrible.

Johan. Bohem.
de moribus gen.
lib. 3.

Somewhat allyed to this barbarous way of Disguise is the Custome of the *Germans*, who are said once a yeare to run mad, covering their Faces with Vizards, belying their Sex and Age, some of them willing rather to represent Satyrs or Divels, paint themselves with Vermilion or Inke, deforming themselves with such nefarious habits; others running naked play the *Lupercalls*: from whom my Author thinks this annuall Custome of raving was first derived, who naked, and with their faces defiled in bloud, wandring through the City, were wont to strike every one they met, with thongs of leather.

The Author of
the Description
of Nova Fran-
cia, lib. 2.

The *Souriquois* do paint their Faces all with black, which maketh them seeme very hideous, but this is their mourning Visage.

Ramutius nar-
ration of Nova
Francia.

The women of *New France*, about the Port of the holy Crosse, for the death of their Husbands, weare a certaine black weed all the daies of their life, besmearing all their Faces with coale dust and grease mingled together, almost halfe a quarter of an Inch thick, and by that they are known to be Widdows.

Painting being Universall, and without exception among the *West Indians*; for if any of them maketh Love, he shall be painted with red, or blue, colour, and his Mistris also. If they be glad at any thing they will do the like generally, which is their expression of jolly bravery. But when they are sad, or plot some Treason, then they overcast all their Face with black, and are hideously deformed.

The Author of the Description of Nova Francia. lib. 2.

In *Persia* the womens pale colour is made sanguine by adulterate complexion, and their round cheeks are fat and painted. The common womens cheeks are of a delicate dye, (but Art, not Nature causeth it.)

Herberts Travels.

The *Grecian* women, for the most part, are brown of complexion, but exceedingly well favoured; they cover not their Faces, (the Virgins excepted) unlesse it be with painting, using all the supplement of a sophisticated beauty: And not without cause; for when they grow old the most grow contemptible, being put to the drudgery of the house, and many times to wait on their Children.

Sandys Travels, lib. 1.

The *Spanish* women when they are married, they have a priviledge to weare high Shooes, and to paint, which is generally practised there; and the Queen useth it her selfe; which brings on a great decay in the naturall Face: For it is observed, that women in *England* look as youthfull at fifty as some there at twenty five. This, saith *Munster*, is to be reprov'd in your *Spanish* women, that they now and then deforme their face with washes of Vermilion & Cerase, because they

Howel, Epist. Famil.

Munst. Cosm. lib. 2.



have lesse native colour than your French women; and indeed other nations learnt from them the use of Spanish paper.

The Ladies of *Italy* (not to speake of the *Curtezans*) to seeme fairer than the rest, take a pride to besmeare and paint themselves.

A Geographer, speaking of *Venice*, saith, that it is thought no one City againe is able to compare with that City for the number of gorgeous Dames: as for their beauty of face, though they be faire indeed, I would not willingly commend them, because there is in a manner none, old or young, unpainted.

It is observed, that the *Roman* Dames had infinite little boxes, filled with loathsome trash of sundry kind of colours and compositions, for the hiding of their deformities, the very sight and smell whereof was able to turne a mans stomach.

Ovid. de medic.
fac.

Pixides invenies, & rerum mille colores,

Non semel hinc stomacho nausea facta meo.

And for the face used so much flibber-sauce, such daubing and painting, that a man could not well tell

— *facies dicatur an ulcus?*

May it a Face or a Botch be call'd?

Johan. Bohem.
de moribus gen.
lib. 3.

The ancient English stained their Faces with Woad, which is of a blew or sky colour, that they might appeare more horrid to their enemies in fight.

Our English Ladies, who seeme to have borrowed some of their Cosmeticall conceits from
Barbarous



Barbarous Nations, are seldome known to be contented with a Face of Gods making; for they are either adding, detracting, or altering continually, having many Fucusses in readinesse for the same purpose. Sometimes they think they have too much colour, then they use Art to make them look pale and faire. Now they have too little colour, then Spanish paper, Red Leather, or other Cosmeticall Rubriques must be had. Yet for all this, it may be, the skins of their Faces do not please them; off they go with Mercury water, and so they remaine like peeld Ewes, untill their Faces have recovered a new *Epidermis*.

Our Ladies here have lately entertained a vaine

Custome of spotting their Faces, out of an affectation of a Mole to set off their beauty, such as *Venus* had, and it is well if one black patch will serve to make



their Faces remarkable; for some fill their Visages full of them, varied into all manner of shapes and figures.

This is as odious, and as senselesse an affectation as ever was used by any barbarous Nation in the World; And I doubt our Ladies that use them are not well advised of the effect they worke: for these spots in
Faire

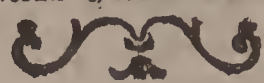
Black patches
no advantage
to Beauty.



262

Man Transform'd: OR,

Faire Faces advantage not beauty as they suppose, because contraries compared and placed neare one another, shew their lustre more plainly; but because it gives envy satisfaction, which takes pleasure in defects, or by reason it takes away that astonishment, which instead of delighting confounds; not that Imperfection can make perfect, or that the defect can encrease beauty, and therewith delight; for these spots in a beautifull Face adde not grace to a Visage, nor encrease delight: they entertaine it because they extinguish and then renew it. Our naturall power is limited to a certaine measure; when the continued presence of the delightfull object doth exceed, the delight ceases, and to the extreame of what it can contribute it delights no longer; he that will renew his pleasure must begin with paine, and go out of the naturall state to returne into it; Let him looke upon the spots, then returne to behold the beauty of the face. And it may be some of the more subtile Heads, whose heaving phansies fill their Faces full of such artificiall mole-hills, are aware that men desire to find defect in those things that are pleasing to them, and that he rejoyceth that he hath found it, peradventure seeming unto him that he hath gotten command over her that hath it, and that he may reap the delight of pardoning, without feeling the dammage of being offended. If Nature then, as the politique Marquess of Malvezzi thinks may be she doth, sets us in the way to seek defects, to bring us through the knowledge of those who have the defect, to the knowing of him that hath none; The best improvement of this folly is to make these Creatures serve for Instruments, to bring us to seeke out the Creator; not only by what is perfect in them, but also
by



by that which naturally wants perfection, or is charged with artificiall defects arising out of an evill affectation, and not as if they were totally perfect, who openly professe to study imperfections, simply fawn upon, and adore them, as if we beleevd they were absolutely perfect. And the like sober use may the discreeter sort of Ladies, who are not guilty of this spotting vanity, make use of, when they behold the like prodigious affectation in the Faces of effeminate Gallants, a bare-headed Sect of amorous Idolaters, who of late have begun to vye patches and beauty-spots, nay, painting, with the most tender and phantasticall Ladies, and to returne by Art their queasie paine upon women, to the great reproach of Nature, and high dishonour and abasement of the glory of mans perfection. Painting is bad both in a foule and faire woman, but worst of all in a man; for if it be the received opinion of some Physicians, that the using of Complexion, and such like slibber-slabbers, is a weakenesse and infirmity in it selfe, who can say whether such men as use them be sound or no? it being a great dishonesty, and an unseemely sight to see a man painted, who perchance had a reasonable good naturall complexion of his own, that when he hath by nature those colours proper to him, he should besoot his face with the same paintings, or make such slight reckoning of those faire pledges of Natures goodnesse, and embrace such counterfeit stufte, to the ill example of others; so that his face, which he thinks doth so much commend him, should be made of ointments, greasie ingredients, and slabber-sawces, or done by certaine powders, Oxe-galls, Tees, Latherings, and other such sluttish and beastly confections. For besides that, they are effeminate actions, fitting only wanton wenches,



and light huswives, they give occasion to men to murmur against them, and breed a suspicion of basenesse in the vilest degree, when they shall see them thus daubed over with Clay, and wholly composed of those things that are only permitted unto women, who because they have not sufficient beauty of themselves, borrow it from paintings and varnishings, to the great cost both of their health and purses. Verily these are they who do something worth the spight of envions and foule diseases, and invite the hand of God to strike them with deformity. But as for painting, it is no marvell if the Ladies of our time do paint themselves, for of a long time, and in many places that trade hath had beginning. This generation of Daubers having ever sought quarrels with Nature and forced Art, her false servant, into Ballance with her, setting more by their false face than they do by their true; so that these Face-takers seeme to be out of love with themselves, and to hate their Naturall Face, exterminating or out-lawing their own Face to put on another, whose curiosity was handsomely taxed by an Ancient with this Dilemma; If women be naturally faire, Nature sufficeth them, and there is no reason that Art should plead against Nature, or painting against the truth: if they be foule by Nature, the painting which they lay upon them bewrayeth their foulness the more. Plautus askes a foolish woman, wherefore she corrupted with Fucusses and artificiall waters so faire a thing as the Face is, assuring her, that she could not possibly exercise those Arts so warily but that they will appeare, and continually subminister an occasion of judging; For the Latitant effect is supposed greater than indeed it is, which had not been so much suspected

The Artificiall Changling.

265

The Vanity of
Painting.



Had had she not painted her selfe. Pythagoras therefore, in honour of Nature, forbade women to paint themselves, ordaining that they should be content with their naturall Beauty. Ere long these adulterate Colours will moulder, and then the old maple face appears, which is sufficiently laught at by all, besides the harme the paint hath done; for, that Face which was bad enough is hereby made worse, there being a venomous quality in the paint which wrinkleth the Face before its time, it dims the Eyes, and blacks the Teeth; with false colours they spoile their Face, and gaine nought but contempt and hatred of their Husbands.

Have ye not seen (saith a reverend wit) a compleat beauty made worse by an artificiall addition, because they have not thought it well enough before? you see it every day, and every where. If Saint Paul himselfe were here, whom for his Eloquence the Lystrians called Mercury, he could not perswade them to leave their Mercury, it will not easily be left; for how many of them that take it outwardly at first, come at last to take it inwardly. Solomons caution therefore, Be not over righteous, may be applied to this sense, Be not over Faire. The great advancer of Learning therefore, where he speakes of Cosmetique Medicaments, or the Art of Decoration, saith, that this adulterate decoration by Painting and Ceruse is well worthy the imperfections which attend it, being neither fine enough to deceive, nor handsome enough to please, nor safe and wholesome to use. And this attempt is not only inconvenient, but very vaine and ridiculous; for, while by washes, paintings, and such slobber-slabbers, they presume by the Ministry of Art to overcome Nature, they faile in their Designe; for

Doctor Donne
Serm. 7th.

The use of the
skin of the
Face.

266

Man Transform'd: OR,



Art, as experience teacheth us, cannot surmount Nature, nor by the most exquisite and illustrious Pigments come neare the native colour. For, the God of Nature will not permit a true and native colour to be surpassed by a false and counterfeit. Nature verily abhors such externall adventitious beauty which flows from Art, which being ab extra, confers nothing to the proper and intrinsique end of her worke; for, besides the use and action, you shall find nothing in the body of man and its parts which is quid intrinsecum, to wit, conferring to the end for which those parts were created; and who would grant a beauty of this kind, he must professe that there is somewhat in the body of man and its parts besides the use or action. It is freely confessed, there is in the body of Man somewhat for ornament, which verily must be a Naturall, or Physicall ornament, since in Art ornaments have their end. By which you may understand, that although all the parts of the Body are not designed to action, yet they have their use, because Nature hath made nothing in vaine. The Cuticle of the Face hath indeed no action in the body, but it hath use; for it seems (as Paræus speakes) to be given by the singular indulgence of Nature to be a muriment and ornament to the true skin; which providence of Nature these Artizans (or rather Curtizans) do imitate, who for to seeme more beautifull do smooth and polish it, the bawdy trimming of which cheeke-varnish proves but a loathsome nastinesse, and is a complement more than Nature looks for at their hands, which to see is a thousand pitties; for, your foule and worst favoured women are not only those that do this, but even your fairest, and those that are most beholding to Nature, who thinke thereby

thereby to seeme fairer, and to make Nature appeare more lovely in Arts dressing, begin this worke betimes in the morning in their bed, and finish it at noone when the cloath is laid. So that I say (and not without reason) That a woman the more curious she is about her face, the more carelesse about her house, the repairing of the one being the ruining of the other, which makes even Guzman cry out, O filthinesse above all other filthinesses! O affront above all other affronts! that God having given thee one face thou should'st abuse his Image and make thy selfe another. And it is a wonder (as my Lord Bacon notes) that this corrupt custome of Painting hath so long escaped penall Laws, both of the Church, and of the State, which have been very severe against the excessive vanity of Apparrell, and the effeminate trimming of Haire. And the wonder is the greater how it hath escaped Ecclesiasticall Censure, since all the Fathers of the Church have strongly enveighed against forged and feigned beauty, and this practice of introducing other hewes than the bloud naturally affords; A vile thing it is saith one, thus to force and wrong Nature with Birdlime, Chalke, Daubing, and such Trash, plainly marring all the beauty they have of Nature, growing foule with making themselves faire: A gross folly to change the naturall Beauty, and seeke after painting, the crime of Adultery is in a manner more tollerable, for there Chastity is corrupted, and here Nature is forced. Saint Ambrose of such a one: Thou defacest the features of God if thou cover thy Face with painting.

This Palliative Artifice which introduceth an exquisite complexion to deceive the Spectatours Eye for a moment is altogether to be rejected by women, especially

Painters admonished.

*Cyprian. Tract. 2.
de bab. Virg.*

268

Man Transform'd: OR,

Christians. And Cyprian writes truly, Not only Virgins, saith he, and Widdows, but all married women are to be admonished, that this worke, and facture, and plasme ought to be no manner of way adulterated by yellow tincture, black dust, or red paint, or any other Medicaments which corrupts the native Lineaments. And afterwards he saith, they offer violence to God when they strive to deforme and transfigure that which he hath formed, not knowing that everything that is borne is the worke of God, and what ever is changed is the worke of the Devill. These phantasticall Correcters of their Naturall formes (as another saith) seeme to do nothing else then to reprehend the power of their Maker, who as a most wise Artificer hath so framed and coloured them. A very great rashnesse with such vaine impostures to go about to correct and amend that which he hath made and perfected. For as St Augustin saith, his workes should not seeme to be such unto thee as if be transformed Natures, or in the Creation of any thing had ever turned white into black, or black into white, when he said, Let us make man according to our Image and Similitude, and yet thou desirest to change that Face which God hath made, and thou wilt reforme that which God hath formed in thee; If, as a holy Hermit, some famous Painter, or Limner, a cunning Master of his Art had with great care and diligence painted some curious Picture, and brought it to its full perfection: And another rude Painter should come who should rashly put to his hand and presume to correct and amend it, now adding, now taking away somewhat, now changing the shadow, and transferring those things which were obscure into cleare and lucid appearance, contrary to the precept of Limbing; He would both dis-

tort

*Petr. Herem.
à Theod. in
vit. scilicet. patr.
hist. nona citat.*

The Artificiall Changling. 269

Painting a
base invention



stort the countenance, and render it void of all Grace. Would you not think when the Master returned and saw what was done, he would be most justly angry, considering how rude a Painter had put his hand to that Image which he had so elaborately finished? In like manner you may judge that God will be angry with such, who by vaine invention of Modells and adulterate Sophistications should dare to correct and amend that Image which the Divine Majesty hath so absolutely painted in thee. 'Tis to be feared, as St Cyprian notes, that at the last day God will not acknowledge them for his Creatures, but will exclude them from his House and Court as strangers and unknown persons unpleasing unto him; they may justly feare, that when he sees them so deformed he should say they were not the workes of his hands, nor Creatures made according to his similitude, but to exhibite the Ensignes and markes of the Devill, to discover the workes and impressions of his foule hand. And indeed a good ground for this protestation had these holy men, for this Trade of Painting is reproved in the holy Books, and made a reproach by the mouth of the Prophets, as when Jeremy threatneth the City of Jerusalem, When thou shalt be destroyed (saith he) what wilt thou do, &c. though thou paintest thy Face with Colours, yet shalt thou trim thy selfe in vaine; for thy Lovers will abhor thee, and seek thy life. The Prophet Ezekiel maketh the like reproach to the Cities of Jerusalem and Samaria, which he compareth to two lewd Harlots, who having sent to seeke out men comming from far, and being come they have washed themselves, and have painted their Faces, and have put on their faire Ornaments. The Queen Jesabel doing the same, was for all that cast down out of a window,

Jer. 4: 3.

2 Kin. 9. 30.

Some Fucus
allowable.



270

Man Transform'd: OR,

window, and bare the punishment of her wicked life.

Yet we cannot say, that it is absolutely unlawfull to use any Fucus, especially when any foule blemish doth disgrace the forme of modest Virgins or Matrons, and we know Physitians are sometimes constrained to satisfy the desires of honourable Ladies, and great Persons, whom, as Galen saith, we may not deny. And indeed somewhat is to be allowed to women who are studious of their beauty, and desire a nitor and certaine splendour of Countenance, and therefore either to repaire the injaries of aire, or any other losse and damage that hath happened to the Face, or what is wanting to the emendation of the Elegancy of the Epidermis, or skin of the Visage is no trespasse against Piety, but may be honestly endeavoured by a Physitian, since this induceth no Fucus, but restores the naturall nitor of the Body, upon whatsoever cause it is lost, and therefore it is granted to women especially, who since they were somewhat inferiour to men in prudence, strength of Body and fortitude, and other things, instead thereof; as Anacreon interpreted, sings,

Natura donat illis,
Decoram habere formam
Pro parmulisque cunctis,
Pro Lanceisque cunctis;
Nam flamma cedit illis
Ferrumque, si qua pulchra est.

And since Plato in Phædro calls Beauty the most illustrious and amiable of all things; and that a faire Face is illustrious with a kind of Divine Forme; it is worthy of

The Artificiall Changling.

271

Women out in
their Cosme-
tiques.

of preservation, and a faire restitution. And indeed it belongeth to the corrective part of Medicine to reduce a superficies that is preternaturall; for, an inequality in the superficies belongs to Decoration, as when any spot is in the Face from the Nativity, it belongs to the Corrector to make this superficies beautifull and to correct it; as women who have native spots in their face, which the Moderns call Stercus Dæmonum, which proceed from a thin and adurent blood, therefore it is the Office of the Corrector to correct those spots in them that have contracted them. But the practice of woman in this case is not laudable, nor agreeable to the corrective Art of Medicine; for, your women in your Cosmetique usurpations use only those things which constipate, refrigerate, & repercuss, to remove them from the Superficies to the Center, whereas they should also use those things which are absterfive and mundifying; But because things absterfive and mundifying introduce a scurfe, women will not endure this way of Reduction to the naturall state of perfection. But as the needlesse assumption and affectation of such Artifice is absurd, and no way pleasing to Nature, so too much curiosity in such matters is naught and reprovablen. And to take in what a grave and learned Divine hath, in concurring with the purpose of God in dignifying the Body, we may exceed and go beyond Gods purpose. God would not have the Face mangled and torne, but then he would not have it varnished with forreine Complexions; it is ill when it is not our own blood that appears in our Cheeks; it may do some ill offices of blood, it may tempt; but it gives over when it should do a good office of blood, it cannot blush. God would not have us disfigure our Face with sad Countenances

Mont. medic.
par. 2.

Dr Donne
Serm. 20.



ces in fasting and other Disciplines, nor would have us go about to marre his worke, or to do his last work, which he hath reserved to himselfe in Heaven, here upon earth, that is, to glorifie our Bodies with such Additions here, as though we would need no Glorification there. But concerning this kind of transgression against the honesty and truth of Nature, or rather the sinfulness of it, Cajetan is of an opinion, that as a woman may conserve her naturall beauty without sin, so she may also preserve it by Art by adhibiting the Vertues of Fucusses, Pigments, and other paintings, so it do not intend an evill end, it is a fiction and vanity somewhat excusable; whereas it is concluded a mortall sin for any to sell such disguising trash to those they know will abuse it for an evill end. And in this regard some Divines will not allow so much as palliation of any deformity in the Face which hath proceeded from licentiousnesse and intemperance, or that they should be disguised by unnaturall helps, to the drawing in of others, and the continuation of their former sins. The sin it selfe was the Devils act in thee, but in the Deformity that follows upon the sin God hath a hand; and they that suppress and smother these by paintings, and unnaturall helps to unlawfull ends, do not deliver themselves of the plague, but they do hide the markes and infect others, and wrastle against Gods notifications of their former sins. The invention of which Act of Palliation of an ascititious deformity against Gods indigitation of sin, is imagined one reason of the invention of black Patches, wherein the French shewed their witty pride, which could so cunningly turne Botches into Beauty, and make ugliness handsome; yet in point of Phantasticalnesse we may

The Artificiall Changling.

273

Musicians Face
Deformers.

may excuse that Nation, as having taken up the fashion, rather for necessity than novelty, in as much as those French Pimples have need of a French Plaister.

Among those who corrupt and deform the Face some account Musicians that play upon wind Instruments. It is storied of the Goddesse Pallas, she was some-



times delighted in playing on the Cornet, till it hapned, that (one day) playing thereon for her pleasure, by a frantane River, she beheld her selfe in the water, and beholding those new and strange Faces, which she must necessarily make while she played, was ashamed of her selfe, and presently broke the cornet in peeces. And indeed it was well done of her, it not being an Instrument fitting for Ladies, nor yet for men, except for those who are willing to deforme themselves for pleasure or gaine. *Omnes Tibicines insaniunt, ubi semel afflant, avolat illico vultus.* And therefore Alcibiades was angry with Flutes, because playing upon them disfigured the Beauty of the Face; yet that peradventure hapned, as the Marquesse of Malvezzi well considers, because he spoiled their harmony, playing lesse than was requisite, and

Vocal Musique
deformes not
the Visage:



274

Man Transform'd: OR,

deforming himselfe more than he needed to have done. Yet he pardons such a conceit concerning Wind-Instruments in a tender and wanton youth, And in a Court Phylosopher, a Politician, a Peripatetick, talking with Senators and Princes.

But Vocall Musique performed by Instruments which Nature hath invented for delight, ought not to be set at naught, for the same, or peradventure no reason at all, as it is by the Stoick morall Philosophers; For, the Wind-Musique doth not deforme the Visage, it reformes, yea, conformes it: and the Vocall, which is correspondent to the hearing, altereth the proportion of the Face, to conforme it to the Eye; the one requires settlednesse to be well looked upon, and the other receives its perfections from motion: one unfolds the Beauty of the Visage, the other both laies open, and accompanies the sweetnesse of the voice; where there is a sound, Motion hath necessarily proceeded, and the motion is with measure, if the sound be harmonious. Sometimes also it is voluntary, accompanied with the Head, Eyes, and Mouth; and with delight, though without necessity, if it be with proportion. That motion which offends, produces no harmonious sound, or doth not accompany it proportionably.

SCENE



SCENE XVI.

*Nationall Monstrosities appearing in
the Necke.*



Etrus Damianus, Arch-Bishop of *Ravenna*, and Cardinall, relates, Damianus li-
bello de mirac. that *Robert* King of France married a Kinswoman of his, by whom he had a Son with a Gooses neck and head, whereup-

on by a common consent of the French Bishops they were excommunicated ; the King compelled by these streights takes better Counsell, and renouncing his incestuous Bed, entred into lawfull marriage with another.

Beyond the streights, of *Magellan*, *Pigafetta* reports to have seen men with Necks of a Cubit long, the other parts of their body being proportionable thereunto.

In *Eripia*, as some write, or according to *Lycosthenes*, in the extreame part of *Siricana*, or as it pleaseth others in some of the Valleys of *Tartaria*, there harbours a Nation of so long a Neck, that it wholly resembles the neck of a Crane ;

Long gangrell
necks inconve-
nient.

276

Man Transform'd: OR,



afterwards in the top of the Neck there is a ferine Face, with the Eyes and Nostrils of a man, as also with a bill adorned with Gills like a Cock. *Aldrovandus* (indeed) saies, it will more availe one to read than believe this Relation; yet he denies not but there are halfe-men with a long Neck, and a ferine Face, do live in those Regions, their women being not so deformed as the men, and they are said to be very seldome seen. This Nation is carried with great force against their Enemies, and chiefly against the *Tartars*.

*Aldrov. monst.
Hist. lib. 1.*

Aldrovandus hath exhibited the Effigies of these Gangrell-Neck'd men to be considered of by his Readers; which puts me in mind of that ridiculous wish of *Philoxones*, that grumbled at Nature for the shortnesse of his Neck, who would have had the Neck of a Crane, that thereby he might have taken more pleasure in his meat, or as some thinke, to obtaine advantage in singing or warbling, and dividing the notes in Musick; which Cavill of *Philoxones* against Nature, for not having respect unto the Taste, or singing, in the contrivance of his Neck, is absurd, and in the very

*D. Brown P. 11.
dodoxia. Epid.
lib. 7. cap. 14.*

foundation of the fancy to be condemned, as it is ingeniously observed by the late Enquirer into vulgar errors. And if he had obtained this foolish request, yet the justnesse of Nature could not have suffered him to have been a gainer by the bargain; for, a long gangrell neck, which would have made the head look as set upon a pole, would by such an elongation, caused a very inconvenient distance between the braine and the heart; but the Epicure surely had a more reach-

ing

This swelling, or Throat-Dropsie, is occasioned by the drinking of crude waters of dissolved Snow, as most Authors suppose; which although it be a reason not to be rejected, yet *Platerus* to this Cause addes the Seed, and the *Facultie Formatrix* in the wombe, where they are familiar to any place, and that they are rather propagated from the Parents in their Children, then that they happen by reason of any meat or drinke, or any other peculiar cause; which *Sennertus* thinkes doth not seldome fall out so indeed; yet the first cause seemes valid, because it is observed that they that come well into any such places, after they have abode there a while, they contract such a water between the skin and rough Artery, which is called by Physitians *Bronchocele*, and *Bocium à Bocii ventricosi poculi similitudine*, from the similitude of a great-bellied drinking Cup.

Nations with-
out a Neck.



278

Man Transform'd: OR,

a Neck and Forehead, but having a most broad Face. Neither is it impossible, as I have elsewhere said, that men may live without a Neck; for it may happen, either by the constitution of the Climate, or some kind of Artifice, that the Neck may not appeare advanced above the Shoulders, and yet the Instruments of Nature may performe their office in a nearer approach of the Neck unto the Body, which is the opinion of *Kornmannus*.

Fabricius ab
Aqua pend.

Joan. Stumpf.
*lib. Chr. 10.
cap. 20.*

M. Pol. *lib. I.
cap. 31.*

Ortel. in *Illy-
rico,*

They that inhabit those *Alpes* which divide *France* from *Italy*, their throats are encreased to that bulke and largenesse, that both in men and women those gutturall bottles hang down even to their Navels, and they can cast them over their Shoulders; and this is not commonly seen in the *Allobroges Carinthians*, *Syrians*, and Nations living about the *Alpes*, but it is also familiar to some places of *Spaine*. *Fabricius* saith, that such Tumours are frequent among the *Bergomensians*, where the men and women all, for the most part, have such great pendent bags in the fore-part of their Throats. Among the *Rucantians*, a people of *Helvetia*, now called *Rhæti*, the Inhabitants, especially about the Town *Ciceres*, are troubled with the same gutturall deformity. Neither doth this happen only in *Europe*, but also in *Asia*; for the men there have such great wallets of flesh after a wonderfull manner hanging at their throats. But in *Syria* the women have their throats so protended, that they cast it behind their back, as it were a Sack or Wallet, lest it should hinder their Infants when they suck.

This

The Artificiall Changling.

281

Broad shoul-
ders where af-
fected.

and introduced among them by Art, yet in other Countries, where it is noted to be extremely affected, there hath been some endeavour used to that intent, and where that hath failed, they have had recourse to outward supplements.

Concerning the *Italians*, *Cresollus* hath informed us of their ridiculous affectation in this kind: Behold (saith he) what the improvident curiosity of men hath thought on, who that they might seeme *Plato's*, that is, broad-shouldred, full, square, and somewhat strong, and mighty men, they bum-bast their Doublets, and after a childish, or rather, womanish manner, *adhibent Analectides*, use little Bolsters or Pillows for to seeme more fat and comly, bolstring so up their prominent shoulders, as little women were wont to do of old, as *Ovid* describes the Custome;

*Cresol. vagat.
Autumn.*

*Conveniunt tennes scapulis Analectides altis,
Angustum circa fascia pectus erat.*

well, could these men be Masters of their wish, yet it is a question whether it would please their Mistresses: For, the women of other Countries, and among us, are not so well affected to broad shoulders; for it is worth the noting, what women by long use have observed, to wit, that men that have broad shoulders, for the most part, get great Children. Hence the Mother-in-Law of *Forestus*, a fruitfull woman, would not match her Daughters to *Platonique* men, by reason she feared least in their Delivery they should be endangered by reason of the greatnesse of the Child, which *Forestus* had often seene to happen, the broad shoulders dange-

Shoulders
higher than
the Head.

280

Man Transform'd: OR,

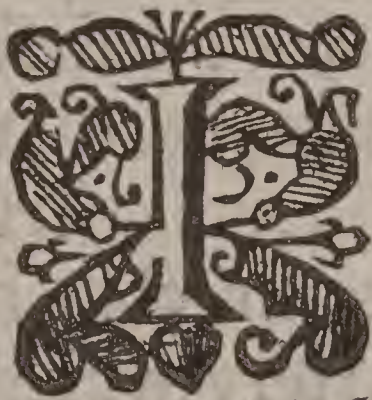


SCENE XVII.

Humeral, or Shoulder-Affectations.

*Lycost. Append
Chron. prodig.*

Purch, Pilgr. 4.



IN the Island *Taprobana*, High hum-
Shoulders are in Fashion, and Natu-
rall.

The *wywapanami*, a people in the
West-Indies, their Shoulders are
higher than their
Heads.



*Whether these
Nations are guilty
or not of using Art
to this purpose, I
shall not conclude,
although I halfe
suspect some concur-
rent affectations. My
apprehension of this
businessse I have al-
ready exprest in the
History of the Ace-*

phali, which appeare to be the same Nation.

In all the parts of *Tartaria* the men are broad-
shouldered, which being Nationall, is held there
in good repute: And if it were not at first affected
and

The Artificiall Changling.

283

The Right
shoulder high-
er than the
Left,

Christian. But the Physiognomer seemeth truly to utter what he saw and knew in *Bononia*, his own Country, and in sundry other places.

The Maids of *France*, especially the more noble Virgins, their Right shoulders are higher and bigger than the Left, so that among a hundred Virgins you shall scarce find ten which have their shoulders handsome; the cause



whereof, *Riolanus* problematically offers at thus: Whether it be by reason of the more valid motion of the right Arme, whereby the *Scapula* is distracted, and abscedes, and grows prominent with the interjected Muscles which raise it up, whether because the Lungs encline more to the Right side than the Left; or whether it be that Nurseries when they begin to teach Children to go, are wont to draw them by the Right Hand: A thing to be well considered of by them who would not have their Children Crump-shouldered.

Riol. Anat.

*Citatus per
Neiremberg
Hist. Nat.*

Franciscus Hernandus in his Manuscript makes report of certaine Nations in *India* who are all bunched-backt, crooked and crump-shouldered.



rously sticking in the Birth, the cause whereof Riola-
nus thinks to be difficult: whence you may see what
worke they make for the women, who endeavour by Art
to purchase thick and broad shoulders.



Narrow and
contracted shoul-
ders were esteem-
ed so proper to
women of old,
that they affected
this composure
of the shoulders,
and as some
thinke, learnt it
very diligently
in their *Palestra's*
as a great elegan-
cy and beauty.

Wherefore *Terence*, in the Description of a han-
some slender woman, makes her to have *demissos*
umeros, as it were pinion'd shoulders. *Cocles* the
famous Philosopher reports, that he knew and
saw sundry women in his time, which drew by
Art, and through their beastiall enduments, the
shoulder-points so neare together, that they for-
med in a manner the like unto *Os ventris* in the
part behind,, and they garnished and beautified
these with Cosmeticall waters. This *Cocles* also
noted sundry Italians and fond French men, which
he aptly nameth by that by-word *Hermaphroditis*,
that exercised the like practice with their shoul-
der-points; A matter which seemeth, in my opi-
nion, incredible to be exercised of any faithfull
Christi-

The Artificiall Changling.

283

The Right
shoulder high-
er than the
Left,

Christian. But the Physiognomer seemeth truly to utter what he saw and knew in *Bononia*, his own Country, and in sundry other places.

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Riol. Anat.

*Citatus per
Neiremberg
Hist. Nat.*

Franciscus Hernandus in his Manuscript makes report of certaine Nations in *India* who are all bunched-back, crooked and crump-shouldered.



Whether it hap-
pen to them by Na-
ture or Artificall
affectation I shall
not here dispute;
but verily if this
foolish Custome of
streight — lacing
were a little more
Epidemicall, and
the ill effects of
that Artifice more
propagated by Cu-
stome and inter-

changeable marriages of such gibbous persons, the Cor-
porall uprightnesse of our erect stature would in time
be converted into crookednesse, and our straight Fi-
gure bowed into a nationall Gibbositie. For among the
externall Causes of the Transformation of man, and a
deformed issue, Physitians justly reckon the Heredita-
ry or accidentary diseases of the Parents, since by rea-
son of those, there follow many times monstrous produ-
ctions: So we see lame Children borne of lame Parents,
and crookbackt of the Gibbous, and for this cause,
often saddle-nosed men beget saddle-nosed children,
Stutterers Stutterers, Dwarfes Dwarfes, and lame
men a lame Progeny; for, the Seed proceeding weaker
from the maimed part, it is no wonder if they prove
lame as the Parents were. Thus the race of the Ma-
crocephali were for a while continued. Examples of
this truth there might be many produced. Aristotle
reports, that in Chalcedon, a Father that had his
Arme marked with certaine spots, the Son got by him,
represen-

The Artificiall Changling.

285

Naturall
Markes.



represented the same, but with a confused note. Among the people called Dakcs, the Children usually carry the markes, imprinted in their Armes, of them from whom they are descended, even to the fourth Generation. Bauhinus speakes of one George Hertz a Shoemaker, who having the great Toe of one of his feet of an extraordinary size, his only Daughter had the like great Toe, which was then first observed when he was jealous of his Wife, because he had lived many yeares with her, and had no Children by her till then. And I knew one, who having a short little finger, knew all his Children to be his by that earc-marke. It is also seen, saith Pliny, that Infants are at default of such parts as their Parents misse; yet it must (with Pliny) be confessed, that Children are not alwaies answerable to the Parents in every respect; for, of perfect Fathers and Mothers, who have all their Limbs, there are sometimes begotten Children unperfect, and wanting some Members: And contrariwise, there are Parents maimed and defective in some part, who neverthelesse ingender Children that are sound and entire, and with all that they should have.

In libro de
Hermoph.

Plin. Nat. Hist:
lib. 7.

SCENE



SCENE XVIII.

*Strange Inventions of certain Nations
in ordering their Armes, Hands and
Nailes.*

Purch. Pilgr. 3.
lib. 1.



IN the Province of *Cardandam*,
in the great *Chan Tartars* ju-
risdiction, the men about their
Armes make *Lists*, pricking the
places with Needles, and put-
ting therein a black indelea-
ble tincture, and
these *Lists* or
marks are estee-
med with them
a great gallan-
try.

Idem Pilgr. 4.
lib. 8.



The Inhabi-
tants of the town
Alimamu in *Mal-
hada*, have their
armes and thighs
Oakred and dy-
ed with red,
black, white and
yellow,

yellow, striped like unto panes, so as they shew as if they were in Hose and Doublets.

In little *Venice*, by the Gulph of *Paria*, the women, who are proud, paint their Armes and Breasts.

Lindscot. l. 2.

The *Ægyptian* Moores, both men and women, brand their Armes for love of each other.

Purch. Pilgr. 2.
lib. 7.

In *Portugal* little long hands are in fashion, and accounted a great beauty in women; wherefore they use Art to have them so, wrapping the hands of their Female Children from their Infancy in Cloaths, and



binding them straight in with fillets, whereby they constraîne them to grow narrow, and to run out in length. An ingenious Gentleman, a Merchant, upon the credit of whose Relation I have presented this affectation, assures me, that Gentlewomen and Ladies of *Lisbon* have for the most part such small hands, and that this tradition of their Artifice is there generally acknowledged. The Spanish women are noted to have the least hands of any women in the World, and it seemes probable to me that they have atchieved it by the same Artifice; and whether they began

Painted hands
affected.

288

Man Transform'd: OR,

the affectation to the Portugall women, or the Portugals, at the second hand of Tradition, imitated their practice, I leave to the Inquisitive Readers further inquiry.

Purch. Pilgr. 2.
lib. 8.

The *Abassines* colour their hands with the juyce of a Reddish Bark.

Herberts Travels.

The *Persians* paint their hands into a red or tawny colour, which both cooles their Livers, and makes them in War victorious. The common women to shew they are servants to Dame *Flora*, (in her daies a good one) they illustrate their Armes and Hands, their Legs and Feet with Flowers and Birds.

Prosp. Alpinus
lib. de plant.
Egypt. 6. 13.

The *Egyptian* women love golden Golls, who of the leaves of *Cyprus*, an orientall tree, which the *Egyptians* call *Elhanna*, or *Tamarrendi*, make a Powder, which they call *Archenda*: This they use for ornament to colour their hands and feet, tempering it with water, which makes a golden Tincture.

Purch. Pilgr. 2.
lib. 9.

In *Candou* Island accounted to *Asia*, it is the fashion to make the Nailes of their Hands red, this is the beauty of their Country; they make it with the juyce of a certaine tree, and it endureth as long as their nailes.

Mag. Geogr.

The *Turkes* paint their long nailes red. *Sandys* in his Travels saith, the women paint their nailes with a yellowish red. *Maginus* saith, they infect their Haire, Hands, and Feet, especially their Nailes with a red colour. This Tincture of their Nailes, it seemes, is imposed after their Lent, at the Celebration of their *Pascha*, which in their Tongue they call *Bairam*, when with great solemnity

Georg. Draudius
Comment.
in Solin. memorabilia
Africæ.

The Artificiall Changling.

289

Long Nails
a sign of Gen-
tility.

nity for three daies they dawbe the nailes of their hands and feet with a certaine oile, called by them *Chna*, which makes their nailes ruddy yellow. This colour sticks tenatioufly, and can neither be washed or rubbed off; wherefore unlesse their nailes grow out new from the root, they alwaies appeare of that Rutilant colour, but off their hands it may be scoured with frequent ablution; the women imbue not only their nailes, but their hands and feet with the same.

The *Persians* paint their nailes party-coloured, white and vermilion: but why so, my Author cannot say, unlesse in imitation of King *Cyrus*, who in augmentation of honour caused his *Heroes* to tincture their nailes and Faces with Vermilion, sensibly to distinguish them from the Vulgar sort, as did the ancient *Brittaines* in fight, to shew more terrible.

In the Kingdome of *Goer* they paint their nails with yellow; and the nobler any one is, so much the longer is his nails, so that he is the best Gentleman whose nailes appeare like Eagles claws.

In *Calecut* the women have the Nails of their fingers prominent, colour'd, cuts and jagged round.



De Bry descrip.
Ind. pars 9.

Idem.

Qq 2

These

Nail-Pain-
ters condem-
ned.



290

Man Transform'd: OR,

Hipoc. progn.
lib.

Purch. Pilgr. 2.
lib. 7.
De Bry Hist.
Ind.

These Nations who thus paint their Nails, offend against the vertue of ornamentall Decorum, Decency, or reverence, in this unnaturall excess of care, being not contented with the naturall beauty of the naile, and by their foolish bravery, they obscure the naturall light and splendor of their nailes, which ariseth from that lucid and pellucid temperament of a more cleare substance, which presents us in a glasse the splendour of the Lucent principle, and inward clarity of the vitall spirits, wherein the ample study of Chyromancy is conversant. The *Egyptians* to advance this splendour were wont of old to gild the nailes of the Dead, as appears by their Mummies: which Custome the women in latter times in the Orientall parts have taken up, who as an argument of a certaine beauty, gild their Nails, as if they had heard *Hipocrates*, that it is, an ill Omen, and a signe of one like to dye, if their Nails decline to a livid or obscure colour.

The *Guineans*, who have long fingers and strong hands, suffer their nailes to grow very long, it being held among them the greatest comlinesse, and the more prominent they are, they are esteemed more Noble; these they keep very cleanly with scraping and rubbing, that they look like polished Ivory: Some of them let them grow as long as the joint of a mans finger, which they esteeme for a great ornament, for that cause thinking themselves to be Gentlemen. The Merchants that dwell within Land have good use of them; for that sometimes when they have not a spoone by them, and that they unty their Purse

to weigh Gold, and wanting a spoone to take out
for haste they use their long nailes, and therewith
put their Gold into the Scales, halfe an ounce at a
time they will take out of small Gold like sand.

The *Nayres*, which are Souldiers and people among the *Malabars*, weare their nailes very long, whereby they shew that they are Gentlemen, that being a sign of idle Gentility, because the longnes of nailes doth let or hinder men from working or doing any labour; which had been a better reason if Nature had not fitted the hand for labour. But they have a more tolerable reason, for they say likewise that they do it the better and faster to gripe a thing in their hands, and to hold their Rapiers; which some *Portugals* and *Mesticoes* do likewise, and hold the same opinion with the *Nayres*, whereof there are many in *India* that let their Nailes grow for the same cause, as a signe of a Gentleman, and one not used to sordid labours.

Purch. Pilgr. 2.
lib. 10.

In *China* some of them weare Nailes of halfe a quarter and a quarter long, which they keep very cleane; and these Nailes do serve them instead of Forkes to eate withall; the use of silver Forkes which our Gallants so



Idem Pilgr. 3.
lib. 1.
Maffæus hist.
Ind. lib. 6.

Long Nailes
a great No-
bility.

292

Man Transform'd: OR,



much used of late was no doubt an imitation of this.

Sir Job. Mand.
Travels. c. 106.

Grimston of
their manners.

In the Kingdome of great *Cane*, it is a great Nobility to have very long nailes on the hands, and they let their nailes grow as long as they can, and some let them grow so long that they come about their hands, and that is a great honour and Gentility. In another Historian I find, that they do all suffer the nailes of their left hand to grow very long, and weare them of their right hand very short; and this wearing of long nailes is not without superstition, for they say they shall be taken up into heaven by their long haire (of which they are curious) and their great nailes. Yet these are the men who with much babling, brag, saying, that they have two Eyes, and that they of *Europe* have but one, and all other are blind.

Nearch. in Na-
vigat. ad Indos.

Nearchus saith, the Inhabitants at the River *Thomerus* have hard and sharpe nailes, wherewith they killed Fish, and cut softer wood, for they had no use of Iron) the harder wood they cut with stones.

Purch: Pilgr. 2.
Eb. 8.

The *Abassines* suffer their Nailes on their fingers to grow as long as they will, like Cock spurs, which also they sometimes cut from Cocks and fit to their fingers.

*Idem. Pilgr. 1.
Eb. 2.*

In a certaine Island in Eight Degrees, as *Sir Francis Drake* sailed from *Nova Albion*, the people have Nailes on their fingers of an inch long.

Among

The Artificiall Changling.

293

Long Nailes
affected by
women.

De Bry hist.
Ind.



Among the *Taupians* the King is distinguished by the most long Nailes upon his Thumbes. His Kinsmen, and his other Ministers of War have long nailes on all their fingers except their Thumb, long Nailes among them be-

ing accounted a most comely and beautifull wearing; but to weare long nailes upon the powerfull Master-finger, is a Prerogative Royall, which yet is point of State in *Turky*, for the Grand Signiour hath his *Turnackgee Bashaw*, whose office it is to pare the Kings Nailes.

They of *Java* weare long nailes.

De Bry Hist.

The *Cedrosii*, and *Brasileans* never pare their Nails, but suffer them to grow as long as they live.

Ind.
Celsus l. 18.

In *Cumana* it is one of the points of bravery with the principall women to weare long nailes; A dangerous fashion if taken up here with us.

De Bry Hist.
Ind.

In *Florida* (also) the women let their nailes grow long, scraping them on the sides that they become acute, but especially the men; for if they can apprehend any of our men, in fixing their nailes in the Fronts of them, they claw off the skin, and leave them blind and torne.

Jacob. de Mayn.
de Florida.

I am informed by a Friend that hath been in *Persia*,

The dignity
of the Nails
maintained.

294

Man Transform'd: OR,

Persia, that observed the Custome, that the *Persians* weare long nailes, and that it is accounted with them a sign of Gentility; these long nailes are painted as you heard before; which naile-rites are so considerable among them, that our Merchants that are resident there, conforme unto their custome, which my Friend observed in one Master Hunnymwood an Agent there for the *East India Company*.

To defend the Dignity and Majesty of Nature in the increase of Nails, Galen saith, because either with scratchings, or other actions the ends of them weare away, Nature hath allowed these parts only a power of continuall encrease, although the whole body hath left off to be encreased. Not as other parts in all the dimentions of length, breadth, and profundity, but in length only, other new nailes alwaies growing under the old, and driving forward the old. Neither was this institution vain, but in supplement and reparation of the decay of nailes, by which device the construction of the nails was brought up to the highest pitch of Natures Providence, whose will, verily, in commending the providence of Nature is commendable. But *Ulmus* goes a better way to defend this notable provision of Nature, affirming that her ineffable wisdom had no respect in giving that power to the Nails, to any thing imperfect, but rather very perfect; for, this argument is referred to warne the naturall soule that it should not be loath or ashamed to descend to conform and take care for the Body (also;) which admonition and descention doth not only elevate the forces of our Soule, but rather very much increase them: for she collects this, admonished by such an example, (for she is rationally,) If I must descend to the
Body,

Body, why should I not also ascend to higher things? This agitation of the mind about corporall parts, and the ever-growing nailes, makes the Soule more boldly and ventrously to reflect upon it selfe, and to investigate better things. Wherefore these parts and motions of the soule, to conserve them, may be assimilated to sin, which sometimes becomes profitable to the transgressor: So we compare these monsters of time and place to sins, for they teach the utility and commodity of the naturall worke. We tremble to pronounce any thing in Nature to be besides Nature: but this necessary care about the perpetuall increment of nailes we may affirme to bring many commodities to mankind. Hunger is the beginning of our contemplation, which happens by reason of the dissipation of those things which constitute our bodies, being occult, and a thing which escapes the reach of our Senses: who ever condemned this Hunger? none ever; because it is the worke of Nature, working naturally, and admonishing us of alition, and the worke of the Nutrative faculty. Hunger would not happen unlesse the parts of the Body did decrease, the sence of which decrement when it comes upon us, is called Hunger; the perpetuall increment of the Nailes is correspondent to the decrement of Hunger; for, as Hunger admonisheth us that something is to be taken, that the dissipated substance may be repaired: In like sort this increase of the Nailes puts us in mind that we must detract somewhat that these parts may be commodate to the operation of Nature, and no way hinder or disturbe her; for, when the extravagant nailes grow too long, by that importune accrement, they hinder the tops of the fingers if men be to use them upon employment. These Nations then that are so unpolitick,

The reform-
ing of the
Nailles a no-
ble care.



296

Man Transform'd: OR,

may justly be called wild men, of a sordid disposition, from whence perchance the appellation of Secordes is derived; for they carry those parts with themselves, which come to be rejected with sordid things and recrements. These therefore, who are so Salvage and far estranged from humane life, as not to abhor the sordid toleration of their growth, which very much displeaseth us, when by any neglect they gaine an extravagant and claw-like aspect, have little care or respect of their own bodies. Not but that the increment of the Nailles is very naturall, and the care of these (though small things) is in very Nature; nay, the care of these parts is more noble than the care of our nourishment, since the care of them appertaines to reason, and to the practick Intellect; and by how much the practick Intellect is more noble than the nutrient Soule, so much to a more noble order doth the care of the Nailles in conforming them to the Law of Nature appertaine. And this care is so proper to man, that it hath its vertues and vice, which yet is very difficult to be understood by common wits. For as the Advancer of Learning saith, it hath parts Civill, and parts Effeminate; For, cleannesse and the civill beauty of the body was ever esteemed to proceed from a modesty of behaviour and a due reverence in the first place towards God, whose Creatures we are, then towards Society wherein we live, and then towards our selves, whom we ought no lesse, nay much more to revere than we do any others. Now, the Nailles are existent parts which alwaies (almost) grow; and when they incur such an excess of an increased quantity, they do but hinder the operations of the humane Soule, and when they decline from their proper Mode of quantity, and increase further, the Deduction and Moderation of their Excreescency

The Artificiall Changling.

297

Increase of
nailes a pre-
rogative.

Excreſcency to a juſt extendure, is to the benefit of the Intellect that imployeth them; this is called Cultus: the vice of this denominated vertue is Squalor, the other extreame is Delitium, nomine ficto, non fictio. Although this be accounted in the Roll of Vertues, it is yet diſtinguiſhed by the calculation of Sex, Age, and perchance inſtitution of life. Now the Organs of the praſtique Intellect are to rectifie and regulate the excreſcent, ſupercrescents and ever-crescent parts; for, in all parts there is an appointed end, a certaine commoderation of the quantity of parts to the actions of them, according to the faculties using the Organ in the Body. Neither are Nailes extra hominem, unlesse in carkasses and those buried: And their continuall increase in man is an Argument of a Divine Nature, a prerogative in which beasts cannot participate, and teacheth us charity to our Bodies. The neglect of this charity proves not only an inconvenience, but as some thinke, long Nailes is a sin, to avoid which Adam in the estate of innocency in Paradise, before Instruments of Iron were found, perchance bit his Nailes: Yet surely in the state of Innocency his abode in Paradise was so short, that no inconvenience could happen unto him this way, nor any necessity enforce him to cut his nailes; although he had too just a cause to bite his nailes afterwards. Verily it is observed that Nature in the Nailes hath shewed us as a Law of amputation, whileſt in Children, when they grow long, they naturally fall off, untill becomming harder, they cannot be so commodiously separated by Nature alone. And therefore by no worse a Law of Nature do we cut our Nailes than our Haire, lest they should grow into an odious and hooked curvity. Unnaturall slovens

 therefore are they who never pare them, and very little have they to shew themselves Gentlemen who have nothing but long nailes as the Crests of idle Gentility. 'Tis true, the nailes do decrease and weare by labour, and idlenesse no way arrests their encrease, according to the doctrine of Galen, which these mens fancies approve. And therefore the observation is not so subtile (as Mercurialis notes) which Cardan speakes of in his book de subtilitate, to wit, that he saw one who all his lifetime had no need to cut his nailes. For, the Rusticks and most of your handicraft-men never pare their nailes, because they weare away of their own accord in their working; yet the end of their perpetuall growth is not to repaire their decay by working, since if men never worke yet their nailes grow. The Nailes (again) have that order among the similar parts of the hand, that they are not in the number of them that performe an action, but of those that are subservient, for they were made for the better apprehension; their situation and hardnesse gives them this. And therefore the other reason of the Nayros, Portugals, and Mestichos, who were them long for the better griping and holding fast their Rapiers, may better passe, since there is some allowance to be given to men whose profession may be advantaged by a more extravagant extent of the Naile. But for women to nourish long Nailes as a beauty, is a strange Solecisme, and a greater breach of the Law of Nature; especially si dantur ungues sexuales, as some hold in the Affirmative. Nature as Galen observes, allows strong Nailes only to them that have strong Teeth, because strong nailes answer to strong teeth, and so upon the contrary; Plato therefore writes, that the Nailes were made *Notæ gratia*, for



for a figurative token; For since man was among mild Creatures, either because he hath reason, which much conduceth to mansuetude, he ought not to have strong nailes, since he hath not strong Teeth; much lesse hath that impotent Sex any colour of pretence to long and strong nailes, since the nailes were never intended as weapons of offensive scratching, either in man or woman. Alcibiades (as the Marquesse of Malvezzi well observes) contending with another Boy, makes use of his Teeth and Nailes, peradventure to shame him whom he could not hurt, and being not able to strike would marke him; his enemy taxeth him for being womanish, to fight with such instruments as were not given him by Nature for that purpose; He glorieth to be Lion-like. Nailes commonly serve men and beasts to cover the extremity of Veines, Sinews, and Arteries, that the naturall, animall, and vitall spirits might not evaporate that way; they also serve many beasts, in particular for offensive and defensive armes. If Nature doth not purge the humours by convenient waies, it is either too weake, or too much oppressed; if a man vents his wrath with unbecoming weapons, either his rage swelling too high makes him mad, or his weaknesse casts him down. The shape of the mouth, the scituation of it, the weakenesse of Teeth, are all evident signs that Nature did not place them there for his defence: And who will imagine the nailes to be mans armes, seeing that when he will fight he hides them, and whereas other Creatures strike with an open paw, he only fights with a closed fist? But since they weare them for a beauty, it may be they have some such like conceit as Aristophanes puts upon the Philosophers, who kept their nailes unpared, not for



300 *Man Transform'd: OR,*

miserableness, that they would not part with the paring of their nailes, lest with the parings of their nailes they should lose and communicate some portion of wisdom diffused throughout their Limbs. So these conceited women seeme too loath to part with this dangerous piece of affected beauty, lest perchance they should lose so firme and precious a particle of their delicate substance, or want too opportune a weapon fitted by Art, to wreake their impotent revenge, upon any provocation of their Cat-like valour.

Many Monstrosities and depraved conformations have appeared in the Armes and Hands; and many have been borne without Armes: Neare Es-

Lycost.lib.prodig, Anno 1528

selinga Nechari there was a Monster borne, to wit, an Infant with one Head, foure Eares, foure Arms, and as many Feet.

Idem lib. eodem.

Anno Domini 1389 there was an Infant borne, having foure Armes, and as many Legs, who lived untill he was baptized.

Patæus oper. suor. l. 24. c. 2.

Jovianus Pontanus reports, that *Anno Domini 1529*. the seventh day of *January*, there was seen in *Germany* a Male Infant with foure Armes, and as many Legs.

Idem eodem lib. cap. 4.

On the same day that the *Venetians* and *Genuensians* entred into a League, there was borne in *Italy* a Monster with foure Armes and foure Feet, endowed but with one Head; which being baptized lived sometimes after; *Jacobus Rueffius* the *Helvetian* Chirurgion declares, that he saw the like, but who had over and above, the Genitals both of the Male and Female.

Jul. obsequens.

Tit. Graccus, and *M. Juventius* Consuls, there were boys born with foure Hands, and foure Feet.

P. Cras-

The Artificiall Changling.

301

Monstrous Nations with many armes.

P. Crassus, and *Q. Scævola* being Consuls, there was a Boy borne with three hands, and as many feet. *Idem.*

M. Marcellus, *P. Sulpitius* Consuls, there was a Boy borne with foure hands, and as many Feet. *Idem.*

At *Venafrum* there was a Boy borne with three hands, and as many Feet. Some other Histories of fourefold Armes we passe by. *Jac. Rueff. l. 5. de Concept. ex Rom. Hist.*

But these are hardly to be accounted Monsters who have such a Multiplication of Armes, because there are many Nations who appeare with such a Brachiall Redundancy; for, the *Portugals* sailing in the mid way to *Calecut* (where the Dog-star cannot be scene) they found in a certaine Island men provided with two Armes, and as many Hands on the right side, with Asses Eares, and a Mans Face, who run like Harts. And we find it recorded in the Acts of *Alexander* the Great, King of *Macedon*, that in *India* there were men endowed with six Armes, and as many Hands, who all their life time incur no sicknesse, which was believed to be another species of men. *Lycost. in sua Historia.*

C. Valerius, *M. Herennius* Consuls, a maid brought forth a Boy with one hand. *Idem.*

Salmuthus speakes of a Boy who altogether wanted his Left hand, in place whereof he obtained the fore-foot of a Cat, a miserable Spectacle. *Jul. obsequens. Salm. obser. Cent. 1. obs. 15.*

P. Africanus, and *Lælius* Consuls, at *Amiternum* there was a Boy borne with one hand and three feet. *Idem.*

In *Tartaria* there is found a Nation that have but one Arme, and one Leg and Foot, of whom you

you may heare more in the three and twentieth Scene.

Many also have appeared without Armes.

And even now while this Impression of mans Transformation was working off, there was publicly to be seene a young man borne at *Hagbourne*, within foure miles of *Abbingdon*, whose name is *Iohn Simons*, born without Armes, Hands, Thighs, or Knees; who had no joint in his Knees, but one continued bone from his Hip unto his Foot; not in height above three quarters of an Ell from head to foot, and yet from the waist upward as proportionable a body as any ordinary man wanting his Armes, and from the waste downward not a full quarter of a yard in the Twist; He is about twenty yeares of Age, he writeth with his mouth, he threads a Needle with his mouth, he tyeth a knot upon thread or haire, though it be never so small, with his mouth, he feedeth himselfe with spoon-meat, he Shuffels, Cuts, and Dealeth a pack of Cards with his mouth.

An observing Divine, a Traveller, and friend of mine, told me upon occasion of Discourse of this armelesse man, that he saw in *Cheapside London*, but few daies before, a child that was borne without Armes, and had two little hands, which it could move, standing out of its shoulders, a poore woman had the child in her armes, begging with it.

Idem.
Lycost. l. prod.
& ostent. p. 141
ex Rom. Histor.
Com. ad lib. 3.
Tech. Galeni.
Text. 177.

T. Gracchus, M. Iuuentius Consuls, at *Privenum* there was a Girle born without a hand.

In *Picenum* there was an Infant borne without hands and feet. *Haly Rodoham* saith, he had seen a man

man (who was then alive) who had neither hands nor feet. *Anno 1591, February 8th.* there was a Female born at *Strausburge* who wanted all her fingers both of her hands and feet, and lived to the ninth of *Iuly* following. It is not omitted by *Dion*, how that among other presents sent from the *Indians* to *Augustus*, there was a little youth without Armes, who yet with his feet performed the exploits of hands; for he could bend a Bow, shoot an Arrow, and moreover sound a Trumpet. We have seen, saith *Alexander Benedictus*, a woman borne without Armes, using her Feet for hands in spinning and sewing. *Simon Majolus* reports to have seen such Creatures often in *Italy*. The Learned may find a world of such Histories in *Skenckius* and *Aldrovandus*; And the recompence of this error (as they call it) of Nature, in a Brittain woman, in *Tulpius*, and in *Lotichius*, of an English and a Dutch woman strangely recompenced; in as much as some admiring the wonderfull dexterity of men of distorted, lamed, or dibilitated members, or who are altogether deprived of them, how they for the most part use other members besides their office they were ordained for, have thought one might say, considering the force of Custome, which is another Nature, that perfection did not consist in the distinction of members, but in their continuall use.

Incert. Author.

Alex. Benedictus

Sim. Majolus.

*Tulp. obser.
med. l. 3. c. 54.
Lotich. obser.
lib. 6. cap. 2.
obser. 4, & 5.*

The ordinary Complement with Nature upon such occasions, is, That Her unsearchable industry, as it with great wittinesse appeareth every where, yet more eminently in those bodies

So

wherein

wherein as 'twere unmindfull of her charge or businesse she hath frustrated of this or that member, which errour, as it were, with some shamefacednesse she abundantly recompenceth by a magnificent liberality.

Plin. Nat. Hist.

lib. 11. cap. 43.

Gel. l. 15. c. 24.

Petr. Crin. l. 3.

de poetis, c. 65.

Some men there be that have six fingers upon one hand; *Pliny* reports, that *M. Curiatius*, a Nobleman of *Rome*, had two Daughters so handed: whereupon they were Surnamed *Sedigitæ*; He speakes also of one *Volcatius*, who was an excellent Poet, who had six fingers to one hand, whereupon he was Surnamed *Sedigitus*.

Haly Rhod.

Com. ad. lib. 3.

Tech. Galen.

num. 177.

Jac. Rueff. de

concept. generat.

homin. lib. 5.

Valer. lib. 4.

observ. 2.

Haly saies, he had often seen a finger added. *Jacobus Rueffus* records of some that are borne with superabundant parts of their members, one having twelve fingers upon his hands.

There was a monstrous Boy, about fiftene yeares of age, teen at *Arelat*, Anno 1561. in the month of *Iuly*, who had six fingers on each hand, but in his Left hand the ring and middle finger were joyned together without any space at all betweene them, this Boys hands were broad.

Franc.

Joh. Post. ad

Schenck. datis

observ.

Corvus the Chyromancer, and *H. Vuolfius* affirme that they had seen such.

In a certaine Town, called *Kittinga*, *Postthius* saies, he saw an honest Matron with six fingers on a hand, who brought forth a Son who had as many fingers.

Aldr. Menst.

Hist.

Aldrovandus was informed from men worthy of credit, that lately in the Country of *Ferrara*, viz. Anno 1579. on the twenty fourth day of *Iuly* about Evening, there was a monster borne with foure Armes, every of whose hands were bounded with six fingers.

Salmu-

The Artificiall Changling.

305

A sixth finger
unprofitable.



Salmuthus saies, he knew a certaine Counsellours Daughters of *Leipsick*, who obtained six fingers on either hand, one was taken off from the right hand, but there remained almost more deformity than before, this maid also was lesse handy about any businesse, on which occasion 'twas doubted, or made a quæry, after what sort therefore in our Bibles the Giant of *Gath* was reported to be stronger than others, in respect of his fixe fingers on his hands and feet. Since according to *Pliny*, looke what part is more than ordinary by Nature in any living Creature, the same serveth to no use. As for example, the sixth finger in a mans hand is ever superfluous, and therefore fit for nothing. Yet *Cælius* saies, he saw in *Bononia* a certaine poore *Plebean*, who had six fingers in both hands, inserted between the Eare and Ring finger, answerable in greatnesse to the rest, being besides movable, and accomodated as is wont for every use, his hands were of a remarkable breadth, there being nothing besides that was lesse comely. Which he was the willinger to take notice of, that we might know, that it is no judiciall Statute that those parts that are *agnata*, or more than ordinary by Nature, are unprofitable, and of no effect. Certainly the hand of man consists of five fingers, and if any thing arise in the body which exceeds the number appointed by Nature, it ought to be referred to a Disease which consists in number of parts, and if that which redounds appeare in the naturall shape, as a sixth finger which hath bones and nailes sometimes doth, it denotes a superabundance of profitable matter, although it is very

2 Sam. 21.

Plin. l. 11. c. 52.

Coelius Rodig.
Antiq. Lec. 17.
cap. 12.

Nations with-
out Hands,

306

Man Transform'd: OR,



seldome seen that this supernumerary redundancy doth advantage any.

Odor. Posler.
Kornman. de
Mirac. vivo-
rum.

But what is more wonderfull and worthy of a further enquiry, is, That there is a Nation that wants hands; a great many of which un-handed monsters are to be seen in the Pallace of the great *Cham*. The sad condition that a Nation must needs be in who wants this Instrument of Instruments the Hand, makes me reflect upon a rapture of our Chirofophy:

*What were the World without a hand? whose force
Like the first Mover's most impetuous course
Sets all the Orbs of Trading, and the Spheares
Of Arts into their mysticall Careeres;
whose standing still, would as prodigious prove,
As if that the first Mover should not move.
For upon the Cessation of the Hand
All things would be at an enforced stand:
Down goes all Staples, and that free Commerce
Which entertaines the busie Universe:
Endeavour struck, as with a sudden dampe,
would bring on Trade a universall crampe;
For, Traffique would but have poore empty Veines,
All Manufactures ceasing with their gaines.
Friendship would faile, and Charity grow cold,
And man to sloath and idlensse be sold;
And so would have, by having nought to do,
More businesse than he well could turne unto.*

Man naturally both commeth in, and goeth out of the world empty handed; yet I saw in London the other day an Italian, one Francis Battalia



talia by name, about thirty yeares of Age, who was borne with two stones in one hand, and one in the other; who as soon as he was borne, having the breast offered unto him, refused to suck, and when they would have fed him with Papp, he utterly rejected that also, whereupon the Midwife and Nurse entring into consideration of the strangeness of his birth, and refusall of all kind of nourishment, consulted with some Physicians what they should do in this case: They when they saw the Infant rejected all that they could contrive for nourishment, told the women, that they thought that the Child brought its meat with it into the world, and that it was to be nourished with stones, whereupon they wish'd the Nurse to give him one stone in a little drinke, which he very readily tooke into his mouth and swallowed down, and when he had swallowed all the three stones, and began to want his hard-meat, the Physicians advised the nurse to get some small pebles, as like those which he was borne with as they could, with the which kind of nourishment he was brought up, and now in this stone-devouring-age, lest pebles should be too plentiful and cheape, he subsists here among us with the same kind of aliment. His manner is to put three or foure stones into a spoone, and so putting them into his mouth together, swallows them all down one after another; then (first spitting) he drinks a glasse of beere after them, he devours about halfe a pecke of these stones every day: and when he chinks upon his stomack, or shakes his body, you may heare the stones rattle as if they were in a sack, all



which in twenty foure houres are resolved, and once in three weekes he voids a great quantity of sand by seige; after which digestion of them, he hath a fresh appetite to these stones as we have to our victuals, and by these, with a cup of Beere, and a pipe of Tobacco, he hath his whole subsistence; He hath attempted to eate meat, and bread, broath, and milke, and such kind of food, upon which other Mortals commonly live; but he could never brooke any, neither would they stay with him to do him any good. He is a black swarthish little fellow, active and strong enough, and hath been a Souldier in *Ireland*, where he hath made good use of this property; for, having the advantage of this strange way of alimony, he sold his allowance of provant at great rates; for he told me, that at *Limbrick* in *Ireland*, he sold a sixpenny Loafe, and two penny worth of Cheese for twelve shillings six pence. It seemes the fellow when he came first over, was suspected for an Impostor, and was by command of the State shut up for a month with the allowance of two pots of Beere, and halfe an ounce of Tobacco every day, but was afterwards acquitted from all suspicion and deceit.

Lusit. Schol.

sent. 2. curat. 69.

This stone-devouring Monster, and *belluo lapidum*, may be compared to him whom *Lusitanus* saw at *Ferara*, who did eate hides, potsheards, or broken glasses, and concoct and digest them, in so much that all men called him the Ostrich; a bird of a wonderfull nature, to concoct things devoured without any difference. But most resembles that Begger-boy whom *Platerus* speaks of, living by

Felix Plat. de

obser. prop. 155



by a miserable and horrid gaine, who for foure farthings would suddenly swallow many stones, which he every where met with by chance in any place, though they were as big as a walnut, so filling his belly, that by the collision of them while they were prest, the sound was openly heard; yet neither he, nor the stone-devouring Castillian, which *Abraham è Porta Leonis* speaks of too, are any way *Dialog. de* to be compared with him for his rare faculty of *Astro.* concoction.

SCENE



SCENE XIX.

Pap-Fashions.

Purch. Pilgr. 2.
lib. 7.



Hey of *Malve* in *Ethiopia*, have loathsome, lovely, long Breasts; for, the young women if they be twenty, or twenty-five yeares of Age, they have their Breasts so long that they reach downe upon their Wastes, and this they take for a goodly thing, and they goe naked to shew them for a bravery.

The *Egyptian* women have such great Breasts, it being almost incredible what *Juvenal* writes of them, supposing it to be naturall unto them;

*Quis tumidum guttur miratur in Alpibus? aut quis
In Meroem crasso majorem infante papillam?
Nempe quod hic illis natura non omnibus una.*

Purch. Pilgr. 4.
lib. 6.
Helyn Geogr.
Americæ.

The People within the *Main* of *South-America*, called *Camucujara*, have Paps that reach under their Waste, and neere even down to their Knees, and when they run, or go faster than ordinary,

The Artificiall Changling.

311

Long Dugs
affected.



Aloyf. Cadam.

dinary, they bind them about their Waste.

In the King-
dom of *Senega*,
the women a-
bout the seven-
teenth yeare of
their Age have
their Breasts for-
cibly drawn out
by the men, who
tye a rope about
them for that ve-
ry purpose, so
that they sag
down to their
Belly.



The *Azanegi* magnifie very fat and grosse wo-
men, especially those who have longer Dugs, and
which hang pensile from the Breast, and there-
fore the men there use the same violence as the *Se-
negans* do to their women, to stretch them out to
the measure of their Fancy, intomuch as when
they have once borne Children they grow longer,
and more ugly and filthy to behold.

Munst. Cosm.
lib. 6. cap. 50.

Aloyf. Cadam.

The women of *Mexico* so love to have great
Dugs, that they strive to have their Children suck
over their shoulders.

Montaign.
Essay lib. 2.

In the Island *Arnobor*, the Nurses have so long
Dugs, that they cast them over their shoulders.

Du Pegr. Hist.
Ind. Orient.

The Women of *Guinea*, when their Children
cry to suck, they cast one of their Dugs backward
over their shoulders, and so the Child sucketh as
it hangs.

Purch. Pilgr. 2.
lib. 7.

Tt

So

The proportion
of the
Breasts:

Lythgough in
his Travels.

312

Man Transform'd: OR,



So also do the Irish-women at this day, whose Breasts (as one saies) were fit to be made money bags for East or West-Indian Merchants, being more than halfe a yard long, and as well wrought as any Tanner with the like

Charges could ever mollifie such leather.

The Breasts the store houses of milke resemble a halfe Bowle, they rise the breadth of two fingers high, when maids begin to have their Courses, and when they are full ripe and grown marriageable, they swell so that they may be covered with the hand; which Aristophanes calls $\mu\eta\lambda\alpha$, the goodly apples of the Breast. And lest the heavy Breast should sag down too low, because a woman goes alwaies upright, they are knit and tyed by their whole Basis or Bottom to the bonie part of the Chest. A fault therefore it is in the women of Ireland, and others who never tie up their Breasts: but they sin with a higher hand against the Law of Nature who forcibly endeavour to breake these bonds by drawing them out unto a monstrous and ugly greatness; for by this Artifice the convenient figure and decent magnitude of the Breasts, which should concur to their natural constitution as it was, from whence their elegant beauty should arise, and the Breasts become most apt
for

The Artificiall Changling.

313

The inconveni-
ences of great
Breasts.



for the generation of milke, as having a moderate heat and excellent conformation. Let them that will extoll great Breasts like udders, because they generate a great deale of milke; yet it is better to have a mediocrity then such a Superfluity of milke, which if retained is easily corrupted in the Breasts, and hence great Dugs are more obnoxious to inflamations and Cancers, and being besides loose and moist, they cannot retaine that temperate heat, nay, not only by this perversion or destruction of the naturall and convenient forme and magnitude of the Breasts, and decent figure is this organicall part rendred deformed, and extended beyond its just extuberancy which is accounted beautifull; but this goodly sagging Dugs, a Pap-fashion which they so affect is to no end, unless to make their children more saddle-nosed, which is the usuall inconvenience that attends them who suck Nurses with over-great luxuriant Breasts, (and which it may be is the intention of this practice) and by spreading over the whole region of the Breasts, and swagging down sometimes lower, there follows one inconvenience not yet reckoned, for by their extravagant expatiation and bulky weight they prove no little hinderance to respiration. Nature (indeed) sometimes is a little luxuriant and extuberant in the Breasts of some women, a remarkable History whereof Salmuthus bath of a Patient of his, the wife of a noble Secretary, who before marriage was endowed with great Breasts; which notwithstanding at the first time of her impregnation did increase and rise to a greater, nay, even a most horrid bulke: and they alwaies after her conception did so encrease, that they were wont to hang down even unto her knees, at which strange case Salmuthus stood amazed when her

Salm. Medicin.
observ.



husband shewed her Breasts unto him to be cured, wondering at the matter, which otherwise useth to be collected towards the Child in the wombe, making together the Belly tumid, that so great quantity should ascend upwards, or creepe to the Breasts; whence he observed, that there is not only a consent between the Veines of the wombe and Breast, but a conflux also.

But although Nature, forced thereto against her will, prevaricates in the shape of the Breasts, and Divine Providence hath gone beyond the Rules, to which she hath necessarily constrained us, it is not to give us a dispensation from them; they are blows of his Divine hand, which we ought not to imitate, but admire as extraordinary examples, and markes of an expresse and particular avowing of the severall kinds of wonders, which for a testimony of his omnipotency he affordeth us beyond our orders or forces, which it is folly and impiety to go about to represent; and which we ought not to follow, but contemplate with admiration, and meditate with astonishment, being Acts of his Personage, and not of ours.

Another thing discommendable in some of these Nations, is, that they take these loathsome lovely long Breasts to be a goodly thing, and that they go naked to shew them for a bravery; the chiefe use of the Breasts being the generation of milke; that they may be ashamed who for nicity and delicacy do forfeit this principall use of these excellent parts, and make them only Stales, or Bawds of Lust, as too many Ladies amongst us do, who by opening these common shops of temptation, invite the eyes of easie Chapmen to cheapen that flesh which seemes to lye exposed (as upon an open Stall)

The Artificiall Changling.

315

The Breasts
accounted
shamefull
parts.

Stall) to be sould: To whose Udders I could wish some
severe Cato could present a good wholesome morall
Hedgehog to make them shut up shop, and translate
their Masques from their Face to their Breasts.

More innocent are the *Maldives* in the other
harmelesse extreame, who count the Breasts
shamefull parts not to be spoken of; who careful-
ly hide them, and to speake of them they account
it very lascivious and dishonest: the Maids go
naked untill their Breasts begin to beare out and
encrease, and then they think it a thing needfull
to cover them, holding as great a shame to shew
them as their Privities.

The most Noble Virgins of *Secota* in *Florida*
also are more modest than ours, who for the most
part apply their hand to their shoulders, so cove-
ring their Breasts in signe of Virgin modesty, being
naked in all the rest of their body.

There being good reason in Nature why women
should have a modest regard of them, and not so open-
ly expose them; because the consent between the Breasts
and Wombe is very great, in so much as the only con-
trectation of them provoketh Lust.

Another, and that no small aggravation of their
offence against Nature, is that these women should so love
to have great Dugs, that they strive to have their
Children suck over their shoulders: for, this is a de-
vice contrary to the intention of Nature, as plainly ap-
peares by the scituation of the Breasts, as we have
shewed in our *Vox Corporis*, or *Morall Anatomy* of
the Body.

Sutable to this absurdity is the Custome of
the Turkish women, who carry not their Chil-

Very little
Breasts affected.



De Bry Hist.
Ind.

Purch. Pilgr. 3.
lib. 2.

316 *Man Transform'd: OR,*

dren in their armes as we do, but astride on their shoulders; But more conceited is the Fashion of the Matrons of *Dasamonque* in *Florida*, who have a strange manner of carrying their Children, plainly diverse from ours: For we, as a gesture more conformable to the hint of Nature, carry ours in our armes before our Breast; they taking hold of the right hand of the Child beare them on their back, embracing the Childs left-heel with their left-hand, by a way as wonderfull and forreign as it is averse to Nature.

More commendable are the women of *Uraba*, who do mightily affect little Breasts, and use all the Art they can devise to have them so.

Allowable is the use of those Cosmetiques which are contrived by Art to restraine the exuberancy of the over-grown Breasts, and reduce them to their naturall proportion, which in the corrective part of medicine is performed by refrigerating repercussive medicaments, which drive backward the matter to the profundity, and excellently advancing the naturall heat, compell it to enter into the depth of the Body, and so meeting with the Aliment afar off prevents its passage to the more superficial parts, and so consequently prohibits the undecent augmentation of the Breasts.

Yet the practice of some *Indian* women, to avoid the deformity of sagging Breasts, is no way allowed, who having Teats that become loose and hanging, use therefore abortions with a certaine herb, because they will not have this deformity, and when they fall the principall women beare them up with Bars of Gold.

As if the Breasts of women were intended only for

The Artificiall Changling.

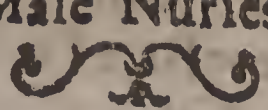
317

Men with
great Breasts.

for ornament. Doe you thinke saith Phaverinus, that Nature hath given women their swelling paps as so many more beautifull Warts, not for the nourishing of Children, but for the adorning of the Breast? for so many prodigious women endeavour to dry and dam up that most sacred Fountaine of the body and feeder of mankind; as if it should despoile them of the ensigns of Beauty, of which not the Vulgar, but the Learned complaine, that the greatest part of women (an ancient crime) put forth their Children to be Nursed, from whence there follows the frequent infirmities of mens Bodies, together with a shortning of the age, and a diminution in their stature. The same (or not much differing folly) are they guilty of, who use strange counterfeit sleights to abortiate the fruit of their Body, that the smoothnesse of the Belly be not wrinkled and enfeebled with the weight of the burthen, and the labour of Child-birth, a thing deserving all hate and detestation, that a man in his very originall, whiles he is framed, whiles he is enlived, should be put to death under the very hands, and in the Shop of Nature.

In Ægypt the men have greater Breasts than the biggest of our women; for, Prosper Alpinus writes that they grow so fat by their course of Diet, that he never saw in any Country so many extreame fat men, as he observed in Grand Cairo, and he reports, that most of them are so fat that they have Breasts far greater and thicker than the longest Dugs of women. But if I should say that men in some Countries have not only great Breasts, bearing out like unto women which give suck, but that many men have given suck unto their

Prosp. Alpin.
lib. de med.
Egypt. c. 9.



Purch. Pilgr. 2.
lib. 9.
Alex. Benedict
lib. 3. cap. 4.
Anatom.

their own Children, it would sound very strange, and somewhat against kind; yet upon credible witnesses it appears to be very true. For, one *Peter a Christian Casar at Sofula*, his wife dying after Travell of a Daughter, nourished the same with milke from his own Breast for a whole yeare; Pitty of the motherlesse crying Infant, which his poverty could not otherwise relieve, caused him to seek to still it with laying it to his Breast, and then gave it somewhat to drinke, which having continued two or three dayes his Breast began to yield milke.

Purch. Pilgr. 2.
lib. 9.

A poore Jew of *Ormus* nourished his son with his Breast, the Mother dying when it was young in the Cradle.

A poore man in *Moura*, being fixty yeares old, had as much milke as a woman-Nurse, and gave suck to two Children.

Bauhin. Anat.

Idem Ibid.

Alex. Buatus.

Vesal. lib. 5.

Hum. Corp.

Fabr. lib. 18.

sect. 7. Tra. 1.

Sum. 2. ca. 39.

Jac. Font.

Art. med. pars 1.

I have not wherewith to accuse these Male Nurses of tampering with their Breasts: yet since the businesse concernes the reputation of Nature, 'tis worth the scanning. Anatomists say, that men have scarce any Glandules, since they (according to Hippocrates) were not to have any milke in their Breasts; yet they deny not that such a kind of humour like unto milke may be ingendred in them, which Aristotle calls milke, but unfit for nourishment. As Bauhinus observed in two men whose Breasts were replenished with a more copious juice; yet a certaine learned man affirmes that there have been seen some who putting an Infant to their Breasts have given suck. Vesalius saith, that more than once he had seen abundance of milke in men, which also Nicolus affirmes. Jacobus Fontanus saith,

The Artificiall Changling.

319

Women with
manlike
Breasts.

saith, he knew a Butcher of a good habit of body and fat, that had Breasts abounding with milke. And Bauhinus confesseth, that they who have viewed the new world, report, that men there generally almost have store of milke in their Breasts. In particular we read of the Cumacaiaro's, a Nation of Brasile, that the men are endued with large Breasts, swelling with milk, which are sufficient for the suckling and nursing up of Infants; their women on the contrary being endued with small and manlike Breasts. Which Femenine property of men, although not so frequently, hath appeared also in this our old world. Cardan affirmes, that he saw at Venice one Antony Bussey, of thirty yeares of Age, who had such abundance of milke in his Breasts, as was not only sufficient to suckle a Child, but it moreover sprouted out exuberantly. Johan. Conradus Schenckius (the Son) knew one Laurence Wolff, who from his youth to fifty five yeares of Age, being then so old, abounded with such store of milke, that in their meetings (being drunke) he would by way of sport, compressing his Breasts, ejaculate and spurt milk in the face of those that sate right over against him, being known to many by the name of Wolff the milke-spurter, being also desired by them often to shew his ability herein to others, neither yet did he hereupon perceive any paine, heavinesse, or tension.

Idem Ibid.

Renuard. Cysa-
tus Ins. Japonicæ
& Germanicæ.

Card. 4. de hist.
Anim. 20. de
subtil. 12.

And Vesalius affirmes, that he hath more than once beheld milke issuing from the Breasts of men; and Nicolus affirmes as much.

Vesal. l. 5. c. 18.
de Corp. Hum.
Fabr. sect. 7.
tract. Sum. 2.

Fontanus acknowledgeth, that through the goodness and perfection of temperament, milke is found in the Breasts of some men: And Alex. Buatus cited by him conceives it to be possible that men may have such

c. 39. cited by
M. Donat. med.
Hist. admirab.
Nic. Font. Art.
Med. par. 1.

u u

store

How men come
to have milke
in their Breasts

320

Man Transform'd: OR,



store of milke in their Breasts that they may suckle an Infant.

Hier. Eugub.
lib. de Lacte.

Hier. Eugubius saies, that he had seen men who had milke in their Breasts, which by expression sprouted out, and it is well known that milke (in men) is not made of menstruous blood.

Marc. Donat.

ca. 8. de variol.
& morbil.

Corn. Gemma.

lib. 1. Cosm. c. 7.

Marcellus Donatus remembers to have seene a man who sent milke forth out of his Breasts in a manifest quantity, and it is well known that in Males it can hardly be done out of menstruous blood.

Yet the observation of Fabricius looks somewhat like an analogicall satisfaction to this point: As (saith he) women have their monthly Courses, so some men have a redundancy of blood, which can neither be discussed by urine nor sweat, nor insensible transpiration; but it flows to the testicles, and is excerned by the passage of Urine; hence many effeminate men in Germany and Loraine have milke in their Breasts, and suffer purgations in an orderly vicissitude like women.

Gal. de usu par.

And Galen confesseth, that some men have Glandules in their Breasts, wherefore these things vary according to Individuals: but that these Glandules are in all men, you may without forcing the Text collect. For since he assigns a double use of them, how can they satisfy the other, and the common if they were destitute of Glandules? and to what end should that conformation of the Teats be so like, that not a few men have given suck, (as the Historics above-mentioned witnesse) where if we turne away the calumny from Nature in the Glandules, how shall we at length avert it in the Teats? But yet the question is, whether the Breasts of men generate milke according to Nature? 'Tis true, there wants in the Breasts of man that consent with the wombe,

The Artificiall Changling.

321

Amazons sear-
ring off their
Right Paps.

womb, and there wants that congress of the Mammillaries
descendent, with the Epigastricall ascendent; if there-
fore for these two causes the Breasts ingender no milke,
why are we deluded with a fashood of their glandulous
bodies? There is present too the conformation of the
Teats that milke may flow out, why should not then the
Argument conclude? Hofman answers, that even as
they are, yet they are not for milke, and he would not
have that which happens to one man of Thousands to
be attributed to all men, accounting these Stories of the
New World to be little better than Fables; Nature
when she would have both Sexes to be like one unto ano-
ther, she made Breasts in men; for since matter was
present, what use should she make of it unlesse this, she
being studious to preserve the Analogy between man
and woman. Neither are they in vaine in men, if they
fulfill the use common to both Sexes.

Surcly the Analogy between the Breasts of man and woman, is somewhat greater than is ordinarily granted, although this be somewhat more than that which Salmuthus relates of a Muid servant, who having the care of an Infant, laid him in the same bed with her selfe, and as wenches are sometimes prone to be wanton, she often offers him her Breast to suck; her Courses stop, she hath thereupon milke in her Breast and gives suck.

Salmuthus in
obs. med. cent. 1.
ob. 92.

The Ancient Amazones, of whom we read so oft in learned Authors, were wont to seare off their right Breasts, which was then the Archers fashion. Porta saies, the Amazons seare off their right Paps, that more nourishment going into the hand next it, might encrease the strength of that which was but weake by Nature. Others say,

Porta Human
Physiog. lib. 2.

Amazons that
seare off their
Left Paps.

322

Man Transform'd: OR,



that the *Amazons* much helping themselves in the wars with Bows and Arrows, and finding that in this and other exercises of Armes their Dugs or Breasts were a very great hinderance to them, they used to

burne off the right Pap, both of themselves and their Daughters, and thereupon they were called *Amazons*, which signifieth in the Greeke Tongue, No Breasts.

Purch, Pilgr. 3.
lib. 7.



Pigafetta in
his relation of
Congo.

The chiefe of the Guard of the King of Congo are left-handed *Amazons*, who seare off their left Paps with a hot Iron, because it should be no hinderance to them in their shooting. *Pigafetta* in his reports of the

Kingdome of Congo, makes the like mention of these

these *Amazons*, who serve the Emperour *Monomota*. *Grimston* makes mention of these women war-riours serving this Emperour, who after the manner of the ancient *Scythish* or *Asiatique Amazons*, have their Breasts cut off.

Grimston of
their manners.

Neare the Land of *Chalde* is the Land of *Amazons*, which is inhabited by women only, who converse with men of neighbouring Countries whom they lend for; if they have maid Children they keep them, and if they be of noble blood they burne the left Pap away for bearing of a Shield, and if they be of a baser degree, they burne the right Pap away for shooting.

Sir Joh. Mand.
Travels. c. 50.

There is also report, that there is a Nation of them about *Guiana*. And although Sir *Walter Ramley* in his voyage thither when he was neare the River of *Amazons*, was very inquisitive after them yet could not find them; yet the Translator of the report of the Kingdom of *Congo* hopeth that some good *Guianean* may hereafter assure us that there is such a Nation.

For although those relations of *Amazons*, when they first come from the new World, were by many accounted a Fable, Peter Martyr (formerly) esteeming it a semi-fable, yet afterwards in his seventh Decade his beliefe came more up to it, being heightned by the allegations of men of credit, contesting that it was true.

And Eusebius Nierembergensis witnesseth, that he was assured of the truth herein by a Cassique, or Duke of that Region.

Euseb. Nier.
Hist. Nat.

The Breasts by Nature are two, even as the whole body alwaies is bipertite, that like good handmaids

The inconve-
nencies of the
Amazonian
convenience.

324 *Man Transform'd: OR,*



Hippoc. lib. de
Glandulis.

they might serve their Dame the Wombe, which seems as it were parted into two; for, the Milke, the Fucus of Nature as Plato calls it, comes not into the Breasts untill the Infant be thoroughly perfected; and that if there be two Infants, yet they might both at once have where-with to satisfie and nourish them. But these Amazons discarding the tenderesse of their Sex, and desiring to improve themselves Viragoes, abbreviate Natures provision for an unnaturall conveniency; whereby the proportion of the Breast for ornament of the Chest, and the compleat representation of it is lost. This their institution being destructive to another secondary use of the Paps, to wit, of their scituation; for, they were ordained to be a kind of covering and defence for the heart, and that themselves having received heat and cherishment from the heart, might againe retorne unto its warmth, such as we get by garments we buckle about us: Hence it is that those men who have great breasts, bearing out like a woman that gives suck, as a Caesar in the river Quiliame which we read of had, are of a colder temperament, as Nature seemes to intimate by a more than ordinary provision of this covering; especially this use is manifest in woman, in whom these Breasts grow oftentimes into a great masse and weight, so as they being far colder than men, their entralls under the Hypochondria are warmed by them. Another penalty of their crime against the offended Majesty of Nature they must needs incur, unlesse with their Breasts they put off the very Nature of woman, since another use of the Paps, according to Hippocrates, was, to receive excrementitious moisture: For if (saith Hippocrates) any disease, or other event, take away a womans Paps, her voice becomes shriller, she proves a great spitter, and is much

The Artificiall Changling.

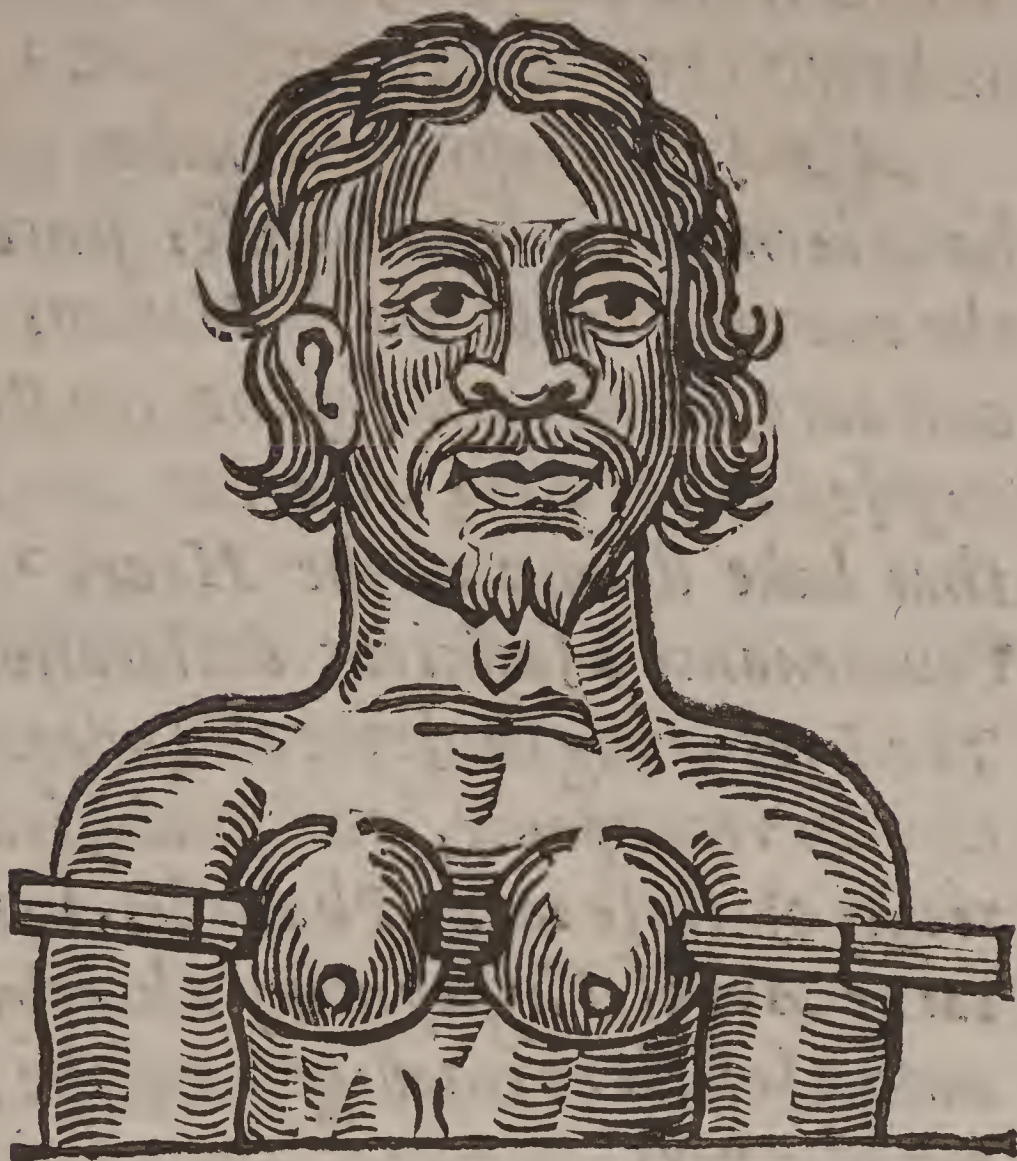
325

Men that
pierce their
Paps.

Purch. Pilgr. 4.
lib. 7.

much troubled with the paine in her head.

The Inhabitants of *Malhadda*, the men have one of their Paps peirced from the one side unto the other; and there are some that have them both pierced, and in the hole which they make they carry a Cane acrosse, of the length of two spans and an halfe, and two fingers thick; and and this is a singular piece of Gallantry with them.



Before this Scene goes off, I ought to take notice of a prophane Cavill of *Momus* against the Fabrique of the Breast of man, who found fault that Nature had not made a Window in the Breast of man that one might have seen the motions of his heart, and discovered the affections of his mind: And amongst other things which King *Don Alonso* would (who was Surnamed the Wise) indiscreetly reforme in Nature, this was one among the rest, that he did blame her that she had not made a Window in mans Breast, that he might see that which he was plotting in his heart, and whether his manner of proceeding were faire and sincere, or whether his words

No need of a
window in the
Breast.

326

Man Transform'd: O R,

words were feigned, or whether (like Janus) he had two faces under one hood?

Alas! the desired window in the Breast would have been of little or no use, since it stands not with the conveniency of most Nations to go with an open and bare Breast: and say that the Breasts were generally exposed to the Eye; Are not the Eyes two Casements that looke down into the Heart? And hath not the Countenance a sufficient declaration of the Affection? The Eyes being two severall Indexes of the same: Nature in recompence, and analogically to answer the curiosity of these mens Phantasies, hath established a certaine Art of Physiognomy whereby a man may attaine unto a sufficient intelligence of the thoughts and affections of others.

SCENE



SCENE X X.

*Dangerous Fashions, and desperate
Affectations about the Breast and
Waste.*

He *Pergamits*, as it appeares by
Galens observation, had a
great affectation of old in-
streight swathing of their
Children. The walls (saith
he) of the Breasts, are for the
most part, depraved by Nur-
ses, while they from the first education do over-
strictly bind them about with swathing bands:
espeicially (saith he) is this daily done among us
to Virgins, for while their Nurses are carefull
to encrease their Hips and sides, that they may
exceed the Breast in magnitude, they roll them all
over with certaine bands, and more vehemently
restraine and compresse all the parts of the *Scapula*
and *Thorax*; whence it comes to passe sometimes;
that when all the parts are not equally compres-
sed, the Breast is made to bunch out forward; or
else the hinder parts that belong to the Back-bone

X x

are

Swathing a
cause of croo-
kednesse.

Hild. lib. de
mor. b. puer.

328

Man Transform'd: OR,

are made Gibbous, so that they become crook-backt. Another inconvenience also follows, that the Back becomes as it were quite broken, and brought to one side, insomuch (indeed) as one of the *Scapula's* is not increased, but appears small and compressed. We have the judgement of *Frabicius Hildanus*, and *Sennertus*. both learned men, touching this matter. In certaine Regions (saith *Hildanus*) and Families, it is a custome by involving their little Infants as soone as they are born (for what cause they know not) to pen them up in too streight swathing Bands.

Whence it often happens that their bodies and limbs protuberate with crooked bunches, and other deformities of the Knees, Legs, and other parts; but also by reason of the more strict involution it happens (which no man need to doubt of) that their bones being yet tender, soft, and cartilaginous, are easily wrested and drawn out of their naturall scituation, which afterwards by degrees harden into an excrescence, which he had observed in many. Hereupon becomming crook-backt and lame, the naturall proportion of the body is depraved, and the body made incommensurate; for, whereas a measure taken from the Crown of mans head to the sole of his foot should answer to the distance between the middle finger of his right hand to the middle finger of his left hand when the Armes are stretched out to the full length; this proportion cannot be observed in crook-backt men, and hence they are justly accounted unproportioned.

The providence that is to be used in the swathing of Infants is a thing of high concernment, and therefore there cannot be too much said thereof. Take therefore

The Artificiall Changling.

329

Cautions in
ordering In-
fants.

fore what Mercatus hath of this matter : This, saith  Mercat. de In-
fant. Educat. li. he, ought alwaies to be the care of Nurses, that when they swathe their Children, they endeavour to touch and handle every part of their body gently, and carefully to divide that lightly which is to be divid. d, and to extend that which is to be extended, and depresse that which is to be depressed, and to fashion every part according to the innate and more comly proportion of each part, yet they must do it with a tender compression, and with the very ends of their fingers too. But swathbands being provided for that purpose, for the right ordering of the structure of the body; if there be need, they must gently and softly revoake and rectifie the members, (but if they be formed according to Nature, they ought in no wise inconsiderately to touch them, because oftentimes they fall into worse condition through the carelesnesse of those that handle them;) and for that cause they must not only be very carefull to swathe their Children, but also in laying of them down when they are swathed, lest some part should chance to remain awry, or ill figured. They must also gently squeeze the bladder, that they may the more easily make water. Moreover the hands and armes are to be extended to the knees. They must lightly bring the feet on both sides backward to the back, and before to the head, that they may learne to bend every part which ought to be bent; yet they ought not to remaine settled upon the belly, lest they prejudice the Entralls; neither againe ought they to hold them with their face downwards untill they are swathed all over; For it is better, first to compose the swathbands, that being laid they may receive the Infant upon his back; yet they must observe this caution, lest in swathing them, a leg or an arme, the backe or the

Our Custome
of swathing
children con-
demned.

330

Man Transform'd: OR,

neck be by any meanes distorted; they ought to cleane the Nose, and to wipe the eyes with a gentle linnen cloath, and thus after they have suckt sufficiently, to lull them asleep by very gentle motions of the Cradle, for by violent rockings the Epilepsie ariseth: And it is better from the third month, that they should be carried, and in the Nurses armes lul'd asleep; also you must take heed that you bind them not too strictly, for that oftentimes is the cause of gibbosity and crookednesse, neither therefore ought they to be too loose, because their members are wont to lose the naturall figure, and acquire that which in the relaxed space can be acquired. Moreover we ought not to permit them forthwith, nor in the Summer time to have their armes at liberty before the space of three months, and in the Winter not before foure; yet the right hand must for some few daies be first taken out, that thereby they may become right-handed; indeed their hands are weakned, and their fingers for the most part are depraved with crookednesse. Also after nine months you may suffer them to put on shoes, about which time they will be able to trample on the ground, and to hold themselves upright, and that they may do twice or thrice in a day, and afterwards compell them by little and little, and by degrees to go by steps, so that by that labour you do not very much enforce them, but gently, untill they attaining more strength desire it of themselves, and may without harme endure it.

We in England are noted to have a most perverse custome of swathing Children, and streightning their Breasts.

Which narrownesse of Breast, occasioned by hard and strict swadling them, is the cause of many inconveniencies and dangerous consequences. For, all the bones of
new-

The Artificiall Changling.

331

The naturall
proportion of
the Breasts.



new-borne Infants, especially the Ribs of the Breast, are very tender and flexille, that you may draw them to what figure you please; which when they are too stricly swathed with Bands, reduce the Breast to so narrow a scantling as is apt to endanger, not only the health, but the life of Children. For hence it is, that the greatest part of us are so subject to a Consumption, and distillations, which shorten our daies, and bring us to an untimely Grave: For they who have more streight and narrow Breasts, are necessarily made oportune to spitting of blood, distillations and the inflammations of the parts of the Breast, since the Lungs in such grow very hot; for when the rest of the body retaines its proportion and due magnitude, and the Breast is made narrower, more blood is collected about the Breast than it can digest or expell from it selfe, whence neasting in those cavities (especially of the Arterious Veines, or Veine-Arterie,) degenerates into the causes of many diseases. Moreover, the Breast it selfe corrected is very much weakned, whereupon the blood flowing thither hotter, or (sticking there) becoming sharpe, doth easily erode the vessels, neither is Nature now able to defend her selfe any longer. The Breast hath an Ovall figure, in its naturall magnitude, it doth make eight Geometricall inches to wit, that which begins at the throat-bone, and is terminated in the sword-like cartilage; the Back from the first Vertebra of the Breast to the end of the twelfth, or reaching to the beginning of the first of the Loines, obtaines a Geometricall foot and one inch: So that the Breast is shorter than the Back by five Inches, the sides run out from the Clavicula to the end of the Breast, where the Bastard-Ribs end, and have nine inches and a halfe;

Swathing a
cause of the
Rickets.



332 *Man Transform'd: OR,*

the Peripheria of the Breast is two Geometricall foot and two Inches. If you render your breadth it is narrowed an Inch; If you take it in, it is dilated two Inches, this is the naturall proportion. Now when either by Nature, or this foolish violence of Art, the Breast by compressing is made narrower and unproportioned, the Scapulae usually appeare prominent, and they become such as Hipocrates calls *Alatos*, and by that figure obnoxious to a Phtysique, the back-bone not only being hurt, and they made gibbous, but the Lungs thereupon cannot preserve their figure: the best prescription therefore for such who are become this way proclive to a Phtysique, is to use such exercises as gently dilate and extend the Breast, as shooting, vociferation, commotion of the Armes, and attraction and compressing of much breath, which yet must be done with caution and without violence. Among such, and other the like inconveniences, occasioned by this unhappy custome, it is very remarkable, that the Rickets, a disease frequent with us, but scarce known where they use not to swath their Children, is occasioned, as I am perswaded, (and some good Physitians are of the same opinion) only by this perverse custome of swathing, it being an observation among some Ladies that I have discoursed with, that no Children that are kept with a Belly-bands only, and not swathed streight upward, are troubled with the Rickets; A notion worth the taking notice of by those who would not have their Children grow sick of the Fashions. And although Doctor Glisson, and the other Doctors his Assistants in that learned Tract, which to their great honour they have lately published of this new disease, commonly called the Rickets, or more properly the Rackets; where they
speake

The Artificiall Changling.

333

The cause of
the Rickets
enquired into.

speake of the causes of the Curvity of the bones, they do not wholly assent to their opinions who ascribe it to the flexibility of Bones, inveighing against Nurses which prematurely commit Infants and Children to their feet, thinking that their bones are bent by the weight of the sustained body, nor to others likewise accusing the unskilfull way of swathing practised by Nurses: yet they partly grant, that in so tender an age the bones may perchance be somewhat bent, yet they would not remaine bent as Lead or Wax, but left to their liberty they would at length retorne to the proper position of the parts; for they do not consist of a Ductile matter, in so much as they would be broken in the bending, or would certainly endeavour to recover the former site of parts. And as to the unskilfulnesse and carelesnesse of Nurses, they do not wholly excuse them, yet they thinke they cannot justly impute this Curvity unto them; since they see that the Children of poore men are handled with lesse care, and sooner committed to their feet than Gentlemens Children are, and yet their children are more rarely infested with this infirmity than theirs; and they have known Nurses, who having used the uttermost diligence both in swathing, and other waies of handling Infants, that they have given suck unto, yet they could not prevent or avoid this Curvity of the bones. But where they come to speake of the Causes, why, in tract of time, the Spine or Rack-bone cannot be raised up according to a straight and naturall line; here verily (say they) we cannot at all excuse the negligence and carelesnesse of nurses, that they do not attentively enough observe unto which part rather, Infants whom they suckle, are prone to encline their body, to the end they may diligently
and

Where they
never swath
Children.

334

Man Transform'd: OR,

and carefully endeavour to direct it to the opposite part. Likewise also, when Nurses prematurely and without regard commit weaker Infants to their feet, it may fall out, that since the Tonique motion of the Muscles is not sufficient for sustentation of the Body, they may suffer the Knee or Leg of the Child to be bended into one side; whereupon the Ligaments of the joint are extended either on the inner or outward side and by consequence the Ligaments of the adverse sides are contracted, whereby the Joint must necessarily be bended either outward or inward. Therefore although they had above denied the Curvity of the Bones to depend upon this, yet they grant that the distortion of Joints in weak Infants may happen through such a carelesnesse of Nurses; granting moreover, that by their constant and foolish Fasciation, the bones, which otherwise were streight, may be incurvated, although they do not esteeme it to be the constant and ordinary cause of this organicall infirmity.

Plut. in the Life
of Licurgus.

Grimston of
their manners.

Purch: Pilgr. 2.
lib. 9.

The Spartan Nurses used a certaine and better manner to bring up their Children without swadling or binding them up in cloaths and swathing-bands; so as they made them nimbler of their Limbs, better shaped, and goodlier of body: And this was the reason why many strangers sought to have Nurses from Sparta, to nurse and bring up their Children.

In Candou-Island, one of the Islands accounted to Asia, they never swadle their Children, but let them go free, yet never any prove deformed: So do the Irish, and yet none of their Children prove crooked, although the women be not slender.

The Artificiall Changling.

335

Where they
never swaddle
Children.



flender. So they do in the North of *England*, where the Rickets hath not much prevailed. As for the swadling of Children, they that dwell in hot Countries and neare the Tropicks, have no care of it, but leave them free unbound; but drawing towards the North, the Mothers have an even smooth board, like the Covering of a Drawer or Cupboard, upon which they lay the Child wrapped in a beaver furre, (unlesse it be too hot,) and tyed thereupon with some swadling-band, whom they carry on their Backs, their Legs hanging downe, then being returned into their Cabins they set them in this manner up straight against a stone, or something else.

Ramusius Nar-
rat. of Nova
Francia.

In *Brasile* the Children are never swaddled, or lapped in Cloaths, but only laid in a little Cotton Bed; we would thinke that if our Children should not be wound or swaddled, that they would grow crooked, whereof not any are found among them, but rather go uprighter than any people in the World.

Lindscot. lib. 2.

The *Canarins* and *Corumbins* of the *Indies*, who live not far from *Goa*, the women among them are delivered without a midwife, and then they presently wash their Children, and lay them upon *Indian* figleaves, and so they go presently about their businesse, as if they had not been newly delivered; the Children are nursed naked, and when they are filthy, they use no other mystery than to wash them with water; so as they grow strong, and active, and fit for any thing, for they are not daintily bred. The men of this sort live many times an hundred yeares in perfect health,

Grimston of
their manners.

Y y

and

What swath-
ing our Cly-
mate requires.



Spigelius.
Anatom.

336

Man Transform'd: OR,

and never lose tooth, mocking at our delights, with the which we wrong our lives and nature.

The *Venetians* therefore have an excellent Custome, to involve rather than swathe their Infants in a light swath-band, desiring to have rather a broad than a narrow Breast, a full than a slender.

Fond opinion (indeed) hath obtained this with us, that Childrens unlesse they were diligently involved and constrained in swathing-bands, they would have distorted Legs: which the Barbarians take least care of, who put their Infants new borne naked and unswathed into their Hamacchos, whose Children notwithstanding of all Mortals go most streight. 'Tis confessed, the temperature of the aire doth very much availe to that purpose, and therefore we may allow our Children in Winter-time to be diligently involved and bound up with swath-bands in their Cradles, because otherwise they are unfit to endure the Cold of our Climate: but in Summer and temperate seasons of the yeare (especially when there is no frosty weather, with others good leave, saith a learned Physitian) I should thinke (as much as I can attaine by experience) that Infants are to be freed from these bands and set at liberty; some kind of Couch invented for that purpose, out of which they cannot fall; and verily (saith he) I am of that mind, that the extraordinary heat doth not a little incommodate, wherewith Children in the time of Summer revinct with swath-bands are as it were stew'd.

Yet it is not to be omitted what our Physitians observe in their late learned Tract of the Rickets; That the

The Artificiall Changling.

337

Enquiry after
the Causes of
the Rickets.



the too early leaving off those Swath-bands and blankets, wherein Infants are discreetly involved, is conceived to be one cause why Infants, when they are new borne, are very seldome troubled with the Rickets; for, Midwives and Nurses order new-borne Infants with such Art, that their condition may as neare as can be approach unto that which they lately had in the Wombe. For they on every side involve the whole body, except the head, in one continued inclosure; whence the outward parts of the body, and the first affected in this disease are defended against the injuries of the externall cold, and the hot exhalations breaking out from any part of the Body, by that Swadling-clout perchance doubled or trebled, and rolled about with Swath-bands, are evenly retained, and equally communicated to all parts of the Body, that they may be cherished as it were in a common stove with an equall heat. Therefore since the chiefe part of the essence of this disease consists in an equall cold distemper, no marvell if these muniments of the body do avert it, at least for a time: But when after some months, if not sooner, the hands of Infants are freed from that common covering, as the Custome is, and perchance before they are six months old, their feet also in the day time, although they are againe swathed at night, all the day at least, their outward members are destitute of this common nourisher of naturall heat: Our Nurses also, (as they judiciously note) often erre while they too soone coat feeble Infants; for they unhappily define the time of Coating Children by number of months, whereas they ought rather to make their account out of the activity and strength of motion in their feet and hands: for when the motion and exercise of those

A strange way
of ordering
Children.



338

Man Transform'd: OR,

parts may more confer to excite and cherish their heat, and irritate their pulses, than the nourishment of swathbands, without doubt then is the mature time for Children to be freed from their primitive inrollments, having then no other need of this propulsive cause.

The manner of ordering Infants among the Peruvians, is worth the taking notice of; for there, the Children, both of the Nobles and Plebeians, are first washed in cold water, and in like manner every day before they swathe them, neither do they untill the third month let them have their Armes at liberty, supposing that conduceth to their strength; they lay them in wooden Cradles upon nets instead of Beds, they never take them into their Armes or their Laps, no not when they give them suck, but stooping down reach the Dug unto them, & that only thrice every day. And that which may shame our Ladies of Europe, the mothers themselves, although they were Queens, nurse their Children, unlesse they are hindered by a Disease, or some other Sontick Cause, and then for the most part they abstaine from the company of their husbands, lest they should be constrained to weane their Children before the time, for they who upon such a Cause are weaned before their time, by a propudious name they called *Ayusca*, as much as to say Bastard.

Joan: de Laet.
descript. Novi
orb. occident.
lib. II. cap. 21.

Another foolish affectation there is in young Virgins, though grown big enough to be wiser, but that they are led blindfold by Custome to a fashion pernicious beyond imagination; who thinking a slender waste a great beauty, strive all that they possibly can by streight-lacing themselves

selves to attaine
unto a wand-
like smalnesse of
waste, never
thinking them-
selves fine e-
nough untill
they can span
their Waste.

By which dead-
ly Artifice they re-
duce their Breasts
into such streights,
that they soone



purchase a stinking breath; and while they ignorant-
ly affect an angust or narrow Breast, and to that end by
strong compulsion shut up their Wasts in a Whale-bone
prison, or little-ease; they open a doore to Consumpti-
ons, and a withering rottenesse: Hence such are justly
derided by Terence;

Haud similis virgo, est virginum nostrarum, quas Terence in
matres student: Demissis humeris esse, vincto Eunucho.
pectore ut graciles fient.

—Si qua est habitior paulò, pugilem esse aiunt,
deducunt cibum,
Tametsi bona est natura, reddunt curvatura jun-
ceas.

So that it seemes this foolish fashion was in request
in the time that Terence lived.

Hoechstetterus in his description of Aussurge,
the Metropolis of Smevia observes, this foolish

Streight-lac-
cing a cause of
much mischief



340 *Man Transform'd: OR,*

custome is at this day entertained generally among the Virgins there. They are, saith he, (describing the Virgins of *Auspurge*) slender, streight-laced, with demisse shoulders, left being grosse and well made, they should be thought to have too athletique bodies.

Which among other Causes may contribute much mischief to that Epidemicall Disease, the whites and white Feavour, with which they are so frequently annoyed in these times, whereof the ancient women boast they never heard of.

Paræus where he propounds Instruments for the mending such deformities, observes, that the Bodies of young Maids or Girles (by reason they are more moist and tender than the bodies of Boyes,) are made crooked in proceffe of time: Especially by the wrenching aside, and crookednesse of the back bone; the most frequent cause whereof is the unhandsome and indecent scituati-
on of their Bodies when they are young and tender, either in carrying, sitting, or standing (and especially when they are taught to go too soone) saluting, sewing, writing, or in doing any such like thing. In the meane while he omits not the occasion of crookednesse, that happens seldome to the Country people, but is much incident to the Inhabitants of great Townes and Cities, which is by reason of the straitnesse and narrownesse of the garments that are worne by them; which is occasioned by the folly of Mothers, who while they covet to have their young Daughters bodies so small in the middle as may be possible, pluck and draw their bones awry, and make them crooked. For, the Ligaments of the Back-bone being very tender, soft and moist, at that age, cannot stay it strait, and strongly, but being pliant easily

easily permits the Spondels to slip awry inwards, outwards, or sidewise, as they are thrust or forced. And in another place, speaking of dislocations, or luxations, and the causes of Bunch-backs, and saddle-backs, and crookedness, he saith, that fluid and soft bodies, such as childrens, usually are very subject to generate the internall cause of these mischies, Defluxions: But if externall occasions shall concur with these internall causes, the Vertebra will sooner be dislocated. Thus Nurses whilst they too streightly lace the Breasts and sides of Girles, so to make them slender, cause the Breast-bone to cast it selfe forwards or backwards, or else the one shoulder to be bigger or fuller, the other more spare and leane: And if this happen in Infancy, the Ribs grow little or nothing in Breadth, but run outwards before, therefore the Chest loseth its naturall Latitude, and stands out with a sharpe point, hence they become Astmatick, the Lungs and Muscles which serve for breathing being pressed together and streightned; and that they may the easier breathe, they are forced to hold up their heads, whence also they seeme to have great Throats, and their bodies use not to grow at the Spine, and the parts belonging to the Breast and Back become more slender; neither is it any wonder, for, seeing the Veines, Arteries, and Nerves are not in their places, the Spirits do neither freely, nor the alimentary juyces plentifully flow by these streightned passages, whence leannesse must needs ensue. The same error is committed if they lay Children more frequently along upon their sides than upon their backs, or if taking them up when they wake, they take them only by the feet or legs, and never put their other hand under their backs, never so much as thinking that Children grow most towards the Heads. And I would to God
the

Children un-
borne how dis-
figured.

342

Man Transform'd: OR,

the vanity and indiscreetnes of Mothers in their Institution, and precise exercise of their Laws and Customs in this matter, did only take effect when they endeavour it on set purpose after the Birth of their Children, and that their inconsideration and imprudency did not unwittingly many times deprave their Children, even whilest they embrace them in the wombe. Not to mention those impressions of deformity which depend upon Imagination, frights, falls, or blows, and evill Diet, from whence much mischief many times proceeds to the disfiguring of the Child yet unborne. To the causes of mans transformation are justly referred the undecent Session, or the ill collocation of the mother in sitting, or lying, or any other posture of her body during the time she goes with child: For hereupon, not only the body of the mother, but of the Child inclosed in the wombe, is perverted and distorted. Wherefore they who all the time of their going with Child either sit idle at home, or with tkeir legs acrossse, or with bodies bowed towards their knees, sew, or spin, or employ themselves in some other action, or more streightly constringe their Bellies with long bellied, and straight-laced Garments, Busks, Rollers, or Breeches, bring forth Children awry, or stiffnecked, bowed, crooked, crump-shouldered, distorted in their hands, feet, and all their Limbs, because the Child can neither move freely, nor commodiously extend his members. What should they do with others? If they had better they would spoile them.

Spigelius.

More cautious and better advised are the Venetian Dames, who never lace themselves, accounting it an excellency in beauty to be round and full bodied; to attaine which comely fulnesse they use all the Art possible; and if they be
not

The Artificiall Changling.

343

Round and
full Bodies
affected.

not corpulent by Nature, nor can be really

brought to it by Art, will yet counterfeit such a Habit of body by the bumbasticall dissimulation of their Garments.

The Egyptian Moorish women discreetly affect the same liberty of Nature, who spread



Purch. Pilgr. 2.
lib. 6.

their Armes under their Robes, to make them shew more corpulent, for they thinke it a special excellency to be fat, and most of them are so in frequenting the Baines for certaine daies together, using such frictions and Diet as daily use confirmeth for effectuall.

And indeed, as my Lord Bacon noteth, Frictions Lord Bacons nat. hist. cent. 9. make the parts more fleshy and full: as we see both in men, and in the currying of Horses, &c. the cause is, for that they draw greater quantity of spirits and bloud to the parts: And againe, because they draw the Aliment more forcibly from within: And againe, because they relax the Pores, and so make better passage for the spirits, bloud, and aliment: Lastly, because they dissipate and digest an inutile or excrementitious moisture which lyeth in the flesh: all which, help assimilation. Frictions also do more fill and impinguate the Body than exercise. The cause is, for that in

Z z

Frictions

How to make
a body fleshy
and full.

344

Man Transform'd: OR,

Frictions the inward parts are at rest, which in exercise are beaten many times too much; and for the same reason Galley-slaves are fat and fleshy, because they stir the Limbs more and the inward parts lesse.



SCENE



SCENE XXI.

*Strange inventiue Contradictions
against Nature, practically maintai-
ned by diuers Nations in the orde-
ring of their Privy-parts.*



*After our Historicall peregrinati-
on, to discover the use and
abuse of Parts, being arrived
at this place, in the Tract of a
practicall Metamorphosis, I
could not see how I should an-
swer it to Nature, if I had si-
lently passed by the abuses that
have been put upon her in these parts; for had I gi-
ven way to such an unseasonable modesty, my designe
had proved lame, and a great part of my end and aime
frustrated, it being to make a thorough discovery, not
only of the pragmaticall vanity of man, but of the
raging malice of the enemy of mankind, who labours
to deforme and destroy the worke of Nature, while af-
ter most wonderfull and strange waies he exerciseth
prophane and wicked men by the law of his Tyranny,*

The cause of
frequent Trans-
formations.

346

Man Transform'd: OR,



Bauhin. lib. de
Hermoph.

to which he hath enslaved them, who in the first place hath laid snares for the parts of Generation, there being no other part be so deadly hates, not only endeavouring (as Peucerus rightly notes) to encrease the penalty inflicted by God upon Nature; but to hinder the propagation of the remaining impression of the Image of the Archetype in man, and debar his restitution, which is one reason that is given by the learned Bauhinus of the cause of mans so frequent Transformation. I, but some may say, this might have been an obstacle; to reveale the veile of Nature, to prophane her mysteries for a little curious skill pride, to ensnare mens minds by sensuall expressions seemeth a thing lyable to heavy constructions. But what is this (as one saith, apollogyzing for himselfe in such a businesse) but to arraigne Vertue at the bar of Vice? Hath the Holy Scripture it selfe, the Wisdome of God, as well in the old Law particularly, as also in many passages of the New, balked this Argument? God that created these parts, did he not intend their preservation in the state of Nature, and can they be preserved so, if we know not their naturall perfection? Or if the injurious inventions of man have practically depraved these parts, can Nature be vindicated, or her honesty asserted without knowledge and discovery of the Abuses that have been, and are committed in these parts? Examples there are of this Concession, not only in Latine, but in all mother Tongues. And the most of my Histories are in English already, as appeares by the grave Authours quoted, and this hath had an allowance in all Ages and Common-wealths, and the opinion of grave and reverend Divines, is, that such discourses upon fit occasions are not to be intermitted.

Indeed,

Indeed, it were to be wished that all men would come to the knowledge of these secrets with pure eyes and eares, such as they were matched within their Creation. But shall we therefore forfeit our knowledge because some men cannot containe their lewd and inordinate affection? Our intention is first and principally to discover the abuses of the parts; Secondly, to teach those who are sober minded the naturall use, honesty and perfection of parts, as well to give glory to him who hath so wonderfully created them, as also to explode and detest the mischieves, prodigious vanity, to which among, and above the rest, these parts have been notoriously subjected. As much as was possible we have endeavoured (not frustrating our lawfull scope) by honest words and circumlocutions to render the Argument more favourable to the eares of those who are wise indeed, and not to discontent any, unlesse the Negative ignorance of such, who precisely thinkethere is no other principle of goodnesse, than not to know evill.

The Inhabitants of *Ava* in the *West-Indies*, *Purch. Pilgr. 3. lib. 1.* weare in their Yards betwixt the skin and flesh, Bels of Gold, Silver, or Brasse, of the bignesse of Nuts; which they put in when they are of age to use women, and in short time cure the place; and the men much please themselves to heare the sound of them as they go, these *Venus-Morris-Dancers* frisking often to the tune of their own Codpiece-musique.

In *Pegu*, *Langiamnes*, *Siam*, and the *Bramas* men *Purch. Pilgr. 3. lib. 10.* weare Bunches, or little round Bals in their privy members, some of them weare two, and some three, for they cut the skin and so put them in,

The cause of
the invention
of Yard-balls.



348

Man Transform'd: OR,



one into one side, and another into the other side; which they do when they are twenty five or thirty yeares old, and at their pleasure they take one or more of these yardballs out as they thinke good. When they marry, the

Husband is, for every Child which his wife hath, to put in one untill they come to three, and then no more, for they say the women do desire them.

Magin, Geogr.
Ind. orient.

One Geographer gives in evidence against the *Peguans*, that they are very much given to luxurie, and that they in favour of the women weare golden or silver bells, hanging at their virile members, to the end that they make a sound as they walk through the City.

Grimston of
their manners.

Another saith, the *Peguans* are wonderfully given to the love of women, and for their sakes they weare little bells of Gold and Silver hanging at their members, to the end they may make a noise when as they go in the streets.

Herberts Travels,
lib. 3.

For *Siam* another Authour reports, that to deter these *Catamites*, a late Queene Rectrix commanded that all Male Children should have a bell of Gold (in it an Adders Tongue dried) put through the prepuce, which in short time not only became not contemptible, but in way of ornament, and for Musique, few are now without three or foure; so that when they have a mind to marry, he hath his choice of what maid he likes, but beds her not untill the Midwife presents a sleepy Opiate potion, during the operation whereof, the Bell is loosed from the flesh and fastened to the Foreskin,

The Artificiall Changling.

349

A description
of these Yard-
balls.

Foreskin, which hinders not, but titilates; the Unguent is applied and the cure is perfected.

I beleeeve the report of these Bells of Siam will ring like a loud lye, and the yard, Tennis-Balls, keep a vile racket in mens imaginations, and ere Reason hath plaid out the Game, will be struck into the hazzard of incredulity; yet beyond expectation I have met with a kind of ocular assurance in this businesse, which I owe to the courtesie of an ingenious Physitian, who knowing my Designe, freely offered to contribute to the curiosity thereof; (I would all knowing men were of his intellectuall Constitution, and had the right gallant temper of a Platonique Spirit, to communicate and advance Notiall Idea's.) This noble Doctor (I say) procured me one of these Balls which a friend of his brought from Pegu; when he delivered it unto me we both wondered at the unexpected size and weight thereof, for it was a little bigger than a musket bullet, being about an Inch in Diameter; the metall is of such a temper which we know not, it is two parts Gold and one Brasse, perfectly round, and yielding a very sweet sound, far beyond any of our hand Symbals, which this somewhat resembles; and the hissing melody thereof makes me to thinke that it is an Adders dried Tongue that is within it, according as Historians report: but the containing Concaue being close and not open, as our little Bels, our curiosity would have spoiled the instrument with a forced inspection; the Gentleman that brought it over, informes us that they use there to put three or foure of them in between the Glans and the præputium, and they remaine fast there without slipping out; who can sufficiently admire that any member should officiate clogged with such weight! or that they



they should find stalle roome for it, and yet Travellers have discovered the waies of an artificiall Capacity. Surely the men exceed, not only us, but them of Ginne in the largenesse of this Organ, or else they must needs suffer much by such a dolorous extension of the præpuce, as this fond fashion will necessarily occasion. Whether, Or whether, and to what prodigious extremities doth the abused phantasie of man sometimes drive him? Among all the Inventions that he ere found out, this would appeare most mad and filthy if it had been merely for Ornament, Musique, or Delight; but my zeale for the honesty of Nature is somewhat tempered with patience, when I find that the originall of this contrivance was, because they should not abuse the Male Sex, for, in times past all the Country was so given to that villany, that they were scarce of people; And therefore a Queen Redrix imposed the wearing of those Balls upon them in way of restraint.

Herberts Travels.

But as for the other part of their Queens ordinance, it no way stands with the honesty of Nature; who the better to allure men from Sodomy, ordained that the women should weare but three Cubits of cloath in their Smocks, which they weare with three braces, which is therefore so streight that they cannot go but they must shew their secrets as 'twere aloft, and in their going they feigne to hide it with their hand, but cannot, by reason of the straightnesse of the cloath; for they are so covered (as another observes,) that (a base device!) 'tis made to open as they go, so as any impure aire gives all to mens immodest eye, denudating those parts which every modest eye most scornes, each honest thought most hates to see and thinke upon. Which

The Artificiall Changling.

351

Abſurd pro-
jects of women
to gaine re-
gard.

Which thing it ſeemes was invented by a
Queene to be an occaſion that the ſight thereof
might remove from men that vice againſt Nature,
which they were greatly given unto, which ſight
ſhould cauſe them to regard Women the more.
Yet they of the Kingdome of *Benni* are, it ſeems,
of another opinion concerning the effect of this
Invention; for there men and women are not
aſhamed to ſhew themſelves one unto another, as
they themſelves affirme, and by reaſon prove,
ſaying, that a man more coveteth and deſireth a
thing that he ſeeth not, or may not have, then that
he ſeeth and may borrow and have; and for that
cauſe they hide not their privy members.

*Purch. Pilgr. 2.
li b. 7*

And all thoſe Spaniards, Portugals, French-
men, Flemmings, and Engliſh-men, that have
been converſant in thoſe parts, have affirmed, that
their manner of going naked is neither ſightly
nor pleaſing, and that nothing makes a woman
more deſpiſed and contemned than to behold her
ordinarily naked. Wherefore they are not to be
imitated that ſo freely diſcover their parts of
ſhame, only thereby to gaine huſbands; Nor the
Africans, Indians, Caribes, or Braſileans, who go
naked, not for oſtentation, but by cuſtome, either
in regard of the Countries great heat, or by not
being acquainted with the uſe of Garments; but
rather we ought to cloathe and conceale thoſe
parts which Nature her ſelfe hath placed ſo far
off, both from the ſight of our ſelves and others.
And indeed, although it may ſeeme to be a bait
and provocation to luſt and laſciviousneſſe, yet
experience ſhews the contrary, for that ſplendid

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appa-

apparell, counterfeit crisped haire, is more commendable than the nakednesse of these *Barbarians*, which might be made good by many reasons. Our first Parents, after their sin, were justly ashamed, seeing their nakednesse; And we detest the Heresie, which violating the Law of Nature (not in this point sufficiently observed by our *Adamites*) endeavours to bring in this shameful Custom. Yet we are neverthelesse to be condemned for condemning them for going naked, since we offend in the contrary, with too much decking our bodies; And would we could regard more modesty and necessity of habits, and use them rather for honesty than to pride and vanity, which is more hurtfull than their nakednesse.

Mart. Epigr.

Among the Ancients, to prevent young effeminate *Inamorato's*, especially *Comedians*, from untimely Venery, and cracking their voices, they were wont to fasten a Ring or Buckle on the Foreskin of their Yard, as *Celsus* reports; and hereto *Martiall* seemes to allude in that place, where he saies,

Juvenal.
Satyr.

*Dum ludit mediâ, populo spectante, Palestrâ,
Heu! cecidit misero fibula; verpus erat.*

A practice also noted by the Satyrist,

Solvitur his magno Comeodi fibula. —

Concerning this Art of Infibulation, or buttoning up the Prepuce with a Brasse or Silver Button on both sides of the Glans, a kind of rationall invention, it was borrowed, as I suppose, from
the

the Egyptians or Arabians; for as *Veslingus* notes, among them, such who by a serious vow of Chastity would gaine and preserve an estimation of purity, in that portion of their Foreskin reserved after their Circumcision, being bored through, doe wear a huge unmeasurable great Ring.



Where they weare Rings in their Yards; and trusse up their Genitals within their Body.

Vesling. Synt. Anatom.

The *Patagons*, a Race of Giants, in the fortieth *Parch. Pilgr. lib. 2.* Degree of the South Pole, trusse their Genitall members so, as it is hidden within their body.

which is a transgression against the morall Law of Nature, established in our members; Nature having excluded these parts from out the Continent of the body for the better moderating of Concupiscence.

They in the Bay of *Soldania* have but one stone *Idem eodem l. 4.* naturally, or Ceremonially, my Author indeed knoweth not; yet I find in another that they trusse up their right stone, which I suppose may be nationall unto them, for it is a thing that happens to many, as it did to *Silla* and *Cotta*; *Haly* also speaks of one who was born but with one Testicle

Arrianus Juriscons. ff. de re militari.

Haly Comment. ad lib. 3. techn. Gal. text. 177.

Semi-Eunuchs
and Eunuchs.

Lib. 49. Pand.
Iuris. Titul. 17.
de re militari.
Herberts Tra-
vels.

D. Mat. cap. 19.
D. Hieron.
cont. Iovin.

Euseb. Hist.
Eccles.

Cælius Rhod.
lib. 24. cap. 4.
Jacob. Moccius
ex advers.
Joh. Drijandri.
Scholiograph.
ad cap. 62. l. 1.
de morb. intern.
Holerii.
Joh. Pontanus
de rebus Cœlest.
cap. 6. l. 10.
Kornman. de
viverum mirac.

354

Man Transform'd: OR,

only. And the Civil Lawyers allow such for men,
& that they may *jure militari* make their testament.

Most of the men of the *Cape of good-Hope* are
Semi-Eunuchs, one stone being ever taken away
by the Nurse, either to distinguish them from
ordinary men, or that Mistris *Venus* allure them
not from *Pallas*.

There are some who are not borne with any
stone at all, who are Eunuchs from their mothers
wombe, such a one was *Dorotheus* Bishop of *An-
tioch*, a very learned man, and skilful in the Greeke
and Hebrew, in whom *Aurelianus* the Emperour
tooke great delight, as *Eusebius* witnesseth. And al-
though these Instruments of Generation are cal-
led *Διδυμοι*, because for the most part every man
hath two, yet among other monstrous constitu-
tions of these parts, they have been found to be
trebled, as it is reported of *Agathocles* the Tyrant of
Cicily, and of *Franciscus Philelphus*. And Anato-
mists have observed in their dissections, such an
unnaturall triplicity in some, and this is said to
be peculiar to some Families.

Many fantastick reasons have been framed,
and ends propounded to introduce Eunuchisme,
and this way of degrading men from their man-
hood. *Semiramis* was the first that caused young
Male children to be made Eunuches, therein offer-
ring violence to Nature, and turning her from
her appointed course, by a tacite Law, as it were
stopping the primigeniall Fountaines of Seed,
and those ways which Nature had assigned for the
propagation of Posterity, that so she might make
them have small voices, and to be more womanish,
that

The Artificiall Changling.

355

Ends pro-
pounded in
Eunuchisme.

that conjoynd with her, she might the better conceale her usurpation and counterfeit manhood.

Upon which there ariseth a Physicall question, whether the Testicles be required to the forming of the Voice? Galen in his book de Semine, saith, that they do confer to the formation of the Voice, although they are remote from the other Instruments of the Voice: the cause is placed in their native heat, although it be not the proximate cause, but the Antecedent cause; for, Galen in the same book doth constitute the Testicles to be next the Heart, a Fountaine of heat and strength; so that the Testicles cut out, only not the other Fountaine is destroyed, but the heat of the very heart is lessened and debilitated. One Fountaine therefore of heat destroyed, the others strength is decayed, and by consequence there is a necessity the voice should be changed. And Castration is so experimentally known to advance the smalnesse and sweetnesse of the voice, that as an ingenious Traveller hath lately observed, in Florence they are so given to the musique of the Voice, that there the Great ones keep their Castrati, whose Voices scandalize their breeches. Concerning the reason of this effect of Castration, the Conceit of Aristotle is pretty, although it agree not with the common opinion, who thinks the Heart is stretched by the Testicles, and therefore relaxed when they are cut away, and so a common principle affected, because the strength of the Nerves is relaxed or loosened in their originall or beginning. Even as we see it cometh to passe in Instruments which have a more acute or treble sound when the strings are stretched, and a lower and more remisse when they are loosened: Right so is it in Eunuches; the Testicles being taken away, and so the

Galen lib. de
Semine.

Mr Raymond
in his voyage
into Italy.

The ends of
Castration.



356

Man Transform'd: OR,

heart affected, the Voice and very forme becommeth womanish. But according to Anatomicall verity the strength of the heart dependeth not upon the contention or stretching of the Testicles, but upon his own proper temper; neither if the heart needed any such tenter, were the Testicles pins fitting for the same.

Gemma Fris.
Apend. ad Api-
an. Cosmograph.
pars 2.
Munst. Cosm.
lib. 5.

Coghan the
Author of the
haven of health

Benivenius de
Abditis.

The Parthians used this out of Luxury for the retarding of Age, and the prolongation of life, it having been observed, that castrated Animals in any kind, and Spadoes by Art, live longer than they that retaine their virilities, and by this Artifice they retaine a better habit of Body, upon which score those Canibals who live neare the Equator, who hunt after men to eate them, when they have taken any Males of the neighbouring Nations, they many times geld them, and so fat them up for slaughter as we do Capons. Some have practised this Artifice to introduce a necessary Chastity and purity of body, that their waiters might be more cleane, as Claudius intimates of the Babilonians practicall intent, which the Romans afterwards observed, as appears by Juvenal, which is the Physique, that Coghan would have prescribed if he had been Physitian to our Ancient Abbats and Monkes, who used other lesse effectuall meanes to preserve their Chastity, viz. the same remedy that Mr Smith a Canon of Hereford practiced upon himselfe in the beginning of the Reigne of Queene Elizabeth, *Atscissionem Testiculorum*, for this is the surest remedy (saith he) that can be devised for Cupids Colts. Benivenius speakes of a Monke, who through an indiscreet zeale to Chastity, being no way agreeable to that

that *Rationabile obsequium* that God requires, plaid the same holy pranks with himsele. And this course is so effectually to prevent any just suspicion of incontinency, that some have practised it upon themselves, thereby to introduce a voluntary impotency, as *Combalus* did, who perceiving himselfe to be affected by *Stratonice* the Wife of the King of *Assyria*, and being to attend upon her in some Progresse she made, secretly castrated himselfe, and sealing up his virilities in a Box, delivered it unto the King, to be kept as some Jewels of worth. Suspition afterwards growing of his incontinency with the Queene, he was quitted of the accusation by that pledge of his fidelity he had left in the Custody of the King: And this was the first rise of the reputation of these *Semi-virs*, or halfe-men. You may read in *Schenchius*, and the *Treasure of Times*, of other persons, who on their own private motion, and for some such ends have committed the same cruell Trespasse against Nature. But the maine designe in this businesse originally, was to make them more fit to keep their women; the name Eunuch imposed upon them, being as it were a cloake, wherewith they covered the injury done to Nature; it signifies as it were Chamberlaine and keeper of their Bed, entertained and appointed for the preserving their women, yet in some Countries where Eunuches have religious women in keeping, because they shall not be loved, they have also their Noses and Lips cut off.

And as the Genitall parts put a difference between Nation and Nation, so between one Religion

*Schench. obser.
lib. 4.
Treasury of
Time. vol. I.
lib. 2. cap. 7.*

*Montaigne. lib. I.
Essay 22.*



358 *Man Transform'd: OR,*

ligion and another: For the Priests of *Cybele*, (the great mother of the Gods) used to cut off their own members, and so geld themselves without danger of death, which they do with a sheard of *Samian* earth.

*Vofcius de
orig. & progr.
Idolat. lib. 2.*

I find in *Vofcius* the reason why those Priests of the Goddesse gelded themselves, it was but in respect of the Corne that was reaped, but the feminall force is in the harvest; for as the prolifque vertue is from the virile parts, so seed from the Corne: And by their Example, a man of a simple wit, to be revenged of his wife, plaid such a pranke with himselfe, of which *Lucilius*;

Lucil. Satyr. 7.

*Hanc ubi vult male habere, ulcisci pro scelere ejus.
Testamsumit homo Samiam, sibi que illico telo
Præcidit caulem, testesque una amputabat ambo.*

*Plin. nat. Hist.
lib. 11.*

Mat. cap. 19.

Thus Religion also hath made Eunuches, as the Priests of the *Gaules*, who castrated themselves, and of Stone-Priests became *Galli Castrati*, French Capons. And herein appeared most manifestly the Lapse of *Origens* judgement, who having wrested and taken all other places of Scripture in an allegoricall sense, took this ——— *Some have made themselves Eunuchs for the Kingdome of God*, in a litterall sense, and to that end castrated himselfe. And there were many in his time, and since, were hardly conceited of him, & (that justly) that he in the flower of his Age, being then about twenty five yeares old, should deprive himselfe of *Virga virilis*, not having in those parts any disease



disease that might require any such extirpation ; for, to deprive himselfe (however sanctimonious his intentions were) of those parts, contrary to the order of Nature, was an unlawfull mutilation, and meere treason committed against her.

Two waies there are of this unnaturall dilapidation of the body, one is performed by contusion, the other by excision, the last being more approved of ; for they who have suffered the contusion of their Testicles, may now and then affect to play the man, some part (as it is likely) of the Testicles lying hid within, those that had passed this kind of Eunuchisme by contusion, were called *Thlibia*, and *Thladia*. And because Physitians

are now and then by Great ones, against their wills, compelled to castrate also, *Paulus Aegineta* delivers the manner of operation: A thing very

Paul. Aeginet. lib. 6. cap. 68.

improper to our Art, which is the chiefest servant of Nature ; for whereas the Physitians Art doth reduce bodies from the state which is against Nature into the naturall ; the manner of making Eunuches, which the Greekes call *Eunuchismum*, promisetht the contrary. But the keene jealousie

of latter times hath gone a little nearer with Eunuches, and made them taste deeper of the Rasor, even to the totall deprivation of the Ge-

Rousser. de partu Caesar.

nitals : For although at first among the Turkes their Eunuches were only *Castrati*, gelt, yet since

sect. 6. cap. 6.

Hist. 2.

perceiving *Eunuchos posse etiam, non velle solum*, now they will not trust their Eunuches with any part of their virility, no way confiding in simple

Cardan. Comment. in Hippoc.

l. de Aere Aquis & locis. lect.

62. Text. 19.

Eunuches. But the Eunuches in the Great Turke *Seraglio*, who are in number about two hundred,

Scaliger exercit. 104. num. 8.

ad subtil. Cardani.

The time of
making
Eunuches.



Gravesdescrip.
of the Grand
Sign. Court.

360

Man Transform'd: OR,

they are all of them not only gelt, but have their Yards also cleane cut off, and are chosen of those *Runegago* youths which are presented from time to time to the Grand Signiour; Few or none of them are gelt against their will. For then (as the Master Workmen in that businesse affirme) they would be in great danger of death, wherefore to get their consent they promise them faire, and shew unto them the assurance they may have (in time) to become great men. All which must be done when they are very young, at their first comming into the *Seraglio*: For it is a worke not to be wrought upon men of yeares, which invention, although it abate their courage, yet they generally prove men of the greatest judgement and fidelity, their minds being set on businesse rather than on pleasure.

This kind of Eunuchisme was of old a fashion in *Persia*, and all parts of the *Levant*, where it is a Custome to geld their Male Children when they are young, that being Eunuches, they may be capable of places of Trust and preferment in Princes Courts, who indeed are often advanced by that meanes, none being held so trusty as they, especially to looke to their women; who therefore thinke they have a good bargaine in exchanging the naturall Conduit of their Urine for a Quill, which they weare in their hats in a way of jolly ostentation.

Marcus Paulus Thenetus, and *Garcias d'Orta* a Portugall Physitian, do deliver for a certainty, that in *Bengala* (a Kingdome most potent at this day, seated on the Islands, and mouth of the River

ver

The Artificiall Changling.

361

Where they
sell their Chil-
dren to be
made Eunuchs

ver Ganges in the *East-Indies*) the *Moores* inhabi-
ting that place, do travell into other forreigne
Lands, and the neighbouring Isles, to buy young
Children, whose Parents being poore and cove-
tous of money, do sell their Sons, else these vil-
laines will rob and steale them thence, and carry
them quite away, and not only cut off *Virga*, but
Parastrates also; such as escape death after this cut-
ting, they educate them very delicately, and after-
wards sell them to the *Persians*, and other *Mahu-*
matists, who buy them at a very deare rate, to wit,
three or foure hundred Ducats apiece, to serve as
men of their Chambers, in a foule and unlawfull
acquaintance, and also to have the charge of their
Wives.

The Turkes that dwell in *Europe* and *Asia* do
use the very same Castration on such young boies
as they can leize on in the Christian Countries,
and then make sale of them in manner aforena-
med. A practice seene and observed by the Lord
Villamont in the City of *Damas* in *Syria*, in the
yeare 1589. where a beautifull *Russian* slave of a
Bashaw, whom his Master intended to geld (in full
manner before recited) and then to present him
to his Daughter, as one fit to attend her in her
Chamber; which deliberation comming into the
Slaves understanding, he concluded to shun his
Masters intent, because it was a hazzard of life
either in Child or man; and therefore rather than
thus to dye, he resolved to kill the *Bashaw* his Ma-
ster before he would endure so notorious an infam-
y, and executed his determination.

Ld Villamont
Hist. l. 3. c. 5.

When other courses could not help, many have

B b b 2

been

Castration
high Treason
against Na-
ture.



362

Man Transform'd: OR,

been so bold as to Castrate themselves in the Leprosie, and have been better; for, you shall not easily find any *Castrati*, or women, troubled with that disease. Some more confident Physicians have put to their hand, and those who have escaped the danger have proved cured; some in *Mania*, or melancholly madnesse, have attempted the same, not without successe, although they have remained somewhat melancholly, like Gib'd Cats, some for the prevention of the dangerous consequence of *Hernia Intestinalis*, have undergone the same experiment.

And verily a dispensation may be granted in case of these inexorable, and otherwise incurable diseases. But upon any other pretence whatsoever, to adulterate the coine and image of Nature by so grosse an allay as makes them not current for men, or willingly to degenerate into the Nature of women, suffering themselves to be transformed from the Masculine to the Feminine apparence (a false Coppy) is to offer as great an Injury to Nature as the malice of mans refractory wit can be guilty of: And it is so manifestly against the Law of Nature to tamper with the witnesses of mans virility, that our Laws have made it Felony to geld any man against his will. There is an ancient Fable, that the fish called Remora, did stop the ship of Perianders Embassadors, whom he had sent to geld all the Males that were left of the bloud Royall; as if Nature her selfe held it an unworthy Act that man should be despoiled of these parts that were given him for the preservation of the whole kind. And although this Castration of the Testicles being not done in an apparent part, causeth (of it selfe) no deformity, yet
because



because when both the Testicles are cut out, other mischiefs follow, (especially if this be done while they are in the yeares of puberty,) which betray them to be Eunuches, as an effeminate voice, and the want of a beard, by this means it bringeth a deformity upon them. And although man may live without them, yet after a manner they ought to be accounted as principall members, for it appeares that Galen preferred the Testicles to the Heart; for, saith he, the Heart indeed is the Author of life, but the Testicles conduce to well-being, for they communicate a certaine aire to the whole Body, by whose mediation virility is reconciled, the body acquires strength and firmnesse, is made more lively; at length, the principall members do more perfectly execute their office; which parts being cut away, besides that, men are deprived of the Generative powers, they want all these conveniencies, the venerian moode is extinguished, Love grows cold, the Veines fall, the colour and heat grow dead and withered, they are made beardless, and altogether effeminate, therefore the Testicles are of that efficacy, that they corroborate and affect the other bowels with a common benefit.

Galen lib. de
Semine.

The extravagant invention of man hath run out so far as the Castration of women; Andramistes the King of Lydia, as the report goes, was the first that made women Eunuches, whom he used instead of Male Eunuches, after whose examples the women of Egypt were sometimes spaded. Giges is accused of the same trespasse against Nature by Hesychius and Suidas. The end might be the same in spading women as men, both being made thereby impotent, and so consequently apt

Cœlius Rhod.
li. 4. antiq. lect.
in cap. 10. &
lib. 20. cap. 14.
Athen. Dipn.
lib. 12.
Xanthus lib. 2.
Lydiarum. Alciat.
in lib. Spado-
rum.

The Danger
of Spading
Women.

Julius Alex.
lib. 22. cap. 14.
Salubr. & in
annot. ad. Gal.
pag. 122.

Reiner. Rei-
neccius Tom. 3.
Hist. de Lydo-
rum orig. & im-
per. p. 82.

Athen. Vescius
lib. 17. de orig.
& progressu
Idolat. fol. 1081

Cardan. Dialog.
Tetim. inscript.

364

Man Transform'd: OR,

to envy others, and lesse subject to be corrupted with their passions. And it seemes *Iulius Alexandrinus* could never find that this was a received Custome in any Nation; yet he had read in divers Authors of many Castrated to abate their untamed Lust: But that end which the first inventors of this shamefull deed propounded to themselves, was (as is supposed) to prolong their youth, and that they might perpetually use and enjoy them in a flourishing condition of body. It is an Anatomical Question, *An mulier Castrati possit*, and it appeares *de facto*, to have been done; but concerning the manner of operation there ariseth a greater difficulty: Whether they castrated women by drawing out their wombe, or by avulsion of their Testicles? Both waies it is certaine that women will be brought into great danger of life; for, although Sows may be spaded, yet with the like security it cannot be administred in women, by reason of the seat wherein they are placed, and the society they have with other parts: For he must necessarily cut both the Flankes who would Castrate a woman, a worke full of desperate hazzard; yet it may be done with little or no danger, if it be attempted with an Artfull hand. And a Friend of mine told me he knew a maid in *Northampton-shire* that was thus spaded by a Sow-gelder, and escaping the danger grew thereupon very fat. A Gentleman who undertooke since in some company to tell me this Story againe, said that he was present at the Affizes of *Northampton* when this Sow-gelder was arraigned for this Fact. I doubt there

is

The Artificiall Changling. 365

A maid spaded a new way.



is some mistake in the Scene, for by another Information of a Justice that was there, it was in *Lincolne-shire*, and the Fact done upon *Lincolne Heath*, and that was not his first Fact, so that his first attempt might be upon the *Northampton* maid; this last maids name was *Margaret Brigstock*; but the Judges were much confounded how to give Sentence upon an Act against which they had no Law; for, although the Castration of men was Felony by the Law, yet there was nothing enacted against spading of women; and well might they be ignorant of such a Case, when *Platerus*, the great Physitian, professeth he remembreth not that ever he read or heard of such an attempt. This *Clarke* (for that was his name) was hanged for this last Fact, but not by a Law, but for robbing her of two penniworth of Apples which she had in her Apron. But it is more dangerous to pluck out the Wombe, although this succeeded well to a certaine Sow-gelder, who suspecting his Daughter guilty of Adultery, violently extracting the Wombe, spaded her after the manner of Cattle, that afterwards she might be unfit for bearing of Children, as *Vuierus* witnesseth; And we read that this *Iohannes ab Essen*, Sow-gelder-Generall to the *Clivenfian* Duke, was deservedly punished by the Prince with a pecuniary mulct for that villanous deed. But *Riolanus* supposeth, that as they button up the Naturals of Mares which they would not have horsed, to wit, with Iron rings trajected in order, wherewith their Naturals are shut up; so women of old were spaded, for so *Dalechampius* interprets

Vuierus lib. 4. de praestig. Demon. cap. 2.

Dalechamp. in notis ad lib. 12. Athenæi Deipnosoph.

Circumcision
where first
practised.



366 *Man Transform'd: OR,*

pretends the ancient Castration of women, after which manner, as he heares, the jealous *Italians* secure their Wives from the admittance of any Rivall.

Circumcision, a strange and smart invention of man, is a very ancient device practised to the diminution of the naturall comelineffe of this part.

Joh. Bohem. de
rit. gent. lib. I.

Coelius Rhod.

Grimston of
their manners.

Veslingus in
Syn. Anatom.

The *Egyptians* (as the Greeks are perswaded) were the first that circumcised their virilities, confessing they were Circumcised for cleanness, because it was better to be cleane than comely or beautifull. *Caelius* saith, they were wont to Circumcise their New-borne Infants, conceiving it not a little to conduce to the commodities of life, thinking that the filth and corruption of their bodies was thereby taken away.

And it is thought, that perchance the Egyptian Priests, and other Flamines of the naturall Law, used Circumcision as a certaine signe of Piety, as *Orus Apollo* insinuates, saying, that a *Cynocephalus* was a note of Sacrifice, because he was borne Circumcised; others thinke they used it as a note of religious cleanness; and that the Egyptian Priests who were bound to shave all their body every three daies, to the end they might not carry any filthinesse into the Temple and Sacrifice, so they did cut the Fore-skin to be more neat, and that it was more seemly to be without filthinesse than in any other sort whatsoever.

Veslingus thinks they were necessitated to do this to a naturall end, for the prepuce in the Egyptian and Arabian little Children grows out often

often so beyond measure, and by much encreasing, is so attenuated, that they are constrained, no lesse for feare of a *Phimosi*, than by the prescript of Religion, to cut off part thereof; so over-carefull sometimes is Nature in providing for a decent covering of this shamefull part.

That the *Egyptians* used Circumcision appeareth by *Philo Judæus*, They mocke, saith he, at our Circumcision, which was in great honour with other Nations, especially the *Egyptians*; and there was some cause why it was a Custome with them, unlesse we would condemne the easinesse of a Noble and most ancient Nation, since it is not likely that they would rashly Circumcise so many Millions, and ordaine the torment of Mutilation of the dearest pledges in their body.

At this day the *Copties*, called commonly and corruptly *Coftees*, who are the true *Egyptians*, the name signifieth privation, in regard (as some will have it) of their Circumcision, notwithstanding they are Christians they are Circumcised: whereof they now begin to be ashamed, saying, that in the Country they are thereunto compelled by the Moores, in Cities where secure from violence, they use it not, doing it rather in that it is an ancient Custome of their Nation, mentioned by *Herodotus*, than out of Religion. The *Colchians*, *Ethiopians*, *Trogloditians*, *Syrians*, and *Phœnicians*, were of the same Cut. The *Iucatans* used Circumcision, but not all in generall. But Circumcision hath been most remarkable in the *Hebrews*, not that they tooke this fashion from the *Egyptians*, but from the Covenant God made with

Sands Travels.
lib. 2.

Grimston of
their manners.

Gen 16.



Vallesius in
sacra Philos.
cap. 18.

Abraham: But the Circumcision of *Abraham* was no new contrivance, but at length approved of and sanctified by God, as *Vallesius* well collects. *Strabo* who hath a strange History of *Moses*, contrary to the received truth, saies, he commanded not Circumcision, but that Circumcision, excision, and if there were any such like thing, were introduced by his superstitious and tyrannicall successours; but there was a plaine command for this Act on the eighth day, according to *Moses* Law. *Philo* alleadgeth foure Reasons why the Foreskin was commanded to be cut off: For the better prevention of the disease called the Carbuncle, that the whole body might be kept more pure and cleane, and that no soile or filth should be hid in the Fore-skin, that they might be more apt to Generation, and the part circumcised should better expresse the similitude of the Heart.

Moses Egyptian.
us.

Moses Egyptianus saith, that Circumcision helpeth to bridle and restraine inordinate lust and concupiscence of the flesh, but the contrary doth appeare; for no Nation is more given to carnall lust than the *Egyptians*, *Saracens*, and *Turkes* that are Circumcised. Some thinke, in greater detestation of the superstition of the *Egyptians*, and other Nations that did adore that part, and make an Idoll of it under the name of *Priapus*, and did carry it about in open shew in their wicked idolatrous Solemnities.

When the Fore-skin was circumcised it might by Art be drawn over againe, as *Epiphanius* collecteth out of *Paul*: And such mention is made of some in *Maccabees* that renounce their Circum-

I Cor. 7. 18.

I Machab. 1.

16.

cision,

The Artificiall Changling.

369

The manner
of Circumcisi-
on with the mo-
dern Jews.

cision, and made themselves uncircumcised ; This practice of drawing againe the Foreskin that was circumcised, is thought by *Epiphanius* to have been invented by *Esau*, to deny his profession, and to raze out his Circumcision. You shall find in *Paræus*, among his cures of præternaturall defects, the cure of a prepuce made short by Circumcision, which is used to the Jews, when they having abjured their Religion full of Superstitions, for handsomnesse sake they would cover the Nut of their Yard with a Prepuce, and recover their cut-off skin ; The present Jews Circumcise upon the eighth day, and it may not be done before ; and in case the Child should be sick, or very weake, it may be deferred longer, till such time as he shall be in health and able to endure it, then they use to make choice of a Circumciser, which they call *Mohel*, which may be whomsoever they please, so he be but an expert and skilfull man at the businesse, and they account it to be the most meritorious thing that can be to be a Circumciser: And if by chance the Father of the Infant be one of these, he then circumciseth his own Child himselfe. The God-father sitteth upon the seat provided for him, and so taking the Child in his armes, fitly placeth him upon his knees, then comes the Circumciser with a Charger in his hand, wherein are the Instruments, and other necessaries for the present businesse, as namely a Razor, restrigent powders, with little clouts dipt in oyle of Roses, and some also use to provide a dish-full of Sand to put the Foreskin into when it is cut off ; then the Circumciser un-

swathes the Child; and some use to have silver pinfers, with which they take up as much as they meane to cut off of the Foreskin, then doth he take his Razor and cut off that thicker skin of the Prepuce, and afterwards with his thumbe naile he rends in pieces that other thinner skin that remains. The people that are present forthwith presage unto him that it will be much advantagious to his marriage, in the meane time the Circumciser going on in his businesse, with his mouth sucketh the bloud which abundantly floweth from the wound, doing this two or three times, and so spitting it forth into a bowle of Wine, with which he afterwards in naming the Child besprinkleth his Face; Then doth he clap upon the wound some *Sanguis Draconis*, powder of Corall, and other restraining things, wrapping it about with plaisters of oyle of Roses, and so binding it up close, the Child is swathed againe; the Child useth to have his wound healed in a short space, and it is never above twenty foure houres in healing.

Solin. & Com.
Drauidius.

The People of *Loango*, in the Province of *Congo*, are Circumcised after the manner of the *Hebrews*.

Munst. cosmog.
lib. 5. cap. 76.

The *Mahometans* also are circumcised, but it is thought that *Mahomet* in the *Alcoran* commanded Circumcision, not as any point of Religion, but for meere superstition, or as some say, lest there should remaine some filth under the Prepuce after his Followers had washed themselves.

Munst. cosmog.
lib. 4. cap. 78.

Munster describes the Turkish Circumcision after this manner, a precious Banquet being prepared, and

The Artificiall Changling.

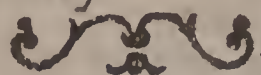
371

The difference
of the Maho-
metans and
Jews Circum-
cision.

and their Friends thereunto invited to the Parents house, afterwards while they are at Banquet, and during the Feast, the Boy to be Circumcised is brought in, whose Nut the Physitian doth uncover, laying hold of the replicated skin with a paire of Pincers, then to take away all feare from the Child, he saies he will performe the Circumcision the next day, but in the interim on a sudden he cuts off the Prepuce, applying a little salt to the wound, afterward he is led into the Bath with great Pompe. This is celebrated at the seventh or eighth yeare of the childs Age, who had before received his name at his Birth. This Circumcision of Turkes is somewhat more favourable, and not so deeply performed as the Judaicall. A reverend ingenious Friend of mine, who had been present and seen the manner of their Circumcision, informes me, that the Circumciser drawes the Prepuce a little over the end of the Nut, and then laying hold of that part which is brought quite over with a paire of Pincers, he cutteth it off with a knife, and throws it into a Chafendish of Coales which stands by him, afterwards with a certaine powder he cures the wound. The Jews that dwell in *Turky*, are for a note of distinction, not only somewhat more largely circumcised, but at their Circumcision the Prepuce in *Dorso penis* is a little slit up with the Priests naile, and by this marke they use to distinguish a dead Jew from a *Mahometan*, and to afford them differing Burials.

The *Mahometans* of *Africa* do excise themselves, because a Prophet named *Homer* commanded

The manner of
Circumcision
at *Ginney* and
Binney.



372

Man Transform'd: OR,

About the sixth
yeare of their
Age.

them. And there are women that have this office of cutting them, but practice it not in the presence of men; which Act is thought well of in the women; and they go crying in the streets of Towns and Villages to make known what they can do, carrying themselves so wisely in the deed, that they cut but little of the superficies, for otherwise there would follow a great flux of blood.

In *Madagascar* they are circumcised, but as *Mahometans*.

The Circumcision that they use at *Ginney* and *Binney*, is, as is conceived, done for a naturall end, the Ceremony being performed in the morning, when the Sun is some two houres high; Mr *Johnson* in his discovery of these Countries, relateth the ceremony after this manner, there was a Messenger came to entreat us to send *Samgulle*, a Negro Boy of ours, (that was taken from us to be circumcised) a white cloath, and that he would pray us to come and see him. As soone as we came he was brought forth into the open field, betweene the houses and the place where they remained, who were cut the day before: he had taken away his cloaths they brought him ashore in; which was a Shirt, Breeches, and a Cap of strip'd stufte, after the greatest fashion of the Countrey, and only brought him with a white cloath close about him. Whereas we did expect some great ceremony after a religious manner to be performed; He was first set down upon a little mole-hill, divers people coming forth to see him, amongst the which were most women, who stood directly a little distance off looking on; the

the Master of the Town was likewise there, and three of us, amongst which our Chirurgion was one, to comfort him not to feare; he was very confident, entreating me to lay my hand upon his shoulder; from amongst the Blacks came forth an ordinary man with a short knife in his hand, which he whetted as he came, like one of our Butchers unto a Beast, and causing the Boy to stand up, he tooke off his cloaths giving it to a stander by to hold, so as he was starke naked, and set his hands upon his sides, being neither bound nor held: Howbeit there were some by, who offered to hold his Armes, but because he promised not to move, they let him alone, the Executioner taking hold of his Members, drawing the skin over very far, as we conceived, cut him largely, and had three severall cuts afore he had done, whereat the Boy shrunk very little; in so much as the Master of the Town, who stood by, told us, he had very seldome seen any abide it with so great a courage; to our thinking it was exceeding fearefull and full of terrour, insomuch as I told the Doer in a very angry manner he had utterly spoyled him; when he ask'd wherein, I reply'd, in cutting him so deep: His answer was, it is so much the better for him, and without any curiosity taking up his cloath shewed his own members, that it might appeare he was cut as far; howbeit my distaste was such upon him that I could not yeeld to give him any thing in the way of gratuity to wash his hands withall; and as the manner of the Country is to do by such as are Friends to the party circumcised; the thing performed,



374 *Man Transform'd: OR,*

formed, the Boyes white cloath was cast over him, and by two men which held his armes he was hurried apace to the same quarter where the other that were cut remained: We made first a request that they would let us go along to the place with him, and were going with some of the people; but presently in haste overtooke us foure ancient men, who did not only stay our going, but made shew of much displeasure to such as were going with us, and would by no meanes suffer that we should come amongst them; then we desired we might have the Boy along with us, telling them we had better meanes to cure him, and to make him sooner well than they had, shewing our Chirurghion unto them, who they knew had healed wounds and sores amongst them, but we could not prevaile; by the interposing of these ancient men, some of the rest seeming to consent unto us: So as we were there driven to leave our Boy, who amongst the rest of his Consorts had without doubt no other Chirurgery to cure his tender maladie but only to attend the expectation of time, who by the help of their youth and nature might weare it out; which appeares the rather to us, in regard at these times there is unto these youths allowed a certaine licentious liberty, whereby they may steale and take away peoples hens, or poultry; nay, from the *Fulbies* a Biefe, or cattle to eat and banquet withall amongst themselves, without any offence to the Laws or Government of the Countrey, which at other times is strict in that behalfe, thereby animating, and encouraging their spirits to more alacrity, and



and according to the condition of their wanton Age, by these stoln delights to draw the more willingly to the thing, and make the time of their recovery lesse tedious unto themselves, and discourageable to others. And if I might be worthy to deliver my opinion, considering this their Circumcision, as I have carefully observed, I should conclude, it were done out of meere necessity, as a Morall Law for the preservation of their lives and healths, and so found out by their precedent Ancestors, and by strict observations laid peremptorily upon them, wherein I shall submit my selfe in the account I could give to more able judgements, only this you may please to note, that it is done without any religious Ceremony, and the word in their Language is expressed unto us by no other signification than cutting of pricks; and this is done in certaine bigger Townes of the Countrey whether the smaller Towns and Habitations make their resorts, bringing their Youth to be all cut together. Now from the place where they that were cut were kept all together, there proceeded a great noise of Voices, as also drumming, and thumping more clamorously; demanding what it meant, I was answered, in that place remained those Youths that were cut, and they were to continue untill such time as they were recovered of their forenesse, and that the greatnesse of the noise did come from those people who kept them company, which were the younger sort of people above their Age, who had already past and received their Circumcision.

A new way of
Circumcision.

Alex. Benedict
lib. 1. cap. 34. de
curand. morb.

376

Man Transform'd: OR,

The *Assyrians* indeed have a new way, as it were by strangulation, when they would Circumcise great youths or men, that they may not feele the paines, they lay them upright in a Bath, and comprehend the veines about the throat, whereupon sense and motion are intercepted, and so they cut off their privities as apopecticall parts of the body.

Thus the superstitious and pragmaticall wit of man hath ventured upon many conceited waies of Transgression, to introduce an Artificiall deformity upon this part, by an untoward deprivation of an ornamentall portion; yet I confesse, Anatomists are not very well agreed about the Naturall use thereof; Unlesse I be deceived, saith Galen, the Prepuce was only for beauty, yet in another place he adds, for an experiment: because there is no great necessity of it, which appears out of experience, for your Jews were (as the Mahometans are) fruitsfull, although they be *λειποδέσμοι*, or Apella. Ulmus thinks the skin of the Prepuce a great beauty, as may be seene by the deformity of the Ape; and they who say it was ordained for ornament, do it not without good reason, because upon the more dishonest part, God and Nature, or rather the God of Nature hath put the more honour, that is, the more covering. Saint Ambrose therefore cannot be understood in a litterall sense, where he saith, that the Fore-skin was cut off, that those which were the more ignoble members should put on, and be surrounded with more comlinesse and honesty. 'Tis true, one may be borne Circumcised by Nature, and they write that Sem was so borne, of which assertion there is no ground; this naturall Circumcision is very rare, but when

when the Prepuce is drawne back by Nature that it cannot cover the Glans or Nut, this affection is called Capistratio. This Fore-skin in the end of it sometimes is so contracted and drawn together, that it cannot be drawn back, or the Nut discovered without the help of a Chyrurgion. Yet neither of these misprisions of Nature in this Organicall part are to be endeavoured by Art in a foolish imitation, since Art was rather intended for the reformation of such unnaturall accidents. Againe, this Cutis Epiphisis, as Galen calls it, in Latine preputium, or the Fore-skin, à putando, was devised, that the Glans or Nut of the Yard or Virile member might be kept smooth, soft, and glib, it being a covering which ariseth from the skin of the Yard, is brought forward, and againe reflected and returned. But when the Nut is uncovered, that it might recover its cover againe, this Prepuce is tyed in the lower part with a membranous band or tye, which the Greeks call κνυδίσκιον, vinculum caninum, the Latines frenum, in English the Bridle. Archangelus calls it a Ligament. This is that which bridleth, or reineth up the Fore-skin on the lower side to the top of the Nut by that naturall signature exhibiting a cautionary prevention, and the dislike of Nature of any of this kind of uncomely baldnesse. So that these recited conveniences of Nature, and others also, are meerely lost by this Artifice; and that cleannesse (of any) which they acquire by Circumcision, is but a supposed benefit, not worth so shamefull and odious an endeavour.

Pars insuper præputii prominentior & pro-
pendens in coitu nunc sursum, nunc deorsum fer-
tur, ut hoc attritu magis incalescat, cum mulie-

D. BROWN Pseu-
doxia Epidem.

rum voluptate & tentigine cujus contentationis fruitione per hanc injuriosam inventionem defraudantur. For the shortnesse of the *Prepuce* is reckoned among the organicall diseases of the *Yard*, whether it be originall or assititious, by an Artificiall pro-cision of it: And although neither of these kinds of brevity doth incommodate the action of the *Yard*, which is extention and ejaculation of the seed; or prejudice fruitfulnessse: Tamen Circumcisio aliquid a voluptate sexus alterius detrahit titilationem diminiendo, hinc Illa in Epigrammate invisa fuit hæc inventio, magis rationabile putans addidisse huic organo quam subtraxisse. Hence also it is thought there commonly passeth opinions of invitement, that the Jewish women desire copulation with the Christians rather than their own Nation, and affect Christian Carnality before Circumcised Veneries, as the ingenious Examiner of Popular errors well notes. And yet it is noted, that the Turkes, Persians, and most Orientall Nations, use Opium to extimulate them to Veneries, and they are thought to speake probably, who affirme their intent and effect of eating Opium is not so much to invigorate themselves in Coition, as to prolong the act, and spin out the motions of Carnality; which Venerian Prolongers were intended to lengthen the titillations of Lust, luxurious Leachers thinking Nature too sudden in her motions. And therefore Mahomet well knowing this their beastly and inordinate affection, promiseth them that the felicity of their Paradise should consist in a Jubile of Conjunction, that is, a coition of one Act prolonged unto fifty yeares. For any Naturall end therefore, except in case of an Epidemicall disease or

Gan-

The Artificiall Changling.

379

The end of
Judaicall
Circumcision,

Gangrene to Circumcise, that is, to cut off the top of the uppermost skin of the secret parts, is directly against the honesty of Nature, and an injurious unsufferable trick put upon her. As for Circumcision commanded by God, it was for a morall reason, and had an expresse command; otherwise, as a Grave Divine expresseth it in the case of Abraham, as a naturall man, it would have seemed the most foolish thing in the world, a matter of great reproach, which would make him as it made his Posterity after him, to seeme ridiculous to all the world, it carried an apparence of much indecency and shamefulnessse, to cause all his servants to discover themselves unto him. Much more might have been alleadged against this Ordinance; what good could it do? What was any man the better, because he had wounded himselfe, and put his body to torture? And indeed, as Lactantius, Eucherius, Irenæus, and all the Greeke and Latin Fathers say, unlesse this mutilation of the flesh in the Jews did signifie the Circum- of the heart, or had some figurative meaning in it, as the taking away of Originall sin, it would have been a most unreasonable thing. For if God would have had only the Fore-skin cut off, he had from the beginning made man without a Prepuce. No little danger of life (also) they incurred in this case; for, the Judaicall Circumcision was performed with a sharpe cutting stone, and not with any knife of iron steeled, a thing which was most dolorous, and whereby the young tender Infants sometimes got a Feaver, whereof they after dyed. Howbeit, they had enough to do with other occasions, as the cutting and fall of the Navel, whereby Hyppocrates giveth assurance that Children do incur divers dangers. Thevet, and many others, who

D d d 3

have



have voyaged into the Countries where this Circumcision is used, do say, that they have seen store of young people dye, grown to indifferent stature, and young Children of eight daies old, only by being Circumcised, which may manifestly be proved by Sacred Histories. The Sons of Jacob, after they had fraudulently Circumcised all the Males of the City of Sichem, scituate in the Land of Canaan, they tooke them the third day after their Circumcision and made them passe the Edge of the Sword, for they well knew, that they were so sore and tormented with paines, as they could not stand upon their own defence.

Cæl. Rhod.

In Arabia there is a kind of People called Creophagi, among whom they were not wont to circumcise (Judaically) the men only, but the women also.

Herb. Travels.

The women of the Cape of Good Hope also excise themselves, not from a notion of Religion, but as an Ornament.

Bellonius 3.

observ. 28

Jovius lib. 3.

Magin. Geogr.

In Ethiopia, especially in the Dominions of Prester Iohn, they Circumcise women. These Abassines have added error upon error, and sin upon sin, for they cause their Females to be circumcised, whom they call Cophles. A thing which was never practised in Moses Law, neither was there ever found any expresse Commandement to do it; I know not where the Noselesse Moores learned it, for they cut their Females, although they be of marriage estate, taking away a certaine Apophosis, or excrescence of musculous skin that descendeth from the superiour part of the Matrix, which some call Nympha, or Hymenea, one growing on either side, even so far as the Orifice

The Artificiall Changling.

381

The way of
Circumcising
women.



Orifice of the neck of the Bladder, which serve the erection to coition. Many women both here and elsewhere have caused themselves to be cut, as being over-great, and exceeding Nature, but not for any matter of Religion. In all which places it is done by cutting that part which answereth the Prepuce or Foreskin in a man.

Munster (indeed) shewes the originall of this invention, attributing it to the Queen of *Shebá*, whose proper name was *Maqueda*, who ordained that women should be circumcised, led to it by this reason, that as men have a Prepuce, so women also after the same manner have a glandulous flesh in their Genitals, which they call *Nympha*, not unfit to receive the character of Circumcision, this being used to the Males and Females upon the eight day.

Munst. in Cosm.
lib. 6. cap. 57.

The *Chiribichenses* use to bind up the Fore-skinne of their Privities with a little Cord, and untie it not but to make water, or when they use the Act of Generation.

Montaigne in



Helyn. Geogr.

his

Nations that
tye up the end
of their Yard.



382

Man Transform'd: OR,

Fabricius ab
Aquapendens in
Chirurg.

Purch. Pilgr. 2.
lib. 7.

De Bry Hist.
Ind.

his *Essaies*, speaking of these late discovered Nations, saith, as there were some people found who tooke pleasure to unhood the end of their Yard, and to cut off the Fore-skin, after the manner of the *Mahometans* and Jews; Some there were found, that made so great a conscience to unhood it, that with little strings they carried their Fore-skin very carefully, out-stretched and fastned above, for feare that end should see the aire. A restraint, which if Nature had imposed upon them, *Momus* might have found an occasion to Cavill, and they scape well if they pay not deare for this invention; and that some are not oftner borne with their secrets so contracted and drawn together, as some have beene among us, for which *Fabricius ab aquapendens* hath shewed the way of Chyrurgicall reduction, affirming upon his own experience, that such are not barren as some have thought them to be. This phantasticall cohibiti-
on against the freedome of Nature in this part, makes me reflect upon as inconvenient a restraint (deserving but a collaterall insertion) imposed upon the reverse of this, and the benefit we receive from the egestions of Port *Esquiline*: For the *Guineans* are very carefull to let a fart, and wondred at the Netherlands rusticity and impudence, who used it so commonly, and durst commit such a stinke in presence, they esteeming it, not only to be a great shame and contempt done unto them, but they had rather die than perpetrate such an abominable act.

The *Irish* are much of the same opinion in this point of unnaturall restraint, whereas the *Romans* by

The Artificiall Changling.

383

Where they
adorne their
Genitals with
pretious
stones.

by an Edict of *Claudius* the Emperour, most consonant to the Law of Nature, at all times, and in all places, upon a just necessity, freely challenged the benefit of Nature; Verily, although it be not held decent before Superiours, as a note of some familiarity and contempt, yet they who have not confidence enough to claime the benefit of the Law of Nature, ratified by *Claudius*, had not need be subject to the Collick, for they would hardly endure the *Criterion* of Nature, when, as *Hippocrates* speakes, *Crepitus ventris solvit morbum*.

Those milder kind of Canibals, who inhabit beyond the Tropick of *Capricorne*, not only bore their Lips and Eares to receive in ornaments, but in their abominable pride they pierce their Genitals, to adorne them outwardly with most eminent precious stones.

*Gemma Fris.
Apend. ad Ap-
pian. Cosmog.
pars 2.*

In *Spaine*, *Turky*, and many other hot Countries, they deprive the secret parts of that which Nature intended to make them more secret, the Hair, which in *Turky* is done in their *Banians* by a powder. Which powder (as *Bellonius*, and *Jacobus Fontanus* informe us, is called by the Turks *Rusma*, being some fossile, like to the excrement or drosse of Iron, but lighter, blacker, and as it were burnt, which without burning, takes off cleane the Haire, that there remains no signe of haire behind.

This is done upon pretence of much cleanness, and to avoid some inconvenience which the heat of those Countries might otherwise occasion; and it seemes so rationall a thing in their weekly practice,

E e e

that

Where the
Hymen is held
unprofitable.



384

Man Transform'd: OR,

that they esteeme all Nations nasty that concur not with them herein.

The absence of which modest furniture in women here, would be more rationally suspected as a note of unwholsomnesse; to prevent which deserved suspicion, some (as the report goes) have been found to have contrived an artificiall supply, and there are such instruments of accommodation vendible by name. I have been told that an English Lady, who was named unto me, being in Turkie, and out of Curiosity entering the Banes, and suffering her selfe to be dealt withall according to this their Custome, her Husband thereupon entertained such a suspicion that he forbore her bed for two yeares after.

Vesalius lib. de
China,

Vesalius saith, that in some places the Midwives were wont to breake that membrane as unprofitable, which Anatomists call *Hymen*, *Columnam*, and *Claustum virginale*, *Hymen quasi Limen*, the entrance, the pillar, or lock, or flower of Virginitie; for, being whole, it is the only sure note of untamed Virginitie: And the very Index and Conservatrix of it. This they do, *Digitum podici & vulvæ immittendo, ut partes istas connatas aperiant*. Even as they are wont with their Nails to cut the Bridle of the Tongue in them that are tongue-ty'd; so that it may indeed in those places (where the flower of Virginitie is so soone cropt, and Nature defloured) be a question, *An Hymen reperiatur?* And we may very well in the cause of Nature bring a Writ of *Quare clausum fregit*, against such fond Emissaries of *Lucina*.

Indeed many famous Physicians have once conceived an opinion, as if Nature had not endued all
Virgins



Virgins with this ornament, or muniment of integrity; among whom I most bemoane the errour of Antonius Ulmus in this matter; in other things a faithfull Champion of Nature, and zealous of her honour: whereas Vesalius, Fallopius, Spigelius, and the most ocular Anatomists are strong assertors of this naturall preservative, making it good by an Autopticall demonstration. Among the rest Wierus most positively, and as the truth requires, affirms, that all kind of maids are from the beginning endowed with the birth-right of Virginity, not one excepted; and that this exists the preserver, keeper, and muniment of corporall purity: Nor is this Hymenean constitution universally established by an ordinary Law; but Nature is so solicitous about the safeguard and protection of Virgins, that for the more secure straightning of the Virgin Zone, as it were with the expansion of a thinner skin, doth sometimes draw over another membrane, which transversly like a Zone stretched out doth cover the chinke of the Hymen; which the most skilfull Dissectors have described in like manner for the Hymen, although it be found in few, and being found, by the rashnesse of the Midwives it is for the most part, as an unprofitable covering burst or broke asunder. Veslingus, who hath visibly exhibited the Hymen to chaste minds, as it is observed in marriageable Virgins, and Infants, hath described the forme also of this extraordinary membrane. After all which ocular demonstrations, I cannot but wonder at the strange dissention of some other Anatomists, who although they allow a Hymen or Virginall flower, will have it consist of foure Caruncles, placed in the middle of the neck of the Wombes in manner of a

Hermophradites.



Gardinius
Instit.

Hist. in
Florida.

August. de
Civit. Dei
lib. 26. cap. 8.

Idem de Genesi
ad literam. l. 3.
cap. 22.

386

Man Transform'd: OR,

Crown; and in Virgins by the intervention (untill they be forced asunder in devirgination) of little Fibres circularly interwoven and wrinkled together, yet proforated as the other. Among whom Lodovicus Gardinius enters his dissent thus; To say that any skin placed overthwart in the midst of the neck of the wombe, which should make the neck impervious, should be the Hymen, is altogether fabulous, or at least is so besides the order of Nature as the string is, which sometimes against Nature, is ingendred under the tongue of Infants to be taken away.

In Florida and Virginia there is a Nation of Hermophradites, which have the generative parts of both Sexes. Iacobus de Moyne, whose Sirname is de Morgues, and who followed Laudonerius in that Navigation, makes a description of them in certaine figures, reporting that they are hated by the very Indians, yet they imploy them, because they are strong and able bodied, instead of Beasts, to carry burdens, and all other servile offices.

In the time of Innocent the third, there was a Heresie sprung up, which affirmed that Sexes had not been divided if Adam had not sinned, therein making the first man an Hermophradite; and therefore they would not have Hermophradites accounted Monsters, whereas they are the greatest Monsters of all. St Augustine confesseth, that such Monsters are found, but very seldome. But lest this foule kind of men should arrogate praise to themselves upon that passage of Genesis, wherein the Creation of man is delivered, he answers thus: Let no man thinke that it was so done, that in one man both Sexes were expressed, after that manner.

manner, as some are borne whom they call *Androgyni*: therefore the plurall number is alwaies added, saying, Male and Female created He *them*, He made *them*, and blessed *them*. *Bauhinus* where he propounds what kind of Cure there is for Hermophradites, whose deformity brings a foule shame upon both Sexes, sets forth the differences and severall sorts of Hermophradites in these words. *Differentiæ quatuor (Leonide Auctore) existunt: tres quidem in viris, una in mulieribus. In viris siquidem alias juxta regionem inter scrotum & anum: alias in medio scroto, forma muliebris pudendi pilis obsiti apparet. Tertia verò ad hæc accedit, in qua nonnulli veluti ex pudendo quod in scroto est, urinam profundunt: In mulieribus supra pudendum juxta pubem virile genitale frequenter reperitur, quibusdam Corporibus extantibus uno tanquam Cole, duobus autem veluti testiculis; Sic mero Isaac Israelita Solomonis Arabiæ regis filius adoptivus. Hoc licet tempore sit naturale, in viro tamen turpius: In viro & muliere fit quatuor modis: tribus in viro, uno in fœmina. Viris fit in pectine & in testiculis, velut vulva vera mulieris pilosa ut in fœminis. Tertius modus est gravior: quia per virgam & vulvam mingunt. Mulieribus vulva sit in pectine: & sub vulva post veretrum maximè testiculi. Ei licet in his utriusque sexus genitalia sint, eorum unum tamen altero sit luxuriosius & potentius etsi sunt alii Hermophraditi qui in utroque sexu omnino impotentes sint.* Those who are curious to know more of this ugly representation may find satisfaction in the Chapter of Differences of Hermophradites, written by the same Author. And what Cure this

The causes of
Hermophra-
dites.



Vide licet lib. 1.
Hermoph. cap.
38.

De medicin.
Com. 1. Dial. 5.

388

Man Transform'd: OR,

vile deformity admits, the same Author affords in this place. There is a Booke written in French, called the Hermophradite, which doth notably set forth the effeminacy and prodigious tender-
ness of this Nation. But let us a little examine the Causes of their Generation. *Andernacus* to *Mathetis*, enquiring why Nature in Humane Bodies doth so mock and laugh man to scorne; Answers, & saies, he knows no other cause besides the influx of the stars, intempestive copulation, and evill diet, since at this day there is such corruption of life and manners, and so great Lust, that it is no wonder if men altogether degenerate into Beasts: And although Naturall Philosophers, and Physicians partly impute this conjunction of Sexes to the material and efficient Cause, and partly to the Cells of the Wombe: Yet those causes found to me most probable which are alleaged à *Decubitu*, and the time of Conception. *Sunt enim qui velint horum generationem causari à decubitu in us convenienti vel in congressu vel post congressum. In congressu quidem, monente Lemnino, indecenti: non nunquam ait, vitiosus hic infamisque conceptus, ex indecoro concubitu conflatur, cum præter usum ac comoditatem exercenda Veneris, vir supinus, mulier prona decumbit, magno plerunque valetudinis dispendio, ut qui ex inverso illo decubitu herniosi efficiuntur: præsertim cum distento, oppletoque cibus corpore, inusitata hac inconcessa ve Venere utuntur. A decubitu supino post congressum: sic enim Dominicus Terellius, in muliere posteaquam virile semen receperit in utero, positura corporis observanda: Semper vitanda est, quæ modo supino fit.* The reasons are here alleadged;

The Artificiall Changling. 389 *Androgyni.*

alleadged; which appeares by your *Lunensian* women, who taking no care to this *supine posture* after conception, bring forth more Hermophradites, many Authors taking notice of store of Hermophradites among the *Lunensians*. By which discourse you may see what a hand the lust and folly of a man hath in this Hemophraditicall Transformation, or *Androginall* mixture.

Those who in old time were called by the name of *Androgyni* were reputed then for prodigious wonders. Howbeit as *Pliny* notes, in his time men tooke delight and pleasure in them.

M. Messala, C. Livius, Consuls, in *Umbria*, there was a Semi-man, almost twelve yeares old, by the command of the *Aruspices* slaine.

L. Metellus, and *Q. Fabius Maximus* Consuls, there was an Hermophradite, borne at *Luna*, by command of the Southsayers cast into the sea.

P. Africanus, C. Fulvius Consuls, in the Country of *Ferretinum*, there was an Hermophradite borne and carried unto the River.

Gn. Domitius, Cajus Fannius Consuls, in *Foro Vessorum*, another borne and cast into the Sea.

L. Aurelius, and *L. Cæcilius* Consuls, about Rome there was another Hermophradite, some eight yeares old, found and carried unto the sea.

L. Cæcilius, L. Aurelius Consuls, there was another about ten yeares old, found at *Saturnia*, and drowned in the Sea.

Q. Metellus, Tullius Didius Consuls, another was carried from Rome and drowned in the Sea.

A course ri-
ken to prevent
Courses.


Idem.

390

Man Transform'd: OR,

Cn. Cornelius Lentulus, P. Licinius Consuls, there was an *Androgynus* found, and carried to the Sea.

cited by Pliny
Nat. Hist. lib. 7.

Montuus de
Med. Thoresi.
lib. 1. cap. 6.

Veinrichius
com. de Monstris
pag. 7. facie
aversa.

Purch. Pilgr. 4.
lib. 7.

Beyond the *Nasamones*, and their neighbours confining upon them (the *Matchlies*) there be found ordinarily Hermophradites, called *Androgyni*, of a double nature, and resembling both Sexes Male and Female, who have carnall knowledge one of another interchangeably by turnes, as *Caliphanes* doth report. *Aristotle* saith moreover, that on the right side of their breast they have a little teat or nipple like a man, but on the left side they have a full pap or dug like a woman. I knew, saith *Montuus*, an Hermophradite who was accounted for a woman, and was married to a man, to whom she bore some sons and daughters, notwithstanding he was wont to lye with his maids and get them with child. This is remarkable, *Anno 1461.* in a certaine City of *Scotland* there was an Hermophradite maid got her Masters Daughter with child, who lay in the same bed with her, being accused of the Fact before the Judges, she dyed, being put into the ground alive.

The *Tovopinambaultian* women of *Brasill* in *America*, never have their Flowers, not liking that purgation; it is thought they divert that flux by some meanes unknown to us; for, the Maids of twelve yeares old have their sides cut by their mothers, from the armehole down unto the knee with the very sharpe tuske of a certaine beast, the young Girles gnashing with their Teeth through the extremity of the paine; some conjecture

conjecture they prevent their monthly flux by this
remedy.

Concerning the nature of the Menstruall bloud,
there hath been, and yet is, hard hold, and many
opinions among Physicians. All agree that this bloud
is an excrement; for, like a superfluity, it is every month
driven forth the wombe: but many would have it an
unprofitable excrement, and of a noxious and hurt-
full quality; but I am of the contrary opinion, to wit,
that it is naturall and profitable, and that it is in its
own nature laudable and pure bloud, and no way offen-
sive unto the woman, but only in the quantity thereof,
as is by some evicted by the Authority of the Ancients,
and by invincible and demonstrative arguments. So
that the impurity of the Courses is not so great as some
would have it, the menstruall bloud being only abun-
dant in women, and hath no other fault at all in sound
bodies, and is but abusively call'd an excrement.

Unthankfull therefore are those *Tovopinam-
baultian* women to Nature, who seeme to abhor
so signall a benefit of hers, in endeavouring to di-
vert the ordinary course of Nature.

More respective to Nature are the women of *Petr. Mart.
Iucaia*, who when the *Menstrua* begin to come, *Decad. 7.*
as if they were to be brought to a man to be mar-
ried, the Parents invite the Neighbours to a ban-
quet, and use all signes and tokens of joyfulness.

In the Kingdome of *Monomotapa* the maids *Helyn. Geogr.*
are not to be married till their *Menstrua* or natu-
rall purgations testifie their ability for concep-
tion.

The women of *Uraba* have a most streight *Consal. Ovied.
and narrow neck of their wombe, that they very Hist. Ind.
hardly Spigel. Hum.
corp. Fabr. l. i.*

A quære about
womens
streightnesse.



392

Man Transform'd: OR,

hardly admit a man: which *Spigelius* thinks happens to them by Art, and not by any benefit of Nature, since it is known that they much affect such a streightnesse; the men of that Countrey, as it is likely, delighting in none, but such who have that accomodation.

It may be a Quære, whether these women owe not somewhat of this strictnesse to the indulgent artifice of their Midwives? And whether their Navils were not cut shorter at the birth to make them (forsooth) modester, and their wombes narrower, according to the conceit and practice of the European Midwives. I confesse, Spigelius, and all our Modern Writers jeere at this, and he makes himselfe merry with this opinion; for, saith he, if it were in the power of women to make the Privities greater or lesser by cutting off the Navell string; in sober sadnesse all women labouring with child would complaine of Midwives, and that deservedly too, because they left not a great part of their Navell string when they were borne, that so their Privities being large, they might be delivered with the more ease. Yet Mizaldus orders it to be cut long in Female children, because the Instruments of Generation follow the proportion of it; and therefore if it be cut too short in a Female, it will be a hinderance to her having of children. Taisnier the famous Chiromancer and Astrologer affirmes the same thing.

The generall conceit of the *Italians* in this matter causeth the same industrious affectation of Art in your *Italian Dames*: It being a familiar and common thing with the *Italian Curtezans* with astringent Pessaries, by Art to make the neck of their wombe as streight as they list. And
honest

honest Matrons, to satisfie the wanton curiosities of their Husbands, use the same Art, who have many times proved very unhappy in the miserable and dangerous effect of that Artifice, and have dearly paid for their foolish officiousnesse, with a sad bitternesse of experience, too late repenting them of trying of such a conclusion as shuts up the gate of birth, themselves, with their dead-borne children thereby perishing together. Nor is this Artifice altogether unknown unto the women of other Countries.

Hæchstetterus nar- *Observ: med:*
rat Ancillam quandam sponsam, procul dubio ut sponso *Decad. 3. cas. 5.*
virgo, quæ non erat, appareret, balneo, in quo radices *in Schol.*
consolidæ majoris decortæ erant, usam fuisse, in quod
cum hera inscia insedisset. Ei ita orificium pudendi
coarctatum fuit, ut Maritus uxorem claustrum virgi-
nale recepisse miraretur. Et Nicolus Florentinus, re-
fert se vidisse mulierem, quæ post partum, cum obste-
trices adhibuissent medicamenta valdè astringentia, ita
clausa reddita fuit, ut non potuerit coitum exercere. Et
cum Sennerto loqui, hoc institutum, ut in scortis cul-
pandum, ita in honestis mulieribus non reprehenden-
dum, si ipsis hoc vitium post partum accadat, potest enim
cervicis uteri amplitudo causa sterilitatis esse, interdum
pro cidentia uteri, & præterea vitium hoc mulieres vi-
ris ingratas reddit, et hic quæstio resolvitur: An Si-
nus muliebris adstrictio & angustia, certum virginittatis
signum sit. Quod negandum.

The women of Siam are contrary minded, *Herb. Travels.*
both in their opinions and practice; for, to see a
Virgin there at Virgins yeares is as a black Swan,
in regard in their green yeares they give the too
forward Maids a virulent drinke, whose virtue

Where they
sew up their
Females.



394

Man Transform'd: OR,

(vice rather) is by a strange efficacy to distend their *Muliebria* so capaciously, that the Bels which the men weare in their Yards, with rope-ring too easily may enter.

Purch. Pilgr. 2.
lib. 9.

The *Maracatos*, within the Land of *Brava*, have a fashion to sew up the Females, especially their Slaves, being young, to make them unable for Conception; which makes these Slaves sell dearer for their Chastity, and for better confidence their Mistresses put in them.

Among the *Peguans* there are some that sew up the privy member of their Female Children as soone as they are borne, leaving them but a little hole to avoid their urine, and when she marrieth the husband cutteth it open, and maketh it as great and as little as he will, which they with a certaine ointment or salve can quickly heale.

Lindscot. Tra-
vels. lib. 1. c. 17.

Lindscoten saw one of these women in *Goa*, whom the Chirurgion of his Master, in the Arch-Bishops house, did cut open; Men would judge saith he all these things to be Fables, yet they are most true; for, I do not only know it by the daily traffique of the *Portugals* out of *India* thither, but also by the *Peguans* themselves, whereof many dwell in *India*, some of them being Christians, which tell it, and confesse it for a truth, as also the neernesse of place and neighbourhood maketh it sufficiently known.

Helyn. Ethiop.
Infer.

The people of *Quilea*, of the Province of *Zanziber* in *Ethiopia* Inferiour, have among them the same strange fashion, which may be mentioned rather for variety than decency. They use when they have any Female Children born unto them,

to

to sew up the privy passages of Nature, leaving only a small passage for the Urine. Thus sewed, they carefully keep them at home untill they come to marriageable age, then they give them to their neighbours for Wives; And of what ranck or condition she be, which is found by her Husband to want the signe of her perpetuall Virginity, is with all kind of ignominy and digrace sent home unto her Parents, and by them as opprobriously received: And it seemes they confide in no evidence but their own ocular Chirurgery here. *Petrus Bembo* saies, they give their Daughters in marriage thus sewed: but first that care is left unto, and lies upon the Bridegroom to cut and divide with an Iron Instrument the conglutinated lips of the neck of the wombe.

*Pet. Bembo,
Lib. Hist. Venet.*

In so great honour with those Barbarians in marrying a wife is the certaine assurance of incorrupt Virginity, who little trusting to the fraile inclosure of Nature, do secure with more strong guards the fortresse of Virginity. Had these people known the famous Liniment of Paracelsus, which but smeared upon the opening of the mouth, in a moment (forsooth) will contract and conglutinate that Orifice: they would, it may be, have stood in little need of needle and thread, and such dolorous punctures for sewing up this suspected passage. It should seeme, these people are loath to trust the security of Nature: More cruelly jealous of their Daughters than the Venetians are of their Wives, on whom they hang a padlock: And surely they have a slight opinion of Hymen, and either know it not, or are not willing to confide in it, whereas the Jews were no way doubtfull of it: And Spigelius, and many other

The practice
of Irish women
for easie Deli-
very.

396

Man Transform'd: OR,

Anatomists could by ocular experience satisfie them concerning Natures constant provision to preserve virginal integrity. Certainly these Nations would have been well pleased if Nature had produced all their Females imperforated, and the Orifice of their wombs closed and sealed up, or the Hymen so thick and fleshy that it streightned the passages of Nature, that it needed incision, an evill which holds proportion in men, when the Prepuce grows unto the Nut.

It is thought that the Irish women are wont to breake the Os pubis, or Share-bone of their Female children as soone as they are borne, to make them have more easie labour when they come to child-bearing: And it is well known that your Irish women have very quick and easie deliverance in Child-birth.

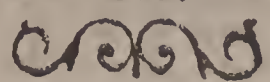
I confesse, I could not in a long time by any enquiry receive full satisfaction concerning this practical endeavour of the Irish, nor discover any thing thereof in Books: Yet I excline to belceve the Report, because it is an Invention somewhat reasonable. Yet since the first impression of this Book, I have been assured of this practice by a Gentlewoman who was present at an Irish womans Labour in Ireland: For in the conformation of the Share and Hanch-bone, there appears a singular benefit of Nature conferr'd upon women, who providing with all Art for the paines of Child-bed would have the closing of the Share-bone loosed for the facility of Birth; and therefore the Cartilagineous coupling of the Share-bone is in women more soft, and in women with Child, a little before their delivery, more thick embued with an unctious humour. Touch also and sight do manifestly perceiue the divulsion of the Share-bone; for, if you lift up one
Leg

Leg of a woman lately delivered, you shall perceive the
spine of the share-bone to rise up in the other. The
truth of this thing may be confirmed by Authority, for
to omit the well known opinion of Hippocrates, and
Avicen, many others do witness of the bones of the Ili-
um and Pecten are opened or seperated, to wit, the
joynts relaxed, not exarticulated, but justly said
to be loosed, because that great distention seemes to
be quædam species solutæ continuitatis, and this is
naturally, although at other times they are most strong-
ly bound together. But there is little need of witnesses
in so manifest a businesse, experience only to whom
the best appeale is made in this Anatomical contro-
versie may make it credible, to whom Physitians think
they are bound to give more respect than unto Reason;
for, Riolanus affirmes, that he thrice in the presence
of Physitians and Chirurgions, saw the Cartilage
which holds together the bones of the share, loosed, and
relaxed a fingers breadth; but that which makes some-
what more to this purpose, Fernelius among the cau-
ses of a difficult birth, reckons the more firme com-
paction of the share-bones, when they cannot be dilated
in the Birth. Now if upon this account the Irish wo-
men obtaine a more than ordinary faculty of dispatch
in Child-birth, it is likely the force they use to their
Female Infants as soone as they are borne may relax
the Ligaments, and move the tender Share-bones to a
competent Dilation, that may prove afterwards pro-
ductive of such an effect. And it may be the women of
the Conarins, Corumbins, and other Provinces of
India, who scarce travel at all, they are so soon delivered
from the paine and perill of Child-birth (if they do
not rather receive the benefit from the temper of the
Climates)

Alex. Benedict
lib. 5. Anat. c. 3.
Gorræus Com.
in Hippoc: de
natura pueri.
Ætius Tetra. 4.
Serm. 4. cap. 22.
Jacob. Carpus
in sua Anat.
Sylvius in Isa-
goge Anatom.
Aristotle.
Riolanus Scho-
la Anatomica.

Fernel. lib. 6.
Pathologia.
Ætius Tetra.
4. Serm. 4. c. 22.

Nations with
great privy
members.



398

Man Transform'd: OR,

Climates) and the favourable indulgence of the *Genius* of the Place use some such kind of *Artifice* conducive to this end, although the report of their practice hath not yet arriv'd at our eares. As for the matter of *Fact* (taking it for granted) it pretends to work a mitigation in that pronounced woe, in *Dolore paries*; but this is not the only way that man hath endeavoured to ease himselfe of those inconveniences his transgression hath entailed upon him.

Purch. Pilgr. 2.
lib. 7.

They of *Guinea* have a great privy member, much surpassing our Country-men, whereof they make great account.

Richard Job.
Golden Trade.

I read in *Jolsons* discovery of the River *Gambra*, and the Golden Trade of the *Æthiopians*, of a Town called *Cassan*, which is the Kings Seat, and by the name of which Towne he holds his Title, King of *Cassan*, seated upon the Rivers side of *Gambra*. The Inhabitants of which Towne, and parts thereabout being Subjects to the Great King of *Cantare*, and of *Bursall*.

By a conjecturall Geography I take this *Cassan* to be that which *Cardan* calls *Cassena*, a Region in *Affrica*; and although I read nothing here concerning their great Noses, yet I meet with a strange report, touching the magnitude of that part which answers to the Nose: His discourse runs after this manner. Undoubtedly these people originally sprung from the race of *Canaan*, the Son of *Ham*, who discovered his Father *Noahs* Secrets, for which *Noah* awaking, cursed *Canaan*, as our holy Scripture testifieth; the Curse, as by Schoolemen hath been disputed, extended to this ensuing Race, in laying hold upon the same place where

The Artificiall Changling.

399

Men with
members like
Asses.

where the originall cause began, whereof these people are witnesses, who are furnished with such members as are after a sort burthensome unto them, whereby their women being once conceived with Child, so soone as it is perfectly discerned, accompanies the man no longer, because he shall not destroy what is conceived, to the losse of that, and danger of the Bearer, neither untill she hath brought up the Child to a full and fitting time to be weaned, which every woman doth to her own Child, is she allowed in that Nature the mans society, so that many times it falls he hath not a wife to lye withall, and therefore hath allowance of other women for necessities sake, which may seem not over-strange unto us, in that our Holy Writ doth make mention thereof; as you may read in the 23 Chapter of the Prophet *Ezekiel*, where *Ierusalem* and *Samaria*, being called by the name of two Sisters, *Abola*, and *Aboliba*, being charged with Fornication, are in the twentieth verse of the same Chapter said to doat upon those people, whose Members were as the members of Asses, and whose Issue was like the issue of Horses, therein right and amply explaining these people.

The Turks, who (as I heare by a Traveller) are Mentulatiores, and these, would have made brave Companions for Heliogabalus, that extreame luxurious Emperour, who gathered together a number of these well weaponed men, whom he called Nasatos, Vafatos, Onobolos, id est, Mentulatiores, whom he made use of to satisfie his inordinate Lust. As for the virile member, it is of such length and magnitude as

G g g

the

Lamprid, in
vita ejus.



the necessity of the kind requireth for procreation, conformed according to the Law of Nature: in one of a just age, Quando erigitur obtinet sex uncias longitudine & quatuor in Perepheria. Although it varies much according to the race of Families and course of Life; for, there are certaine Families, (and as you see) Nations, who have an ill or a good report according to this very thing. And how much frequent coition conferreth to the accession of its augmentation, they daily are advised of; who more often, or with more alacrity descend into vene-rean encounters; and indeed the length and thickness thereof varies in respect of the particular creature, or individuum, because it is formed according to the proportion of the members, yet sometimes it is larger in a little man, because of the abundance of the proportion of Fathers seed, of which it is framed, for the Seed falleth from every part of a mans body, and carrieth in it power of generating that part from whence it fell. But it may be these Guineans, tamper not with Nature, but have this prerogative from the subtle indulgency of their Midwives. For it is thought it will be longer, if the Navel-strings be not close knit by the Midwives when the Child is new-borne, and that because of a Ligament which commeth to the Navill from the bottome of the bladder, which they call Urachos; for, the straighter that is tyed to the Navell, the more the bladder, and the parts adjoyning are drawn upward. Yet Spigelius saies, he cannot well conceive in his mind how this can be done: But for the matter of practice he reports, that upon this conceit Midwives leave a longer part of the Navell-string of a Male than they do of a Female, because in Males they would have the

The Artificiall Changling.

401

Whether the
Navell appea-
red in our
prototype.

the Instrument of Generation long, that so they may not be cowards in the Schooles of Venus. Now if the supposition be true, we are all at the mercy of the Midwives for our sufficiencie. In which operation Authors make much adoe, and Midwives at present can scarce agree about the place. The distance the Navell-string should be cut off from the Childs body Aetius prescribes to be foure fingers breadth, a woodden direction saith Mr Culpepper, because Midwives fingers differ so much in breadth, he will imagine it to be meant foure inches, and saith, the Ancients jumped generally in that opinion. This Tortuosity (then) or complicated nodosity, which we usually call the Navell, occasioned by the Colligation of vessels, is a knot contrived by the Midwife, and ensuing upon this action, being a part after parturition of no profit or ornament. And therefore, at the Creation or extraordinary formation of Adam, who immediately issued from the Artifice of God, nor also that of Eve, who was not solemnly begotten, but suddenly framed and anamalously proceeded from Adam, was any such knot (as we now behold in our selves) to be seen; for, it cannot be allowed, as the Ingenious Reformer of popular errours demonstrates, except we impute that unto the first cause which we imposed not on the second, or what we deny unto Nature we impute unto Nativity it selfe; that is, that in the first and most accomplished piece, the Creator affected superfluities, or ordained parts without all use or office; Therefore this being a part not precedent but subsequent to Generation, Nativity or parturition, it cannot (as he speakes) be well imagined that it appeared in our prototype, as in us his offspring, for to imagin so, were to regulate Creation to Ge-

Aetius lib. 4. c. 3
in his direct. to
Midwives.

Dr Brown.
Pseudodoxia
Epid. l. 5. c. 5.

Pinis Longi
inconvenien-
tia.

402

Man Transform'd: OR,

neration, the first act of God unto the second of Nature. This we may however affirme in the honour of Nature, that whatever augmentation in this or any other part is gained by Art, or besides the will and ordinary allowance of Nature, it is commonly attended with some inconvenience. And there are reasons for it; for, the magnitude grossnesse, and foule, and immoderate longitude of the Organ of Generation is a twofold hinderance to fruitfulnessse, as Hucherus notes: *Primum quidem eo quod muliebri pudendum, ut & uteri cervix immaniter dilacerantur, unde cicatrix relinquitur, quæ maris semen ante effluere foras sinat, quam id ipsum uterus prolectarit (sic feminam unam urina incontinentia, alterum perpetua Diarrhoea laborantem videre illi contigit, divulso ab ejusmodi violento concubitu vesica alvique sphinctere.)* Deinde quia interno uteri osculo graviter impulsio percoitum confusoque, ita præ dolore Mulieris voluptas interturbatur, ut neque proprium semen emittat, neque virile admittat, excipiatque. Est & aliud incommodum, quod longa mentula secum trahit, cum feminas uterina suffocationis obnoxias reddat, quod ligamenta uteri, cervicem nimium in coitu elongando, admodum laxet, ut apparet ex observatione Spigelii; and you see the inconveniencies after Conception, that followes upon the ample furniture of these Ginnie Asinagoes. Avicen hath taught a way how to magnifie this Part, and indeed when it is lesse than is convenient it is an inequality of figure, which may be corrected, and the Directions conducing thereto are admitted by Montanus into the corrective part of Medicine. *Hæ igitur sunt regula docentes per methodum magnificare per attractionem multi alimenti ad locum, calefaciendo & fricando*

Montanus,
Med. pars. I.

The Artificiall Changling.

403

Men whose
members hang
down to their
shanks.

fricando prius locum, sed caute procedendum, ne nimis trahant vel nimis calefaciant, qui nutrimentum attractum resolveret, & volentes membrum magnificare, minus ipsum efficerent, sicut nimius motus frigiditatem inducit, moderatus calorem. Eadem res effectos oppositos producit. Nimia ergo attractio, & nimia loci calefactio resolvit, & dum magnificare queritis, parvitatem efficietis; moderata autem attractione facietis magnitudinem. Ars etiam est curativa de elonganda mentula cum pondere plumbeo.

The Floridians so love the Feminine Sex, that for to please them the more, they busie themselves very much about that which is the primary signe of uncleane desires; and that they may the better do it, they furnish themselves with Ambergreece, whereof they have great store, which first they melt at the fire, then inject it (with such paine that it maketh them to gnash their Teeth) even so far as to the *Os sacrum*, and with a whip of Nettles, or such like thing, make that Idoll of *Maacha* to swell; on the other side, the women use certaine herbs, and endeavour themselves as much as they can to make restrictions for the use of the said *Itypalles*, and to give either party their due.

The Author of
the Descrip. of
Nova Francia.
lib. 2.

*Nescio an revera constat, quod diverbio fertur, Ar-
vum Genitale in mulieribus Belgicis, altiore in pube
scituationem obtinere, sed Medicus quidam ex obser-
vatione propria mihi communicata, affirmat, Genitalia
in viris Hyberniciis, aliora in pube apparere.*

In the Isle of *Hermes* the mens members hang down to their shanks, insomuch that the men of that Country, who knew better manners, do bind

Sr Joh. Mand.
Travels, cap. 53.

Pygmaei mag-
no veretro.

404

Man Transform'd: O R,



them streight, and annoint them with ointments, made there for to hold them up, wherby they may live more civilly, which is supposed to be by reason of the heat of the climate dissolving the body.

Ctesias, Indicus
Ionst. Thaumato-
graph.

Ctesias saith, that the Negro Pigmies who dwell in the midst of India, who are saddle-nosed and deformed, have a *veretrum* so great and long, that it hangs down even unto their Ankles. *Hinc de Nanis & Pygmaeis querendum, cur majorem penem habeant? An quia ut scripsit Aristoteles, quemadmodum homo non habens caudam, illa materia in nates conversa sit; similiter materia, quae augmentaioni stature Nani non est famulata, in penem transmutata sit.*

Quere Card.
Comment in
Hip. li. de Aere
Aquis & locis.

But concerning these and other strange corporall properties of Nations, mentioned in this book, I wish some Commentator on Hippocrates Book *De Aere, Aquis & locis*, would arise, who supplying the losse of the much desired Comment of Galen upon that Booke, might render some account of these matters. What Cardan in his Comment upon that Book hath done I can give no account, having never, after much enquiry, had the hap to meet with it.

Skenck. observ.
med. lib. 4.

Korn. de mirac.
vivorum fol. 41

Marc. Donat.

med. Hist. mirab

Tulp. observ.

Delrio Inquisit

Mag. Jordanus.

That women have been metamorphosed into men is not only confirmed by Pliny, and the credit of other ancient Authors but of later times many examples are to be found very evident in moderne Writers; and for all that I perceive, there are few that are willing to have it accounted a Fable. And the conceit is grounded upon the Authorities of Aristotle and Galen, which Anatomists little approve of, which is, that Nature alwaies intends the Generation of the Male, but if she erre from her scope, and cannot generate a Male,

Males then bringeth she forth the Female, which is the first and most simple imperfection of a Male, which therefore they call a Creature lame, occasionall, and accessory, as if she were not of the maine, but made by the bye; concluding the Woman or Female to be nothing else but an error or aberration of Nature, which the Peripatetiques call *παράβασις*, by a Metaphor taken from Travellers which misse of their way, and yet at length attaine their journies end; yea, they proceed further, and say, that the Female is a by-werke or prevarication, yea, the first monster in Nature, which is unworthily said of them, for the perfection of all naturall things is to be esteemed and measured by the end: Now it is necessary that the woman should be so formed, or else Nature must have missed of her scope, because she intended a perfect Generation, which without a woman cannot be accomplished. But now it is to be enquired how in *terminis naturalibus* it can be done that women should be turned into men, as the infinite examples of such Cases seeme to prove; which since it is monstrous, we must have recourse to the causes of Monsters, which happen by the error of Nature, occasioned, either through the disobedience of matter, or debility of the Agent, and therefore they properly and modestly enough define a Monster to be a certaine oblaesion of Nature. And that it is monstrous for women to be turned into men, is apparent by Aristotles Definition; for that is monstrous which is besides Nature, to wit, that Nature which for the most part is; for besides that which alwaies and necessary is, nothing is done, therefore Monstrosity happens when any thing besides Nature appeares in those things which for the most part are so.

How women
are turned in-
to men.

406

Man Transform'd: OR,



So done, but may also be done otherwise: wherefore since it is against the order of Humane Nature, that a woman should degenerate into a man, yet notwithstanding it being not impossible, that we call monstrous, and it hath the same cause which other Monsters according to Quality, Number, Magnitude, or Scituation of Members, wherefore for this reason the Learned reduce the cause of this Humane Metamorphosis to the error of the virtue Agent, and the aptitude of superfluous matter. If this happened while every Animall existed in Generation, it would cleare all doubts: But since it is done when the Animall is borne, how the virtue Formatrix can effect it, is not easie to explaine, but seemes a great Difficulty. Therefore Anatomists and Physitians say, that the virile member in such women was from the first, ingenite, the Agent virtue working on superfluous matter that forme upon it, but by such a Law of Nature that it cannot come forth untill such a determinate time, which ought not to seeme impossible to any man, since we see in Embrions, even in the mothers wombe, Teeth formed, and yet lie hid until the appointed time of their extramission; which is very true, and known by ocular Faith from the dissections of Abortives and Infants new-born, as many Anatomists affirme. Therefore even as all Teeth have their beginning of Generation in the mothers wombe, yet are concealed, nor come out perfect but in progresse of time, which yet is not definite and the same with all. What then should hinder but that in a woman, a virile member made in the first formation, should in appointed Tract of time come forth perfect, and be made manifest, but that this change by extrusion of inbred or inverted members should happen

Barth. Eustachius de dentibus libello, cap. 15 & 17, &c.

The Artificiall Changling.

407

That women
cannot be
transformed
into men.

pen after the time of Child-birth, exceeds all possibility of beliefe; yet Pontanus beares witnesse of a woman who after she had borne a son, attained by a wonderful change unto the virile Sex, which he confirmes by the testimony of Antonius Colotius Umbrus.

Pontan. lib. 10.
de reb. Cœlest.

That Men should be transformed into Women is more rare, it having been no where ere found that a Male degenerated into a Female Nature, abhorring such a perverse regresse from more perfect to lesse. Indeed

Licinius Mutianus reporteth, that he saw at Smyrna a Boy changed into a Girle, but I thinke Philosophers will no more regard his report than they do the Fictions

cited by Plin.
Nat. Hist. l. 7.

of Poets who have made descriptions of such a needlesse Metamorphosis. As for that which Herodotus delivers concerning the men of Scythia, evirated and

Herodotus in
Thalia.

changed into a Feminine estate, it is not to be understood that the Masculine Sex was truly changed into the Feminine, but he speakes of a kind of disease which we elsewhere shall have an occasion to touch at; for men then to lose the appearance of their Virilities, and to have those parts translated into the apparance of the other Sex, is a thing not only rare, but impossible in Nature, unlesse we will imagine that the Female Patriarch of Greece, and Pope Joane of Rome, were the Subjects of such Metamorphosis. Nero (indeed) whom nothing in the ordinary course of Nature would satisfie, by a most prodigious conceit attempted to make such a Monster by Art, and would needs have a Boy of his, called Sporus, cut and made (forsooth) a woman, to whom he was solemnly married, which occasioned some justly to say, that it had been happy for the Commonwealth if Domitius his Father had had no other but such a wife; and verily none but such a Monster of

H h h

Men

Nero's absurd
attempt to
make a woman
of a man.

408

Man Transform'd: OR,



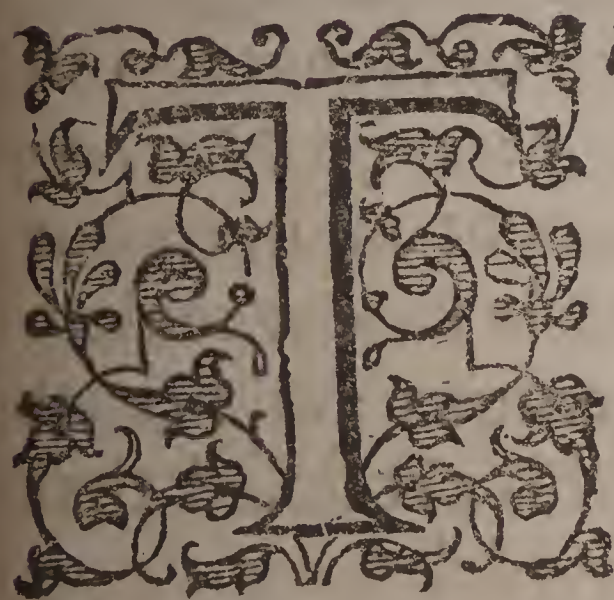
Men could have endeavoured so absurd a Transfiguration of Man. That the Devill, furnished with naturall Causes, may by Divine permission cause some apparant change of Sexes is not doubted of by the Learned, yet he can no way by the Nature of things convert a Man into a woman; much lesse could Nero do it, who is called by Jordanus, Bipedum nequissimus, the wickedest man that ere went upon two Legs.

SCENE



SCENE XXII.

*Tailed Nations, Breech-Gallantry,
and Abusers of that part.*



Here is not a living Creature excepting Men and Apes, but is furnished with a Taile for the necessary use of their Bodies. The reason why man wants a Taile is rendred by Aristotle; for that the aliment that should go to the Arist. de part. Anim. lib. 4.

Taile was spent upon his Buttocks, Thighs, and Legs, which are more fleshy and full than the parts that answer them in other Creatures, and there was no necessity of a Taile in man, since his Buttocks with their Corpulency afford a sufficient covering. But the chiefe Cause of this difference is the upright stature of man, which is his peculiar Prerogative, the Ape his counterfeit, as a two-legged Animal, wants a Tail, and as a foure-footed, he hath no Buttocks.

But although Man naturally wants a Taile, yet Pausanias reports of Nations that were furnished with Tailles. Neither is the report of our Kentish Long-tailes a meere Fable; for, besides the Re-

Kentish Long-
tailes.

410

Man Transform'd: OR,

Neiremb. lib. 1.
de mirac. Na-
turae in Europ.
Joan. Major
lib. 2. de gestis
Scotor. cap. 9.
Guliel. Nang.
Genebr. in
Greg. M.
Korn. de vivo-
rum mirac.

Delrio disquis.
Mag. Polydor.
Virgil. Hist.
Angl. lib. 13.

cords of our English Chronicles, there are divers Authors that have registred the Originall of this Monstrosity, whose Relations amount to this effect. When *Augustine* the Monke, being sent from *Gregory* the Great, came to preach the Gospell unto the English Nation, at *Rocheſter*, the Vulgar, in deriſion of the Holy man, pin'd fiſhes tailes upon his Garment, or, as ſome ſay, threw them at him; whereupon *Augustine* prayed to God that their Children might be borne with Tailes, and it pleaſed God to confirme his Doctrine by inflicting this puniſhment upon the Poſterity of that incredulous people; ſo that theſe Kentiſh Long-tailes proceeded not from the influence of Heaven, but from a miracle. And although *Antonius Neirembergensis* thinkes that this puniſhment endured but for a time, and that this Miracle is now ceaſed, yet I am informed by an ingenious and honeſt Gentleman of good worth, who profeſſed that he had read in ſome of our Chronicles, or other Author, whoſe name he could not very well remember, that there is at this day a Family in *Kent*, who have to Surname the name of a Village very neare *Rocheſter*, whereof all that are deſcended have a Taile, inſomuch that you may know any one to be rightly deſcended of that Family by having a Taile: Yet I muſt ſuſpect ſome failing in my friends memory, becauſe I find in *Delrio*, his diſquiſition of Magick, that the originall of the Kentiſh Long-tailes was after this manner. *Thomas Becket* Arch-Biſhop of *Canterbury* being in diſgrace with *Henry* the Second, and riding through *Stroud* neare *Rocheſter*, the Inhabitants, to
put

The Artificiall Changling. 411

Irish Long-tailed.



put an affront upon him, cut off his Horses Taile, which ever since was entailed upon them, inso-much as you may know a man of *Stroud* by his long Taile. And to make it a little more credible, that the Rump-bone among bruitish and strong-dockt Nations, doth often sprout out with such an excrescence, or beastly emanation. I am informed by an honest young man of Captaine *Morris* Company, in Lieutenant Generall *Iretons* Regiment, that at *Cashell* in the County of *Tipperary*, in the Province of *Munster*, in *Carrick Patrick* Church, seated on a hill or rock, stormed by the Lord *Inchequine*, and where there were neare seven hundred put to the sword, and none saved but the Mayors Wife, and his Son; there were found among the slaine of the *Irish*, when they were stripped, divers that had Tails neare a quarter of a yard long; the Relator being very diffident of the truth of this Story, after enquiry, was ensured of the certainty thereof by forty Souldiers that testified upon their oaths that they were eye-witnesses, being present at the Action. It is reported also, that in *Spaine* there is another such tailed Nation. But that which gives great reputation to the Narratives of Tailed Nations, is a History we have gained by the *Coryphaeus* of Anatomy; Dr *Harvey*, who in a learned Tract he lately published, informes us, that a certaine Chirurgion, an honest man, and an Acquaintance of his, returning from the *East-Indies*, declared unto him upon his credit, that in the Mountanous & remote places from the Sea of the Island *Bornea*, at this day there is a certaine kind of tailed men,

Tesse Euseb. Iesuita.

Anton. Neiremb. Nat. Hist. Dr Harvey lib. de Generat.

Ulysses Aldr.
Monst. Hist.

Schenck. lib.
observat.
Aldrovand.
Hist. monst. c. 6.

of which with some difficulty (for they inhabit the woods) they took a Virgin, whom he saw, with a thick fleshy taile of a span long, *intra clunes reflexa, quæ anum & pudenda operiebat, usque adeo velari ea loca Natura voluit.* We read also of some tailed Monsters, and that Nature sometimes hath fallen into such impediments that she hath been constrained to adde a taile to man, although it is well known, that a taile is not competent unto him. *Aldrovandus* exhibits a two-headed Monster which was most worthy of admiration in it, because two fingers above the Podex it had a taile a palme long, which covered the vent of excrements, as it is observed to do tailed Quadrupeds. This Taile about the beginning was of the breadth of the Eare finger, and afterwards ended in a sharpe point. The Effigies of this Monster *Marius Galassus* the *Neopolitane*, a great Searcher out of naturall things in times past, communicated to the most learned man *Ulysses Aldrovandus*.

Schenckius recites a story of such another two-headed monster with the rudiment of a Foxes Taile. *Aldrovandus* also exhibits the Effigies of an Infant with the Taile of a fish; so that we might sing with *Horace*,

Desinit in piscem mulier formosa superne.

Yet the Verse in verity would not square with this Monster, because all the upper parts were very deformed. *Schenckius* also exhibits the description of a little Child borne at *Cullen*, Anno 1597. who among other monstrous parts, in the posterior parts about the Fundament bore a Sows Taile.



Taile. If any man desire to know the causes why sometimes a Taile is monstruously added to a humane off-spring, these eminencies of the skin are to be referred to abundant recrement, the virtue Formatrix being valid.

Among the *Persians*, and other Nations of the *Levant*, there are infinite swarmes of *Catamites* or Sodomiticall Boyes, who make an unrighteous use of the *Rectum Intestinum*, to the foule shame and dishonour of their Bodies. Which Contagion hath spread both into the East and *West-Indies*, insomuch as some Countries have been almost depopulated thereby, and Laws have been made to restraine that beastly practice, to which intent the Yard-Bals or Bels of *Pegu*, *Siam*, and the *Bramas* were (as some suppose) invented.

Vaschus found the King of *Quareguas* house infected with most abominable Leachery; for he found the Kings Brother, and many other young men in womens apparrell, smooth and effeminately decked; which by the report of such as dwelt about him he abused with preposterous veneration: When *Vaschus* had given forty of these to his Dogs, when the people heard of the severe punishment executed upon that filthy kind of men, they resorted to him, as it had been to *Hercules*, for refuge, by violence bringing with them all such as they knew to be infected with that Pestilence, spitting in their faces, and crying out to our men to take revenge of them, and rid them out of the world from among men as contagious Beasts. The stinking abomination had not yet entred among the people which was exercised.

Per. Mart.
Decad. 3.



cised only by the Noblemen and Gentlemen ; but the people having a naturall hatred of unnaturall sin (lifting up their hands and eyes towards heaven) gave tokens that God was grievously offended with such ugly deeds, affirming this to be the cause of their so many thunders, lightnings, and tempests, and diseases. I would all men were of this opinion. All other Creatures observe a constant Law in their coition, which they observe and transgresse not, only the vitiosity (as one saith) of man hath acted all their varieties ; nor content with a digression from Sex to Species, hath in his own kind run through the Anomalies of Venerie, and been so bold, not only to act, but re-

present to view the irregular way of Lust.

Nor is the ancient sin of Sodomy revived only in the *Indies* among barbarous and unsanctified Nations, but is too well known to be practised by Christians ; for in *Italy* nothing more common, and not only tolerated, but held convenient, especially for



The Artificiall Changling.

415

Breech. Gal-
lantry.

for the Clergy, who are the chiefe Commanders of these *Ganimedes*; concerning the use of whom, a great Cardinall could prophanely say, it was *suave & divinum opus*. A sin which in *Iudes* Epistle, is called, *following of strange flesh*, a strange and unnaturall way of following of strange flesh.

Among other filthy-fine devices of some Nations, I remember to have read in some Author of a certaine people, who in an absurd kind of bravery, bore holes in their buttocks, wherein they hang pretious stones. Which by their leaves must needs prove but an inconvenient and uneasie fashion, and very prejudiciall to a sedentane Life.

Montaign. in
his *Essaies*.

See the preceding page for the Figure.

Iii

SCENE

Little Feet
affected.



416

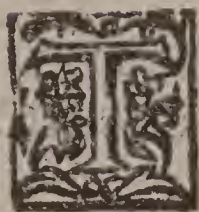
Man Transform'd: OR,



SCENE XXIII.

*Leg and Foot-fashions, or certaine
Legs and Feet in esteeme with di-
vers Nations.*

Purch. Pilgr. 3.
lib. 1.
Pet. Massius,
Hist. Ind. lib. 6:



He women in *China*, from their Childhood
array their Feet in Cloaths, that they may
remain small; and they do it, because



the *Chinois* do hold
them for finer wo-
men that have
small short Feet;
so that it is accoun-
ted one of the
greatest ornaments
they have, to have
very little Feet,
and they are so
little, that they go
very badly, and al-
waies they seeme
to go as if they
would fall. The
Chinois themselves
know not the ori-
ginall occasion,
why

The Artificiall Changling.

417

How they
come to have
such small
Feet.

why this is accounted for a beauty, albeit some say, it began not for a comlineffe, but only with a purpose to cut off all occasion from them of going abroad. But I beleeeve it was first an affected forme of bravery, since it is used only among the Nobler sort, and not among the baser.

Mr *Grimston* faith, they hold it for a great grace to have little Feet; and for this cause from their Infancy, they bind up their Feet hard, which they endure patiently, for they that have the least Feet are held the properest women. But this custome comes not only from their curiosity, but also from the jealousie of men that have brought it in, to the end that they should not be able to go but with paine, and that going slowly and with a bad grace, they should have no great desire to go out of their houses: And this custome is so ancient, and received in this Country, as it hath in a manner the force of a Law, so that, that mother who should breake it in the breeding of their Daughters, should incur the Note of Infamy, and be punished.

*Grimst. in his
estate of China*

In the great *Caanes* Kingdome, the Gentry of a woman is to have small Feet, and therefore as soone as they are borne, they bind their feet so streight that they cannot wax halfe so big as they should.

*Sr Joh. Mand.
Travels, c. 106.*

I beleeeve this matter to most men will seeme prodigious and incredible; No man would ever have beleev'd these things before he saw them with his eyes; nay, what is it I pray you that seemeth not a wonder at the first sight? how many things are judged impossible before they are seene done and effected? and certes, to speake

The naturall
proportion of
the Feet,



Howell Epist.

418

Man Transform'd: OR,

a truth, the power of Art over Nature seemeth incredible, unlesse a man enter into a full consideration of the practicall force and efficacy thereof.

The Spanish women also are observed to have little Feet, but whether they use any Artifice to advance that beauty, I have not yet discovered. This is so remarkable in them, that whereas the vote of the Proverbe for a handsome woman, would have her *English* to the Neck, *French* to the Waste, and *Dutch* below: an observing Travel-ler addes, for hands and feet let her be *Spanish*, for they have the least of any.

Men and women have the greatest Feet in proportion of all Creatures, yet Females ordinarily in every kind have lesse and slenderer feet than Males. Which Ordinance of Nature, the affectation of these people, to their own disadvantage, hath extended beyond her intention. Man only by the advantage of the straightnesse of his Legs goeth upright, the proper use of the Foot being to walke, and the action is walking, and therefore the Foot is called Instrumentum ambulatorium, or a walking Instrument; this walking is, when one Leg resteth upon the ground, and the other is brought about forward; the resting is the action of the Foot, properly so called; the reach forward, the action of the Leg, and therefore an ambulation is made by station and motion, that is, standing, and proceeding, the Foot it selfe is the Instrument of the former, and the whole Leg of the latter. Now for assured, and constant, or firme station, Man alone, (as he hath Palmes of his Hands) so he only hath broad flat Soles to his Feet; and also for the accomplishment of those many motions whereof we stand in need, the structure and figure of the Foot and Leg is such

The Artificiall Changling. 419

Shooes, Sandals, &c besides nature.



such as we see, for it is divided into divers joints, and the Toes are made long and broad, not so long as in the hands, but only as was necessary to fasten the feet when we would strive to run. For if the Toes be pressed unto the ground, it is strange with how much strength and security the body is driven forward: for the Toes being bent, in the going are fastened upon the ground as so many Anchors, and so commodiously transfer our bodies, not only upon plaine, but also upon ascending and rugged places, as we may observe in those who live upon mountaines, (our mountaines of Wales confirme this) where they go barefoot; from whence we may collect, saith Varolius, that shooes or any other induments of the Feet are besides Nature, and very prejudiciall to the action of the Toes and Feet: which Lycurgus the Law-giver had respect unto, when he forbid the Spartans to be shod, as that which in case of any military and civill activity, was a great hinderance to the actions of the Foot. Some have wondered why man in Comparison of other Creatures is endued with very great Feet, not considering that man, who only walketh upright, stood in need of two great Feet to susteine the weight of his body. But the great wonder is, that man upon so narrow soles of his feet should be kept upright and not fall; it being truly admirable, that so vaste and erect a body, sustained with two props, to wit, his Legs, whose basis is so narrow, as the lowest transverse amplitude of the Foot doth make, that he should not for all them slide and fall, but consist upon them, as we see it happen in other things, which are no better sustained than upon the small basis of two Feet; which insooth would happen also in the body, unlesse by the benefit of Muscles

Xenophon in
Laconum Reipub. Stobæus,
Serm. 42.

the Feet were retained, and directed so fixt, that not only when the body is erect and in equilibrio, but while it recedes from it, inclines, and is carried into this and that part, yet it doth not fall; as it happens unto Infants new-borne, being yet weake and feeble, who for a while, untill their feet, that is, their Muscles and Tendones be confirmed, can neither stand nor go. And we may observe that those who have feet shorter or smaller than the proportion of their body requireth, stand very unfirmely, as not sufficiently supported by so good a foundation, and in their progressive motion they labour with an uncertaine footing. We call those small feet, which if they be compared with the body unto which they appertaine, or to other of the same kind, and having the same bulke, are defective, and lesse quantity of matter rests in them than in others of the same species. For, that which failes in magnitude is called small, as that which in multitude few: Small feet argue paucity of matter, and where, through this affected prohibition of growth, the matter of the Foot is lesse then naturally it ought to be, the virtue that was ordained to be in that matter cannot be so vivid and effectuall; and if they by this Artifice be brought also to be narrowed in the soles, the parts must be more confused, and so not distinct, nor so well articulate, and have small Toes, and there appeares no foot-step of bones or Tendons; which are more pleasant to looke upon than serviceable to that office to which they were appointed, which although they may be accounted delicate, yet are not simply beautifull, having lesse corporiety then is required to make the foot perfect according to Nature. And the foot being one of the extremes of the Body, wherein naturally
the

The Artificiall Changling. 421

Nations with
Feet of a Cu-
bit long.

the virtue of Earth should prevaile, a signe whereof there is, that almost all the extreme parts of Creatures, and which are Feet, or susteine the place of Feet, are harder than the rest, and that naturally, because they are to sustaine the whole body, and therefore they yield lesse than the other parts, wherefore since they resist they remaine harder. The other extreme of the Diameter of the Body is the Head, wherein the watery force is predominant, it being the receptacle of the braine which is cold and moist: Whereas the fluid element exceeds in the Feet of women, which makes them so soft and inarticulate, and somewhat unstable.

In India there is reported to be a Nation that have feet of a Cubit long, but the women have their feet so small, that they are called *struthio pedes*, id est, Sparrow footed, And indeed women generally have lesse and slenderer feet than men.

In India beyond Ganges

there are a Nation called *Sciopedes*, that have feet of a monstrous bignesse, which when they lye down



Plin. Nat. Hist.
lib. 7, cap. 2.

Munst. Cosm.
lib. 5.



down in the Sun, serves them for *umbrelloes* to shade them from the Sun, being thence called *Sciopedes* from *σκία umbra*, and *πῆς, pes*.

Petr. Apian.
Cosmog. pars 2.
cap. 3.
Solin. in *Polyst.*
cap. 53.

There are also in *Asia* a certaine kind of men which are called *Monosceli*, and of others *Sciopede*, which have but one Leg, which yet have a wonderfull pernicious in leaping: *μονοσκελῆς* is expounded *unicum crus habens*, a one-leg'd people.

St Joh. Mand.
Travel, cap 51.

In *Ethiope* are such men as have but one Foot, and they go so fast that it is a great marvell, and it is a large Foot; for the shadow thereof covereth the Body from Sun or Raine when they lye upon their Backs; these people according unto *Pliny* are not far from the *Troglodites*. *St Austin* witnesseth that the Effigies of these Nations were painted in a Table in the *Forum* of *Carthage*, neare the Port.

Petr. Apian.
Cosmog. pars 2.
cap. 3.

There are in a certaine Valley of the mountaine *Imaus*, or rather *Timaus* (as *Aldrovandus* saith) which Region is called *Abarimon*, certaine wild men who have their feet turned backward behind their legs, that are of wonderfull swiftnes, that they will out-run a Hare. In other parts of the Orientall *Indies*, although the designation of their place is uncertaine, we heare of such a Nation who have eight toes.

Vincent. Spec.
Hist. l. 32. c. 16.

There is reported also to be another kind of *Monoscelli*, or one-Legg'd people, in some places belonging to the *Tartars*, which supplies us with another difference of men, who wander about sustained by one only Leg and Foot, having also but one Arme; Two of these men undergoe the office of an Archer: Whiles one holds the bow the

The Artificiall Changling.

423

Diverse formes
of feet.

the other shoots the Arrow; and there is a wonderfull nimblenesse observed in them, for they run with so great swiftnesse on their hand and foot, that they will out-run a Horse, and when they have tyred their Arme, then they go only hopping with their foot. Many Legates and Nuncio's of the Pope, sent unto the Tartars, in their Relations affirme this to be true, and at last Vincentius inserted it into his History.

Vincent. Spec.
Hist. lib. 32.
cap. 16.

The Inhabitants of *Guinea* have long legs, broad feet, and long toes.

The Men of *Ægypt* and *Ethiopia* have their feet crooked.

St *Austin* makes mention of Men borne at *Hippo*, with feet fashioned like a halfe moon, with two Toes in each foot.

Aug. lib. 16. de
Civit. Dei. c. 8.

Many of *Canton* and *Quamsi* Province have two nailes upon their little toes, as they have generally in *Cachin China*.

Concerning these and some other properties of Nations, where I suspect no Artifice, I am willing to say with *Pliny*, That no wonder it is that about these Coasts, there be found men and beasts of strange and wondrous shapes, considering the agility of the Suns fierie heat, so strong and powerfull in those Countries, which is able to frame Bodies artificially of sundry proportions, and to imprint and grave in them divers formes. Concerning these Monsters which have scarce the Figure of any certaine Species, and either are not humane, or partly humane, and partly mixt of divers; *S. Augustine*, with whom *Lumbard* agrees, denies they shall rise againe; or, we are not (saith he) to believe they shall appeare so vitiated in the Resurrection, but rather with a

Plin. Nat. Hist.
lib. 6.

S. Aug. Enchir.
cap. 87. Epist.
ad vitalem, lib.
22. de Civit.
Dei, vid. c. 19.
Bonavent. l. 4.
Dist. 44.

K k k

corrected

Where they
paint their
Feet,

424

Man Transform'd: OR,

corrected and amended nature, and their deformity (be it of what kind soever) recalled to the true Figure of a humane Fabrick; not that there shall any thing perish in the Body which was naturally in it, but only that which is deformed: God doing that which an Artificer is wont, who can dissolve againe with fire a deformed Statue, whether it were made so on purpose, or by chance and the errour of Art, and introduce a more beautiful Figure; So, that the same substance shall remaine, the first deformity abolished; for what was extant, expressed, or wanting of feinesse to that soule Figure, that he either cuts off, or fills up, or adds, that the dishonesty, filthinesse, ill-favourednesse, or horriblenesse thereof may be removed: In like manner we may suppose it will be done in the Resurrection; for, these monstrous deformities cannot consist with the future felicity of the Saints; the manner of restitution we must leave to the Creator. But as for the deformed members of wicked men, which were polluted with sin, and made the Instruments of iniquity, there is no reason why this should be common with them, with Innocents, and the heires of that life, but as the bodies of the damned shall be tormented, so they shall suffer with their deformities, yet there is no certainty, since nothing is expressly revealed in Scripture of this matter.

De his vide
Thom. Aquin.
4. Con. gentiles
cap. 89.
Parch. Pilgr. 2.
lib. 9.

In Candou Island they have a custome to make the Nailes of their Feet red; this is the beauty of that Country, they make it with the juyce and moisture of a certaine Tree, and it endures as long as the Nailes.

Idem lib. 7.

The Abassines also colour their Feet, which are bare, with the juice of a reddish-barke.

The Virgins among the Chiribichenses use to wrap

The Artificiall Changling.

425

Where they
affect great
Hips and
Thighs.

Pet. Martyr.
Decad. 8.

wrap the parts of the Calfes of their Legs and Thighs next the Knees, with Bottoms of yarne, and bind them hard, to the end that their Calfes and Legs might swell bigger, and through this foolish device they thinke they appeare finer to their Lovers, their other parts are naked.

The *Cathayans* also, as it seemes, have the same foolish affectation among them.

The Maids in *Cumana* go naked, only they weare certain bands about their knees, which they bind very hard, that their hipps and thighs may seem thick, which they esteem for a beauty. *Helyn*, in his *Geography*, saith, that they affect to have very great Thighs; to effect which they bind the parts below their knee very hard, even from their Childhood, which forces the bloud and humours to move upwards.



The *Aulbour* of
the *Treasury* of
Times, vol. 1.
lib. 3. cap. 5.

Lindl. lib. 2.

Helyn, *Geogr.*

The *Spanish* women, and men, affect great Calfes and full Legs, and are much ashamed if they be not by Nature or Art so accommodated; and verily all the *Spaniards* that I ever saw have



had full hand-
some Legs, and
the shape of
Spanish Stock-
ings sold upon
our Exchange,
whose shortnesse
speakes them to
have been made
for women, seems
to intimate that
the women there,
have great Legs
and very little
Feet. Yet a Spa-
nish Merchant, a
friend of mine,
tels me the rea-
son of the smal-

nesse of the feet of Spanish silk Stockings is, that
the Spaniard for the most part cuts off the Foot
of his stockings to foot them with Fustian.

*This Nation seemes to be of an opinion somewhat
contrary to Momus, who misliked the fashion of the
Leg of man, that the belly thereof, or the Calfe, which
was seated behind in a place out of danger, was fur-
nished so with a defence of flesh, and the shin-bone ex-
posed to all encounters without any defence at all, never
noting that the Eyes were placed before, to secure the
Skins, whereas there was none behind to looke to the
safety of the Calfe. But one would think they were
aware of that notion of Physiognomy, which pronoun-
ceth spine Legs, almost destitute of flesh, to be an argu-
ment*

The Artificiall Changling.

427

Men with one
Calfe of their
Leg bigger
than the other.

ment of one prompt to venery, as being a sign of a libidinous Nature. A fault commonly noted in women, for those whose Legs or shankes are leane, and have little flesh, they call them leacherous and Shamefull whores, like unto Goates; of which this cause may perchance be assigned, for that the aliment is retained in the upper parts, and passeth into Seed and spirits, whereupon the Legs become small and leane, which is manifest in them who want a foot, or by any other way become lame, for to those lower parts the aliment is not transmitted so copiously as before, all which persons are therefore very leacherous.

There was a Calfe-swelling punishment inflicted upon those of Meliopore, both men and women, for their cruel ingratitude to St Thomas, martyred by them. Neirtembergensis calls them, a peculiar Nation among the Mallabars, which from a place of S. Thomas have their name, and called Pencays, and questions whether it be to be imputed to Nature or a Miracle. And on the Tribe of Benjamin, who were most fierce against our Saviour; both which to this day have one leg as big again in the Calfe as the other, this doubled upon them in this humour would have been kindly accepted, and entertained for a fashion. Yet in some parts of America, it should seem, they have a contrary affectation, at least if I understand Appianus rightly, where he saith, *Sanguinem quoque in Lumbis & Tibiarum pulpis comminuunt*. Most free from any affectation in that part, are Neatherland women, who are well proportioned, especially in their Legs and Feet. Men and Women only have Calves in their Legs, and their Legs full of flesh; howbeit Pliny saies, he hath read in some writers that there was one man in Egypt had no Calfe

Herberts Travels.
Helyn, Geog.

Aetr. Appian.
2. pars Cosmog.
cap. 4. de America.

A Crane-leg'd
man.

428

Man Transform'd: O R,



at all to his Legs, but was legged like a Crane. Torquato Tasso, in the comparison he maketh between Italy and France, reported to have noted, that the French commonly have more spiny and slender Legs than the Italian Gentlemen, and he imputeth the cause to the French-mens continuall riding and sitting on Horseback; which is the very same from which Suetonius draweth another cleane contrary conclusion, for he saith, Germanicus, who had very small Legs, had by the frequent use of this exercise, brought his to be very big; but he rid without Styrrups after meat, the humors descending upon their pendulest instability. But the Scythians by their continuall and immoderate use of Horsemanship became the most impotent and Eunuch-like men in the world, as Hippocrates affirmeth of them. For they being ill at ease in their Legs and Hips, by reason of their continuall riding without stirrups, their Legs alwaies hanging, they become subject to the Sciatica or Hip-Gout, and when the Disease grew strong they were lame, and their Hipps contracted and cramped; whereupon, as if they would exhibite a medicine to the Head to restrain the Flux of the Phlegme to the lower parts, they cut their veines behind the Eare, whereby (indeed) they cured themselves, but became unfruitfull and impotent. And that they became impotent by cutting those Arteries, Vallesius thinks, happened that the Braine was weakened, being deprived of the influxion of the vitall Spirits, wherefore it was no marvell if they became sloathfull, effeminate, and unable to sustaine the shock of Venus, or sufficiently to put out the vehement efforts of that act, for, the Braine at that time is wont to labour vehemently: or else saith he perchance that Nerve is cut with the
veines;

veines; which Andraeus Vesalius, a man most expert in dissection, reports, he hath seen in many to descend from the sixth Conjugation of the Nerves of the Braine, into the Testes and Seminary vessels; of which opinion before him Johannes Langius, a learned Physician of Germany, seemes to have been of, while he writes that the better portion of the Prolofique Seed flows down from the Braine and spinall marrow by the Veines and the Arteries of the Temple, the Parotides Veines behind the Eares, to the Loines and the Seminary vessels, which appeares to be so, in that at the effusion of the Seed, the Eyes twinckle, and that the Braine is dried with Copulation, whence it is, that hot and fat humour being consumed in that congression, lecherous men do sooner wax bald. Where the Legs, either by the lapse of Nature, or by accident are lesse than the naturall and decent proportion, the Corrective part of Physique justly taketh place to encrease them to a due magnitude. Galen affords us a method in this businesse, where he speakes of the correcting, and repairing of members, and he gives an example of a boy of thirteene yeares of age, who had small spindle Shankes, who by causing the Aliment to be moderately drawn to that place, and the parts indifferently rubb'd and chaf'd, and causing him to use baths and convenient aliment, by this meanes brought the little Legs of that boy to a convenient magnitude; a good notion for Gentlemen Ushers, if they have any mind to have the Leg repaired, and would save the Charges of Bombasted Artificiall Calves.

Gal. lib. 9. de
Tuenda sanitat.

We justly account a high pitcht Calfe the best proportion, and therefore we alwaies stroake up
the

High pitch'd
& low-pitch'd
Calfes by
whom affected

430

Man Transform'd: OR,

the Calfes of our Legs. Our *Lancashire* men are noted by *Camden*, to have such cleane and handsome shaped Legs.



The *Irish* who are good Footmen (as I have heard) count a low-pitcht Calfe the best Leg, and therefore they stroake down the Calfes of their Legs; a high great bellied Leg, it may be, being found somewhat inconvenient in running of long Races,

The Artificiall Changling. 431

Races, but it is thought by some that they do so, because they affect a long full small.

The imperi-
nency of ram-
pering with
Childrens
weake legs.

Many times Children about the second yeare of their Age, when they begin to go, are wont to vari and go wide and stradling with their Feet, their Knees inclining to each other. About this feared deformity, their mothers, being solicitous, crave help of Chirur- gions; who for the most part endeavour with divers Machins to erect and keep straight their Legs and Thighs, but in vaine, because of themselves, and the just accord of Nature, for the most part about the time they are three or foure yeares old, their Legs and Mus- cles grow more firme and strong, and the parts return to their naturall state. Which over officious tender- nesse of Parents, and distrust of Nature, is observed

Formius River.
obser. communi-
cat. fol. 76.

by one famous in that Art, to which the Ap- peale in this case is made; verily Nature is both carefull and able enough to main- tain the strength and straightnesse of those Columnes that are to su- steine the Body, imposing no more weight upon them then they are able to beare without any durable pre-



Vide Fabr. ab:
Aq. Pend. de
varis.

Lll

varication.

Baker-legs
how caused.

432

Man Transform'd: OR,



Varication. Man oftner by over-charging the Legs of growing Youth with too early and unfit burdens, hath occasioned this deformity. Hence it is that we commonly know a Baker or a Taylor by his Legs, and as some of their mishapen Legs have been called (vari) id est, wry-legged, so others vati and vatinii, id est, Bow-legged.

Theod. de Bry.



Purch. Pilgr. 3.
lib. 1.

The *Brasile-ans* dye their Thighs with a black colour, that seeing them afar off, they seeme as if they were cloathed in sacerdotall breeches.

In the Province of *Cardandam*, under the Great *Chan Tartars* jurisdiction; the men about

their

their Legs make lifts, pricking the place with Needles, and putting therein a black indelible tincture, and these lifts or marks are esteemed with them a great Gallantry.

In *Butto Bo Johns* Town, the womens legs are crooked.

The women of *Arupini* almost all of them halt, which *Eusebius Neirembergensis* thinkes to be a secret of Nature.

The Inhabitants of *Guinea* have long Legs.

In *Taprobana* and *Tartaria* they are all short legged.

Many have been deformed and disfigured in their Feet, and thereupon it came that divers were surnamed *Planci*, *id est*, Flat-footed, *Plautici*, *id est*, Splay-footed; *Scauri*, *id est*, with their Ankles standing over-much out, *Pansi*, *id est*, broad-footed. But horrid and malignant Conformations of Feet have appeared in divers men. There was a very old man called *Marin*, the upper parts of whose body was Humane, and the lower part



Idem.

Monstru-
ous
Femities of
Feet.

434

Man Transform'd: OR,

Pucerus l. 4.
Chron. Carion.

Lycost. opere
Chronologo.

Magius in
miscellaneis.

Volateran. in
Comment. urba-
nis.

Lycosthenes.

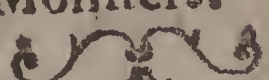
Equine, for he was reported to have been borne with the feet of a Horse. Verily *Plutarch*, according to the mind of *Aristotle*, hath published, that there was a maid, called *Onescelis*, borne of an Ass, who had only the feet of an Ass, the rest of her body appearing answerable to the humane forme, by reason of the congress of *Aristonymus Ephesus* with an Ass. Moreover *Peucerus* hath proclaimed, that in the reigne of *Michael Perpinaceus*, there was such an humane Infant come to light. And we have out of *Cælius Rhodiginus*, that at *Sylaris*, from the congress of a Shepherd and a yong Kid or she-Goat, there proceeded an Infant who had the Legs of a Goat. Besides, *Anno 1493.* a wench unmarried, brought forth a Humane Child with the legs and feet of a Dog: this monster *Cardan* and *Paræus* make mention of, but first of all *Lycosthenes*. A deformity not very differing from this, appeared in the yeare of our Lord 1545. in a certaine Infant born at *Aveignon*, with the upper parts correspondent to the Humane forme, the lower parts Canine, wherefore *Francis* King of *France* commanded the mother with her deformed issue to be burnt. In the time of *Pius* the third, Pope of *Rome*, there was a monstrous Production not much differing from the former, born of a woman in *Hetruria* compressed by a dog, which therefore for expiation was carried to the high Bishop of *Rome*. Other monstrous births there have been deformed with the feet of other Animals: For in *Germany*, neare the Town of *Lawferburg*, in the Borders of the *Helvetians* upon the *Rhine*, *Anno Dom. 1274.* there

was

The Artificiall Changling.

435

Pedestrall
Monsters.


Aldrovandus.

was a boy borne with the feet of a Goose. *Aldrovandus* speakes of an Hermaphroditicall Monster with the Legs and Feet of an Eagle, all other parts retaining the Humane forme, which perchance because it could not be taken, was shot to death with Arrowes.

In the yeare 1512. (a little before *Ravenna* was sackt) there were cruell wars in *Italy*: And in this very City (I mean *Ravenna*) there was borne a strange Monster, which did strike the beholders into great admiration, and caused much wonder: He had from the girdle upward all his whole body, face and head like unto a man, saving that he had one horn in his forehead, he wanted his Armes, but instead thereof Nature had given him two wings like a Bat; he had figured in his Breast the *Pythagoricall* (Y) and in his stomack down to his belly a well formed Crosse or Crucifix, he was an Hermaphrodite, both these two naturall Sexes being in a very proportionable manner well and truly formed, he had no more but one thigh, and to it one leg, with its foot like a Kites, and the tallons answerable thereunto; in the knotty part or locking joint of the Knee he had one only Eye. These monstrosities and unnaturall shapes possessed mens minds with extraordinary admiration; and those that were learned men and great Schollers, considering with themselves, that such monsters in nature were usually prodigious, and did foretoken some strange effects, did beat their braines, and exercise the strength of their wit, in the speculation and search of the signification thereof;

*Aldrovand.
Hist. monst.
Guzman de
Alfrage.*

Nations with
the feet of a
Horse.

436

Man Transform'd: Or,

thereof, and what this strange monster might portend; amongst many other, that the horne did signifie pride and ambition; the wings inconstancy and lightnesse; want of armes, want of good workes; the foot of that bird of Rapine, theft, usury, and Avarice; the eye in the knee, affection to vanities and worldly things; the two Sexes, Sodomy, and beastly filthinesse; in all which vices *Italy* did then abound. For the which God did scourge them with his whip of wars and dissentions, but the crosse and the Y were good and fortunate signes: for the Y in the breast did signifie Vertue; and the crosse on the belly, that if men (suppressing their dishonest lusts of the flesh) should embrace vertue in their breasts, God would give them peace, sweeten his displeasure, and abate his wrath.

Aldrov. hist.

Monst. fol. 371.

Somewhat the like monster *Aldrovandus* exhibits, saving that it had two feet, one whereof was like a mans, with an eye in the knee; and the left leg was scaly and ended in the taile of a fish.

Isidor. l. 11. c. 3.

Mela. l. 3. c. 3.

Isidore writes plainly, that there is a Nation which appeares with a humane body, and the feet of a Horse. And *Mela* and *Solinus* do not seeme to doubt but that there may be men with Horses feet; for, *Mela* saith, that in the Islands of *Oonæ* in the Northern sea, are the *Oones*, who have feet like Horses, they are called *Hippopodes*; with whom *Solinus* doth accord. The *Hippopodes* retain the Humane forme unto the Legs, but end in Horse feet; And *Pliny* expressly declares, that there are such men among the *Oones*, who are borne with horse feet.

Solin. cap. 21.

Plin. Nat. hist.
lib. 4.

Such

Such kind of *Centaures* are said to inhabit in certaine Islands distant three daies saile from the *Scythian* shores, called *Hippopodes*, although other Writers say, they have the Legs of an Asse, and called *Onisceli* from their asinine Legs; Hence *ὄνισκελοι*, a kind of Divels, so called a *cruribus asininis*, as *Rhodiginus* saith.

In the Regions of *Tamberlaine*, in times past called the Great, there were *Centaures* found, of such a forme, that their upper part resembled man, with two armes like a Toad, and the other parts a horse.

Among Authors also we read of *Onocentaures*, representing the fore-part of a man, and the hinder part of an asse, for the Septuagint Interpreters upon *Isaiah* render, that the *Onocentaures* shall inhabit forsaken *Babylon*, although the Vulgar Interpreters interpret *Uulus*.

In some places of the Region of *Peru*, there be certaine great Apes inhabiting, with whom the Inhabitants, by the suggestion of the Devils are mingled, whence there ariseth Monsters, with the head and privities of men, but with the hands and feet of Apes, the rest of their bodies all hairy, which speake not but with howling, after a manner emulate Devils.

Hist. of Peru
part I.

Of some such kind of extraction that *Indian Satyr* seemes to have been described by *Tulpius*, that was brought from *Angola* in his time: and bestowed upon *Henry Frederick*, Prince of *Orange*. And this Satyr was foure-footed: but of the humane kind, as may be seen by his Effigies. He was called by the *Indians* *Orang-Outang*, or a wild man:

Ex Tulpii obser.

The description
of a wild
man.

438

Man Transform'd: OR,

man: Resembling a child of three yeares old in length, as also one of six yeares in thicknesse. He was neither of a grosse nor slender body, but well set, yet very neat and nimble: but he had joints so straight, and muscles so large, that he both durst, and could do any thing. He was smooth before on both sides, and behind hairy with black haire: His visage resembled a man, but his Nostrils being flat and crooked upward, was like a wrinkled and toothlesse old woman. His eares were like other mens, and also his breast, having on both sides a swelling Pap (for it was of the Female Sex) he had a very large Navell, and his upper and lower joints were so exactly alike with mens, that you shall hardly see one egge more like to another. His elbow was excellently joyned, neither was the order of his fingers, nor thumbs different from the humane forme; nor the Calfe of his leg, nor his heele unlike: which neat and comly carriage of his members, was the reason that oftentimes he would go upright, and also he would with more ease take up any heavy burden than carry it. When he would drinke, he would take the Cup by the handle with one hand, and put his other underneath it, then he would wipe his lips, as neatly as we see our gallant Courtiers do: Which same dexterity, he would observe when he went to bed: As bowing his head upon the pillow, and handsomly covering his body with the bed-cloaths, and would hide himselfe just as if some Gentleman had laine there.

Moreover King *Sambasensis* upon a time told a King-

Kinsman of our Author, *Samuel Blomart*, that these Satyrs, especially the Males, in the Island of *Bornæum*, are of such courage and strength, that they have done violence to armed men, much more unto an impotent Sex of women and children, whereof they being extremely in love withall, have stolne away and ravisht. For they are earnestly prone unto venery (which is common to them with the Satyrs of other ancient writers) Yea sometimes so saucy and lecherous, that the *Indian* women do therefore shun those Launes and Forrests (worse than a Dog or Serpent) wherein these lascivious Creatures do lurke and inhabit. All which things are for a very truth related of this Satyr.

Which makes me remember the conceit of a certaine Historian, who describing the deformed aspects of a Nation: If you beheld, saith he, their ugly visages, you would thinke that they had no other Sires than the Apes and Baboons of the neighbouring Woods; Unlesse the frequent beholding of these unlucky things should by impregnating the imagination of teeming women, produce such a similitude, as it happened to a Noble man, whom *Salmuthus* speakes of, who kept an Ape, which for sport-sake went round about the Table, his wife being great with child, playing very often with it, afterwards at her delivery she brought forth an Infant from the girdle upwards an Ape, (to wit, as far as he could be seen dancing above the Table) but below a man; a miserable spectacle, and the more miserable, that this horrid monster was to be suckled.

This Relation of *Tulpius* shews this Creature to have been a kind of Ginney Drill, for it an-

M m m

swers

*Salmuthus ob-
serv. med.
cent. 2.*



swers very directly the Effigies of that *Ginney Drill*, which this *Michaelmas Terme*, 1652. I saw neare *Charing Crosse*, the haire of whose head (which was black) grew very like the haire of a child; it was a compleat Female too, not above eleven months old, and yet it seemed to me to answer the Dimensions which *Tulpius* gives of his *Angola Satyr*. The Keeper of it affirms, it will grow up to the stature of five foot, which is the ordinary size of little men: He would go upright and drinke after the same manner. Her Keeper intended never to cut her haire, but to let it grow in full length, like a womans; in case she should dye, her carkasse was bespoke for Dissection by some Anatomists, who perchance have a Curiosity to search out what capacity of Organs this Rational Bruit had for the reception of a reasonable soule, or at least of such a delitescent reason; which *Drill* is since dead, and I beleieve dissected, but of the Dissectors and their observations I have not received any intelligence.

Castaneda in
Annal. Lusita-
nia.

Of which monster I may say what *Jordanus* saies of the aforesaid *Orang Outang*, or *Tulpius* his wild man, that it proceeded from the wicked copulation of man and beast, the Devill Cooperating, and Divine revenge (without all doubt) ensuing thereupon: of the same Tribe and Originall were those two children which the Portugall woman bore to the Great Ape, when she was exposed into a desert Island inhabited only by such Apes; a story well known in Portugall, and is worth the reading in *Delrio*. And indeed, they very much resemble them in the Face, especially in the Nose, which is very flat and Camoyse, with re-
panded

The Artificiall Changling.

441

Which kind of
Ape is most
like man.

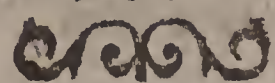
panded Nostrils; an Ape being called Simia, not from imitation, as some unskillfull Grammarians suppose, but a similitude from this simity of a saddle-like Nose; and it is the opinion of Scaliger, that these kind of Apes, who have no Tailes approach neerer to the similitude of man than those that have Tailes, although they be almost men both in manners and understanding, which he confesseth he had often wondered at.

In Ginney and Binney there are innumerable store of these rational Bruits, and where they are, they go in heards and companies, but are of two Societies: The Monkeys alwaies keepe by themselves, and great and little as they are only of that kind consort together, and even in Islands that lie within the River, they are as frequent as on the Maine, which condemnes the report is of them that they cannot swim, and being in the water will drown presently; for, in my own knowledge I can affirme, that having bought a Monkey of the Country people, who use to bring them unto us and sell them for poore things, being got loose in my boat that rid in the middle of the River, he leapt into the water to swim on shore, and being pursued by one of our men, who swam after, he did dive under water diverse and sundry times before he could recover him. But to speake of the Baboone*, I must say, it is a wonderful thing to observe a kind of Commonwealth that is amongst them; they have none but their own kind together, and are in Heardes of three or foure thousand in a Company; as they travell they go in ranke, whereof the Leaders are certain

* Which I take
to be the Drill,
and is without
a Taile.

M m m 2

of



of the bigger sort, and there is as great and large of them as a Lion, the smaller following, and ever now and then, as a Commander, a great one walkes; the Females carry their young under their bellies, except she have two, and then one under, and the other above: In the reare comes up a great company of the biggest sort, as a guard against any pursuing enemy: and in this manner do they march along; they are very bold, and as we passe in the River, when we come neare their Troopes they will get up into the Trees and stand in gaze upon us, and in a kind of collerick humour, the great ones will shake the trees, and with their hands clatter the boughs in that fashion as it doth exceed the strength of a man to do the like, barking and making a noise at us, as if they were much offended, and in this manner many times they will follow us along, and in the night time where we ride at an anchor, take up their stands, or lodgings on the mountaine tops, or on the Trees that are above us, where we heare their government: for many times in the night you shall heare such a noise of many of their voices together, when instantly one great voice exalts it selfe, and presently all are hush and the noise is dasht, so as we were wont to say, Master Constable speakes; likewise when we are ashore, and meet with these Troupes, on a sudden the great ones will come forward, and seeme to grin in our faces, but offer up a gun and away they pack. One of our people one day as we came neare the shore in our boat, and a troope of these shavers being gazing on us, made a shot and kill'd one of
them,

The Artificiall Changling. 443

When Apes
began to
grow like
men.

them, which before the boat could get on shore the others had taken up betwixt them and carried quite away; but we have killed of them, which the Country people do much desire, and will eate of very heartily: wherein I hope never to take their part. And lastly, let me tell you, that we have seen, in the desert places where they use, Trees and Plants wound and made up together in that artificiall manner, and wrought together with that thicknesse over head to keep away the sun, and shade the ground, which hath been smoo-
thed underneath, and all things in the manner and shape of an excellent Arbour, which place they have only used and kept for their dancing and recreation; that no man living that should have come by chance and seen the same, without the knowledge of these unlucky things, but would have confidently supposed it had and must have been the handy-worke of man.

And verily it is a most wonderfull to consider what rationall actions these kind of Creatures will do. Scaliger, it seemes, was much taken up with the contemplation of their man-like properties, for he hath made a very pleasant recitall of his observations, whose elegant description of their manners, deserves the curious inquisition of the Ingenious, and which Camerarius hath thought worthy to be inserted into the Centuries of his memorable and wonderfull secrets of Nature; Thus as a moderne Poet unhappily sings,

Scaliger in
Comment. in
Arist. Hist.
Animal. lib. 2.
c. 83. exerci-
tat. 213.

Camerarius
memorabil. med.
Cent. 9.

When men began to grow unlike the Gods,
Apes grew to be like men

444 *Man Transform'd: OR,*

Plin. Ælian;
Theod. Gaza.
Trapezuntius.

That some Fishes resemble men in their faces, hands, and other parts, is no Fable; for such are not only recorded by the Ancients, but also have been seen by late Navigators. *Lerius* saw none of them, yet relates, that an *American* fisherman cut off the hand from one of those Fishes, which did offer to get into his boat, the hand had five distinct fingers like ours, and in his face he resembled a man. *Scaliger* writes, that one of those Sea-men, or men-fishes was seen by *Hierom* Lord of *Noricum*, which laid hold on the Cable of his Ship; this story he related as a truth to *Maximilian* the Emperour. Such a one was seen in the time of *Augustus*, another in the time of *Tiberius*, a third under *Nero*. These Fishes were anciently called *Tritons*, *Nereides*, and *Sirens*, one of those *Scaliger* saw at *Parma*, about the bignesse of a Child of two yeares old. It is written of the River *Colhan*, in the Kingdome of *Cohin* among the *Indians*, that there are some humane shaped Fishes there called *Cippæ*, which feed upon other fishes, these hide themselves in the water by day, but in the night time they come out upon the bankes, and by striking one flint against another make such a light, that the Fishes in the water being delighted with the sparkes, flock to the bankes, so that the *Cippæ* fall upon them and devoure them. But most strange is that we read of in the story of *Harlem* in *Holland*, out of whose Lake was fished a Sea-woman, which by a spring-tide had been carried thither; when she was brought into the Town, she suffered her selfe to be cloathed, and to be fed with bread, milke, and other meats, she learned also

The Artificiall Changling.

445

The opinions
of the Learned
concerning se-
mi-men, and
semi-beasts.

also to spin, to kneele before the Crucifix, and to obey her Mistris, but she could never be brought to speake, and so remained for divers yeares dumbe.

Indeed, the bodies of other Creatures are not capable of mans soule, because they are not of that Fabrick, temper, and constitution, if they were capable; yet for want of fit Organs the soule could not exercise her actions, as in this story of the Sea-woman. And of Apuleius, who could never be brought to speake or write. Nor are they men, although they have the outward shape, for it is not the matter nor outward Lineament, but the forme, that gives essence and denomination. Many learned men, as Pindarus, Plutarch, Pareus, and others, reduce the causes of these horrid deformities and transfigurations of the humane forme to the promiscuous confusion of the seed of divers Species, whence semi-men and semi-beasts do often result, wherefore they in a wonderfull manner inveigh against men, who neither fearing God, nor the Laws, become so subject to their lust, that they put no difference between themselves and beasts, whilest they dare to mingle with them. Pliny where he speakes of the Hippocentaure which was borne in Thessalie, and after it was dead, by the command of Claudius Cæsar, was brought unto him out of Egypt embalmed in honey, seemes to favour this opinion; which opinion is more established, because upon the dispersing of Nations after the deluge, Lust lasciviously running a debauched course, through very wickednesse, the licentiousnesse of inordinate concupiscence, introduced many deformities and defoedations of the Humane forme, yet there are many of the Learned that cannot wholly embrace this opinion. Since it cannot be according

Plut. in lib.
in script. an
Brutis ratio
in sit.

Plin. lib. 7.
nat. Hist.



Arist. Lect. 4.

problem. 13. 14.

according to the Doctrine of Aristotle, that out of the permixtion of Creatures very discrepant in Species, temperature, and gestation of the wombe, any issue should result: wherefore although it is confessed for a truth, that monsters want determinate causes, because they are effects not intended by Nature, but are only procreated by accident; yet they are faine to have recourse to other naturall causes. The Philosopher hath left it upon record, that these monstrous depravations of the humane forme are sometimes occasioned through corrupt seed, but by corrupt seed he doth not understand seed altogether putrified, but only that wherein the virtue of the whole Species doth languish, whereupon either the whole Foetus, or some parts thereof are produced unlike to the Genitors; for, when the virtue Formatrix finds the matter of the Foetus rightly disposed, then it procreates an issue like to the Generator, if otherwise unlike: besides this, they fetch causes from the Alimentary virtue, from hereditary diseases, and from monstrous and deformed Parents, the narrowness of the place not allowing roome for two seeds to dilate, for the forming of two, but forcing them to a coalescence: but to omit all other vitious dispositions which corrupt the naturall principles destined to generation and conformation. Vehement imagination which possesseth the greatest force of hindering the matter of seed, is commonly the cause of these monstrosities, for even as it happens that a woman with child imprints the image of that she longs for on the Child she goeth with, so it may happen that a woman impleat with humane seed, if she afterwards lye with a Dog, out of the assiduous cogitation and feare of bringing forth a Dog, imprints the parts of a Dog upon the fruit in her wombe,

The Artificiall Changling.

447

Whether
Bruits may
conceive by
Men, and wo-
men by Bruits?



wombe, and then it is not to be said that the off-spring was produced from the Dogs seed, since there is no conveniency observed between the humane and canine seed.

Yet it is not denied that from divers Animals, being of a convenient nature and temperament, monsters may proceed, and in such monstrosique Creatures, when the seed of the Male (if it be a man) is more vigorous in the supernall parts of the foetus, then, the superiour parts result unto a humane forme: and if the seed of the Bruit in the formature of the inferiour parts hath a valid operation, then the lower parts of the monster become Belluine. It is verily a horrid thing to be spoke, that man, the Prince of all Creatures, and which is more, created in the Image of God, should flagitiously mingle with a Brutish Copulation, so that a Biformed breed, halfe men and halfe beasts are ingendred by the confusion of seed of divers Species, of which there have come abominable and promiscuous Creatures, to the horrid abasement and confusion of the humane forme, the effect whereof, although it seeme impossible to Galen, yet to Baptista Porta, who hath written of the Art of getting Monsters, and hath strange histories of such productions, it seemes not impossible, although difficult, and he annexeth his reasons; yet in my opinion Jacobus Rueffus gives the best account of this difficulty, who affirmes, that Bruites may conceive by men, and men likewise by Bruits; which he makes good by three reasons: first, from naturall appetite; secondly, from the provocation of nature by detestation; thirdly, by the attractive virtue of the Matrix, which is alike both in Bruits and Men. The curious and diffident may find the matter of fact confirmed by many examples in Bauhinus, Kornmannus, and Delrio, and therefore

Baptista Porta
in Magica natural.

Vide Wekerum
de secretis li. 5.

Jacob. Rueff.
lib. 5. de Generatione
rat. Hom.

Bauhin. lib. de
Hermophrad.

Kornman. lib.
de mirac. vivorum.

Delrio disquis.
Mag.

Whether of a
man and a
beast a true
man may be
borne.



Euseb. Nei-
remberg. in
H. st. Naturæ.

448

Man Transform'd: OR,

w^e may spare these testimonies that would confirme the possibility of the thing. And indeed, I do not find the thing absolutely denied as impossible, but rather that it is questioned, whether such a production be a true man or a monster. Delrius, who is somewhat incredulous in this point, saies, he is certaine that of a man and a Beast, a true man cannot be borne, because a Beasts seed is void of that perfection which is required to the mansion place of so noble a soule; wherefore if any thing be borne of such a mixture, it will be a monster and not a man; for, such an off spring followes the worser condition of the seed. Eusebius Neirembergensis also puts the question, whether of seed not humane, a true man may arise, that is, whether by the horrible Copulation of a woman and a beast a true man may be brought forth, he thinkes we ought not liberally to beleieve these things, neither thinkes he it to be above the power of Nature, if the womans seed be efficacious; and he puts the other question, whether any other womb besides a womans hath been the receptacle of a humane off-spring; and he thinkes that if the Issue require the efficacy of both Parents, none but the wombe of a woman can lodge a true man adorned with understanding: but if the force only of the Male fabricate the Progeny, and the woman only is but the shop, then he thinkes, perchance according to Physitians, it will be possible after that hainous coition a man may be cherished in a beasts wombe, the Seed of man being before cast therein: but if any thing hath been produced in shape like unto man, it is never without some gage of an irrationall nature.

When Nature is impedit, many strange transpositions and deformities both in excesse and defect,

The Artificiall Changling.

449

Monsters born
with many
Feet.

defect, have appeared in these fundamentall and sustaining parts of the body.

P. Africanus, and *Laelius* Consuls, at *Amiter-* Jul. obseq. de
num, there was a boy borne with three Feet and *Prodig.*
one Hand.

Appius Claudius, and *P. Metellus*, Consuls, at *Ami-* Idem. eod. lib.
ternum, there was a Boy borne with three Feet,
all the other parts of his body rightly consti-
tuted.

Anno Domini 1552. In *England*, not far from *Jacob. Rueffus.*
Oxford, there was a Girle borne with two Heads,
four arms and hands, with two Legs on one
side, and one on the other, so that she seemed to
abound with three feet; See more examples of
these Monstrosities in Scene 18.

At *Constantinople* there was a Boy borne with *Lycost. lib.*
four feet. *prodig. Anno*

P. Africanus, and *C. Fulvius* Consuls, there was *Idem.*
a Female child borne with four feet. *Domini 601.*
Jul. obseq. ex
Rom. Hist.

Moreover, there have been little Children *Lycost.*
borne with four feet.

Before the yeare of our Redemption 162. there *Idem.*
was an Infant born, who had four feet, and as ma-
ny arms.

In the 160 yeare before Christs Incarnation *Idem.*
there was an Infant borne, at *Cære*, with four
feet.

Anno 132. yeares before the yeare of our *Aldrovand.*
Lord, there was a maid seen endued with four
Legs.

Man when he first attempteth to go, being not as
yet sustained by reason of his weak and feeble feet, is
equivocally called. Quadrupes, or a four-footed

Whether man
can go up-
right, if never
taught.

Plin. lib. 7.

450 Man Transform'd: OR,

Creature, and some there have been found, who have not been instructed how to go, have gone on all foure, like foure-footed Beasts. The naturall Historian is much scandalized at this Stepdame-like trick of Nature, that man should be so unwardly borne, that the first hope he conceiveth of his strength, and the first gift that Time affordeth him, makes him no better than foure footed Beasts. How long is it (saith he) ere he can go alone? As for all other living Creatures there is not one but by an instinct of Nature knoweth this, man only knoweth nothing, unlesse he be taught, and cannot so much as go unlesse he be trained to it; and to be short, is apt and good at nothing naturally but to pule and cry. If man by a naturall instinct cannot raise his body and walke upright, but must (unlesse taught another posture) crawl on the earth upon all foure with other Creatures; to what end was his upright frame given him? Or how should he deserve the name of Anthropos, and behold that mansion prepared for him above? And if he cannot stand nor go erect upon his own account, the Poets have abused him,

Ovid. Meta-
morph.

Silius Ital.
lib. 5.

Os homini sublime dedit, Coelumque tueri
Jussit, & erectos ad sidera tollere vultus:
Nonne vides hominum, ut Celos ad sidera vultus
Sustulcrit Deus? ac sublimia finxerit ora.

And the Roman Oratour to as small purpose,

Cicer. lib. 5.
de Legibus.

Solum hominem erexit, & ad Coeli quasi Cognationis pristini conspectum excitavit.

Conrad. Gef-
ner.

In the Forrest of Hanseburge in Misnia, there
was

was a Monster found, having the body of a man, with the Talons of an Eagle, with a yellowish beard, and haire resembling a Crest, who went groveling on the ground after the manner of foure-footed beasts, who certainly was some Infant exposed and became a manugrade; through want of teaching he could not speake, but consequently grew up in these wooddy places, and was nourished with wild fruits and the indulgence of wild beasts.

There was also two men, a Male and Female, found going after this manner in the woods of *Germany*. And this need not seem so marvellous, since in *Bononia* there was seen a notable Begger, who going after the manner of a beast, begged Almes; but the cause of this way of incesse, was an evill conformation of his hips, which disabled him any way to errect himselfe. Such a one was he who was Surnamed *Quadrupes*, borne in the time of *Mauritius* the Romane Emperour, because his hands resembled feet, and went after this manner. Not to omit what *Aldrovandus* relates of hairy men, who by instinct of Nature go creeping on the ground, and therefore are called by the Latines *Manugradi*.

Many humane bodies have appeared without feet. *Rueffus* saith, he hath seen many Infants borne maimed, through the defect of their members, wanting feet. Neare the Village *Nebritz*, not far from the Town of *Watzzen*, there was an Infant borne without feet.

In *Picerum*, as the *Roman* History records, there were some borne without hands or feet.

*Albert. Mag.
Aldrov. hist.
monstror.*

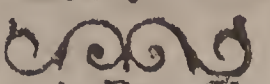
*Lycost. lib. pro-
dig. Anno Dom.
651.*

*Aldrovand.
Hist. monstr.*

*Iacob. Rueff.
lib. 5. concept.
& generat. homi-
Lycost. lib. pro-
dig. & ostent.
Anno Dom. 1537*

Peucer. Tetr.

Monsters with-
out feet.


Jacob Rueff.
lib. concept. &
Generat. Hom.

452 *Man Transform'd: OR,*

Rueffius presents the conformation of an Infant, that saies, he had seen it, who reteined the just and perfect shape of all his body, thighs, and Legs, wanting only his feet.

Nicholaus Rocheus reports to have seene, *Anno Domini* 1541. the eighth day of *February*, in the Castle of *St Amandus Alliser*, in the Province of *Burbon*, an Infant borne of a woman well known, which from the Head to the Navell resembled the Image of a man, and afterwards in the place of Legs and Feet, there was a Taile substituted after the manner of *Sirens*; which monster lived an houre after the birth. Moreover about the yeare of our Redemption 1552. at *Vuidensbuch*, about a mile distance from *Schleasing*, there was a Monster borne of a woman, having the Image of an Infant, but without Legs and feet, in whose place there was a long pyramidicall point produced; which monster was dipped in the Laver of *Christians*. Upon which a Quære might be raised, whether such horrid monsters ought to be baptized? But this, as being not properly appertaining to our Designe, we shall wave it for the present. This pyramidicall horrifique monster *Aldrovandus* makes mention of, which a Potters wife brought forth *Anno Domini* 1556. which from the Crown of the head to the *Hypochondries* represented the humane figure, yet with a prominent mouth, a torue aspect, but from the Navell, leaving the figure of a man, it terminates in a pyramidall forme, resembling in the point, the similitude of a sows inflected taile; besides, about the Spine of the back another Effigies of a Navell was

The Artificiall Changling.

453

A strange hi-
story of a Mon-
ster without
feet dancing
upon her
hands.

was seen, and it exhibited no Sex at all.

But the young *Gaule* is not to be passed by, about eightene yeares of age, altogether wanting the inferiour parts, whom all *Bononia* saw and admired. *Anno Domini* 1594. she was borne in the City *Brison*, in the Territories of *Avenion*, called by name, *Catherine Mazzina*, of a comely forme, and 27 inches and a Palme over in height, but wanting Hips and Legs, and consequently Feet, her Armes were perfectly formed, being longer than her breast and trunk, the lower part of her body did in a manner appeare bifid, emulating the bottome of a Harpe; She spake to purpose, sung, plaid on a Lute, danced with her hands Spanish, Mauritanian, Italian, and French dances, in like manner to the sound of Musique she so composed the Gestures of her imperfect body, that they who had seene her afar off, would doubtlesly have said, she had danced with her Feet. And as to the endowments of the mind, there was nothing wanting to her which is granted by Nature to other men. Moreover she was endowed with both Sexes, yet she drew nearer to a woman, and was more vigorous in that Sex, and therefore was rather called a woman than a man. *Aldrovandus* thinkes verily that this was the same Monster which was shewed at *Rome* 1585. for then this monstrefique Youth was eight yeares old, for he received Letters, that at that time there was carried about *Rome*, a Virgin of eight yeares old to be seene, who from her originall wanted

A monstrous
Virgin dan-
cing without
feet.


Hofman com-
ment. de usu
partium, li. 15.

454

Man Transform'd: OR,

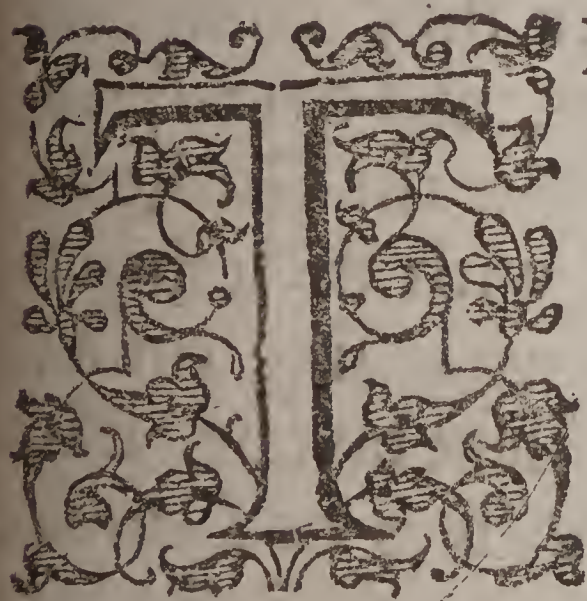
wanted her Thighs, Legs, and Feet, her other members being rightly constituted. And this it may be was the same woman that *Hoffman* saw at Rome, for the description of their properties agree.

SCENE



SCENE XXIIII.

*Cruell and fantastickall Inventions of
Men practised upon their Bodies in
a supposed way of Bravery, and
wicked practices both of Men and
Devils to alter and deforme the
Humane Fabricke.*



He Inhabitants of *Mangi*, in
the East *Indies*, both men
and women paint and em-
broider their skins with iron
Pens, putting indeliable
tincture thereinto.

*Purch, Pilg. 3.
lib. 1.*

They of *Sierra Leona* in
the East *Indies*, both men and women rase and
pincke over all their bodies, thinking themselves
thereby as fine as five-pence in a showre of
raine.

*Idem Pilgr. 1.
lib. 4.*

They of the Cape of *Lopo Gonsalves*, both men
and women pincke their bodies in divers sorts,

*Idem Pilgr. 2.
lib. 7.*

O o o

strange

Idem Pilgr. 2.
lib. 9.



strange to be-
hold; wherein
they put certain
grease mixed
with colour
red, made of red
wood, much
lighter than *Bra-
sil* wood.

In *Candou*
Island, one of the
Islands accoun-
ted to *Asia*, the
chiefe men and
women have
skin-prints, as a
brave kind of

Gallantry, they bruise *Sanders* and *Camphyr* on
very smooth and slick stones, which they bring
from the firme Land, and sometimes other sorts of
odoriferous wood, which after they compound
with waters stilled with flowers, and over-spread
their bodies with this paste, from the Girdle up-
wards, adding many formes with their fingers,
such as they imagine; it is somewhat like cut and
pinckt doublets, and of an excellent savour, it is a
bravery much used to their Wives or Lemons,
but they dare not bring them in these Paste-gar-
ments before the King, or into his Pallace. The
Cooke here, it seemes, are their Tailors.

Idem eodem,
lib. eodem.

The black people, or *Caffares* of the Land of
Mosambique, and all the Land of *Ethiopia*, and
within the Land to the Cape of *Bona Speranza*,
some.

The Artificiall Changling.

457

Carbonado's
Bodies.

some have all their bodies rased and seared with irons, and all figured like rased Sattin, or Damaske, wherein they take great pride, thinking there are no fairer people than they in all the world.

The Great *Gaga Calando* King of *Gagas*, his body is carved and cut with sundry works, and every day anointed with the fat of man; his body is alwaies painted red and white.

So that you cannot say but that he is cruell brave; nay, devillish fine! for, whatsoever is done by abuse of Nature is diabolicall; for, as the right use of the naturall endowments of the body is from God, so the abuse of them is from the Devill.

In the Kingdome of *Bemi* men and women use to cut three streakes in their bodies on each side, each streak being three fingers broad, which they do from their shoulders down to their waistes, which they thinke to be a great good deed, tending to their salvation.



*Idem Pilgr. 4.
lib. 7.*

The Boyes of *Siam* paint themselves with a

O O O 2

Cœlestial

Herberts Tra-
vels.

Slasht'd bodies
like cut lea-
ther Jerkins;



458

Man Transform'd: OR,

Cœlestiall colour from top to toe, and as an augmentation of beauty cut, gash and pinck their naked skins, which in the Relators (contrarying their) opinion, rather breeds horreur than affection in any Traveller.

Lindscot. lib. 1.
cap. 22.

The people of *Cambaia* and *Sian*, that dwell upon the hills called *Gueos*, marke all their bodies with hot irons, which they esteeme a freedome.

Lindscot. lib 2.



The *Brasile-ans*, such as would be accounted manly and stout, cut great slashes in their breasts, armes, and thighs, whereby they make the flesh to rise, which they cover with a certain powder, and make them looke blacke; which

colour never goeth off during their lives, whereby, a far off, they seeme to have cut leather Jerkins on their bodies, such as the *Switzers* use to weare.

I very easily see how many of these relations will seeme horrible untruths, but let them thinke that such narrations which consist with the reason of depraved nature, are not too sceptically to be entertained; for,
because

because you have seen no such thing done to withdraw your beliefe, is a signe of singular pride and impudence: and he who concludes that these actions were done or not done in these places, according to his own froward opinion and assent, is halfe mad, and fit to begin a voyage to Anticyra. I confesse, writing of things that seeme so strange, a man had need walke with his Guides, which you see I have orderly done. I have brought many witnesses that give evidence point-blanck to my purpose; I alleadge Authorities, and have said nothing but what stands with some reason, and is made good by the Relators, the burthen of the lye, if there be any, must rest upon other mens shoulders, and not on mine.

The Brasileans and Florideans, for the most part,

are painted over the body, the armes, and thighs, with faire branches, whose painting can never be taken away, because they are pricked within the flesh, notwithstanding many Brasileans do paint only their bodies, (without incision) when they list; and



The Auther of
the description
of Nova Fran-
cia, lib. 2.
Lindscot, lib. 2.



460 *Man Transform'd: OR,*

this with the juice of a certaine fruit, which they call *Genipat*, which doth black so much, that though they wash themselves they cannot be clean in ten or twelve daies after.

Purch. Pilgr. 4.
lib. 7.

The *Brasil* women, to make themselves gallant, paint their bodies with the juyce of a certaine fruit, wherewith they remaine black, making in their bodies many white stroakes, after the fashion of round hose, and other kind of garments; their children presently as soone as they are borne are painted with red and black colour.

Lindscor. lib. 1.

The Inhabitants that Sir *Francis Drake* found in 47 degrees, and 30 minutes, whose Bay he called *Seale Bay*, their whole bravery and setting out



them-

themselves standeth in painting their bodies with divers colours, and such workes as they can devise. Some wash their faces with sulphur, or some such like substance; some paint their whole bodies black, leaving only their necks behind and before white, much like our Damosels that weare their Squares, their necks and breasts naked; some paint one shoulder black, another white, and their sides and legs interchangeably with the same colours, one still contrary to the other; the black part hath set upon it white Moones, and the white part black Suns, being the markes and characters of their Gods. They weare their haire very long, but lest it might trouble them in their travell, they knit it up with a roll of Ostrich feathers, using the same rolls and haire together for a Quiver for their Arrows, and for a store-house, in which they carry the most things which they carry about them; some of them within these rolls stick on either side of their heads (for a signe of honour in their persons) a large and plaine feather, that sheweth like hornes afar off, so that such a head upon a naked body (if devils do appeare with hornes) might very nigh resemble devills. Yet they have some commodity by painting their bodies, for the which cause they use it so generally; and that I gather to be the defence it yeeldeth against the piercing and nipping cold, for the colours being close laid upon the skin, or rather in the flesh, as by continuall renewing of these juyces which are laid on, and soaked into the inner part thereof, doth fill up the pores so close, that no aire or cold can enter or make them once to shrink.

They



They have cleane, comely, and strong bodies; they are swift of foot, and seeme very active. Neither is any thing more lamentable (in my judgement) than that so goodly a people, and lively creatures of God, being so wonderfull tractable as they are, should transforme themselves into such diabolical appearance. And certainly they learne these fashions of the grand Deformer who takes delight to abuse mankind with horrible shapes and figures, such as he uses to appeare in, for as he can transforme himselfe into an Angell of light, so he can turne himselfe into the shape of man, and assume and represent a thousand figures, yet commonly, as *Delrio* well observes, he, for the most part, appeares in the shape of a deformed man, with some evident marke of horrid monstrosity.

*Delrio Disq.
mag.*

*Pet. Mart.
Decad. 8.
Idem Decad. 3.*

The *Chiribichenses* all dye themselves with divers juyces of herbs, and he that seemeth most filthy and ugly in our eyes, they judge him to be the most neat and trim.

The people of the Regions *Tuia* and *Maia* in the *West-Indies* (who are of high and goodly stature, well limbed and proportion'd) both men and women, that they may seeme more comely and beautifull, (as they take it) they paint their bodies red and black with the juyce of certaine Apples, which they plant in their Gardens for the same purpose; some of them paint their whole bodies, some but part, and other some draw the portraicture of herbs, flowers, and knots, every one as it seemes best unto his own phantasie.

*Grimston of
their manners.*

The Inhabitants of *St Croix* of the Mount, some

The Artificiall Changling.

463

Azure, white,
roane, and
Tawney Gal-
lants.

some of them to seeme more terrible, paint their bodies.

Thus we read of those kind of Canibals that are called *Pories*, that they paint themselves with red and black. *Purch, Pilg. 4. lib. 6.*

The *Virginians* (especially when they enter into Battle) are painted, some black, some red, some white, and some party coloured. *Capt. Smiths hist. of Virg.*

In the Land of the Labourer, vulgarly called, *De Labrador*, both men and women, for ornament, paint themselves with divers colours. *Tranlopez de Gomora de script. novi orbis.*

In the Island of *Dominica*, in the *West-Indies*, the Salvage people go all naked, their skin coloured with a reddish Tawney, all very personable and handsome strong men. *Sr Francis Drake.*

As for the *Floridians*, the fore-part of their bodies and armes be painted with pretty devised workes of Azure, Red, and Black, so well, and so properly, as the best Painter of *Europe* could not amend it; the women have their bodies painted with a certaine herb like unto *Mosse*, wherewith the Cedar trees, and all other Trees are covered. *Ribaults discovery of Florida.*

The people of *Whitesands Island* paint themselves with certaine roane colours. *In a narration of new France.*

The *Margasates* in *Brasilea* paint themselves with black streakes like the *Tartarians*. *Lindscot, Travels, lib. 2.*

The Inhabitants of the Island *La Trinidad* paint their bodies red and black with colours made of the juyce of herbs, and the filthier it sheweth, the fairer they esteeme it to be. *Idem eodem.*

The *Romans* did anciently paint their bodies with Vermilion (as *Pliny* saith) when they entered

Plin. lib. 13. cap. 7.

*Picts, so called
from their
painted bra-
very*

*Pliny lib. 6.
cap. 30.*

464

Man Transform'd: OR,

tred in triumph into *Rome*, and he addeth, that the Princes and great Lords of *Æthiopia* made great account of that colour, wherewith they wholly painted themselves red: the same Author reciteth in another place, that the *Anderes*, *Mathites*, *Mesagebes*, and *Hipporeens*, people of *Libia*, did plaister all their bodies over with red Chalke. This fashion did passe as far as to the North, and thereof is come the name given to the *Picts*, an ancient people of *Scythia*, who were called *Picts*, because of the painting they used upon their naked bodies, which (saith *Herodian*) they would not cover with any cloathing for feare to hide and darken the faire painting they had set upon



it, where were set out Beasts of all sorts, and printed with Iron Instruments, in such sort that it was impossible to take them off: which they did (as *Solin* saith) even from their infancy: in manner as the the Child did grow, so did grow those fixed figures, even as the marks that

The Artificiall Changling.

465

More Gallants
of the same
Fraternity.

that are graved upon young *Pompions*. The Poet *Claudian* hath also given us many witnesses of this in his *Panegyriques*, as when he speaketh of the Emperour *Honorius* his Grand-father,

*Ite leves Mauros, nec falso nomine Pictos
Edomuit* ———

And in the *Gothick* warre,
———— *ferroque notatas,*
perlegit exanimis Picto moriente figuras.

Some thinke that the *Celtique Poiteveins*, called by the Latines *Pictones*, though they be not descended of this race, yet had their name given them for the same occasion of that of the *Picts*. And as customes once brought in among a people are not lost but by the length of many Ages: So in *Brunzwich* they sometimes grease their faces with painting, and make their *Vizage* all black; from whence perchance that word *Bronzer* may be derived, which signifies in *Picardy*, to black. And generally it is beleev'd that all those Northerly people did use painting when they would make themselves brave; for the *Gelons* & *Agathyrses*, Nations of *Scythia*, like the *Picts*, were of this Fraternity, & with Iron Instruments did colour their bodies. We English men likewise, then called *Britons*, by the saying of *Tertullian*, affected the same cruel bravery. The *Goths* (besides the Iron Instruments) did use Vermilion to make their faces and bodies red. Briefely, it was a sport in old time, to see so many Anticks men and women: for there are found yet old pictures which in the *Virginia*

*Iohan. Bohem.
de rit. gent.
lib. 3.*

*Tert. de ve-
land. virg.
Jornand. de
bello Gotico.
Isidor. lib. 16.
cap. 23.*

Painting with
faire incisions,
an old humour
of our Aunce-
stors.

466

Man Transform'd: OR,



History you may find, cut in brasse, where the
Picts of both Sexes are painted out with their
faire incisions, as *Herodian* describeth them. So
that you see this humour of painting hath been
generall in these parts: There being no cause of
mocking, if the Indians have done, and yet do the
like. By which things above recited, we may know,
that this hither world hath anciently been as
much deformed and savage as any of the *Indians*,
and may come about to the same point of cuticu-
lar bravery.



Why some men, and they a mighty and consi-
derable part of mankind, should first acquire and
still retaine the glosse and tincture of blacknesse
they,

The Artificiall Changling.

467

Enquiry how
so great a part
of mankind
became Black.

they who have strictly enquired into the cause, have found no lesse darkeness in it, than blackness in the effect it selfe, there arising unto examination no such satisfactory and unquarrellable reasons as may confirme the causes generally received, which are but two in number, that is, the heat and the scorch of the Sun, or the curse of God on *Cham* and his Posterity. That the most common imputation to the heat of the Sun in those Climates is false, is approved by a most unanswerable argument; for, there are some Nations of this colour, although the Pole Antartique in that place be in the elevation of thirty and five degrees, which is a very strange thing; yea, the rude people that live among the most cold Mountaines of the Moone are black also, as *Pigafetta* relates. That Neither of these is the cause, the learned Enquirer into vulgar Errours hath evinced, or at least made dubious; yet how and when this tincture began it was yet a riddle unto him, and positively to determine, it surpassed his presumption: seeing therefore, saith he, we cannot certainly discover what did effect it, it may afford some piece of satisfaction to know what might procure it. It may therefore be considered, whether the inward use of certaine waters, or fountaines of peculiar operations, might not at first produce the effect, since of the like we have records in History. Secondly, it may be propounded, whether it might not fall out the same way that *Jacobs* Cattle became speckled, spotted, and ring-streaked, that is, by the power and efficacy of imagination, which produceth effects in the conception, cor-

Dr Brownes
Pseudodoxia Epidemica, lib. 6.
cap. 10.

If the figure of
man hath been
changed, why
not his colour?

468

Man Transform'd: OR,

respondent to the phantſie of the Agents in generation, and ſometimes aſſimilates the idea of the Generator, into a reality in the thing ingendred, whereof there paſſe for current many undisputable examples. Thirdly, it is not undisputable whether it might not proceed from ſuch a cauſe, and the like foundation of Tincture as doth the black-Jaundies, which meeting with congenerous cauſes, might ſettle durable iniquations, and advance their generations unto that hue which was naturally before, but a degree or two below it. And this tranſmiſſion we ſhall the eaſier admit in colour, if we remember the like hath been effected in organicall parts or figures, the Symetry whereof being caſually, or purpoſely perverted, hath vigourouſly deſcended to their Poſterities, and that in durable deformities. This was the beginning of *Macrocephali*, or people with long heads. Thus have the *Chineſes* little feet, moſt *Negroes* great Lips, and flat-Noſes; and thus many *Spaniards*, and *Mediterranean Inhabitants*, which are of the Race of *Barbary-Moores* (although after frequent commixture) have not worn out the Camoyſe Noſe unto this day. To omit (therefore) the other conjectures of our ingenious Author, we ſhall take leave in the Tenour of his own words to ſay, that it may be the ſeed of *Adam* might firſt receive this tincture, and became black by an advenient and artificiall way of denigration, which at firſt was a meere affectation ariſing from ſome conceit they might have of the beauty of blackneſſe, and an Apish deſire which might move them to change the complexion of their bodies,



bodies into a new and more fashionable hue, which will appeare somewhat more probable by divers affectations of painting in other Nations, mentioned in this Treatise; and that they take so much content therein, that they esteeme deformity by other colours, describing the Devill, and terrible objects white, for they thinke and verily perswade themselves that they are the right colour of men, and that we have a false and counterfeite colour: And so from this Artifice the *Moores* might possibly become *Negroes*, receiving atramentitious impression, by the power and efficacy of imagination. And this complexion, first by Art acquired, might be evidently maintained by generation, and by the tincture of the skin, as a spermaticall part traduced from Father to Son. For thus perhaps this which at the beginning of this Complexion was an artificiall device, and thence induced by imagination, having once impregnated the seed, found afterwards concurrent productions, which were continued by Climes, whose constitution advantaged the artificiall into a naturall impression.

I confesse *Pliny* speaks of the *Anderæ*, *Mathi-* *Plin. Nat. hist.*
ta, *Mesageles*, and *Hipporeæ*, who being all over *lib. 6.*
black, and it seemes disliking that colour, do
therefore colour and paint their bodies with a
kind of red Chalke, or rudle called *Rubrica*.

The Inhabitants of *Florida* are of a colour, like *Grimston of*
Brasse, the reason is, for that they annoint them- *their manners.*
selves with a certaine ointment, which seconded
by the heat of the Sun proves effectuall to their
design, notwithstanding that they are borne more
white. The

Nations that
affect the plu-
mage of Birds.

470

Man Transform'd: O R,

Lord Bacons
nat. hist. Cent. 8.

Mind. Travels
cap. 89.

Pet. Mart.
Decad. 8.

The great advancer of Learning well observes, that generally Barbarous people that go naked, do not only paint themselves, but they pounce and race their skin that the painting may not be taken off; So that it seemes men would have the colour of birds Feathers, if they could tell how, or at least they will have gay skins instead of gay cloaths. But their airy affectation hath mounted higher, even to enjoy the very substantiall plumage of Birds. For in an Isle neare the Isle called *Pitan*, the people are feathered all but the face and palmes of their hands.



The *Chiribichensians* wash themselves every day, and for elegancy and neatnesse, for the most part, they annoint themselves with a certaine slimy ointment, and putting the feathers of birds thereon, they cover all their body. The Spanish chiefe Justices bring bawdes or Ma-

gicians forth of the prison after this manner to the publique view of men, in reproach for punishment

The Artificiall Changling.

471

Feathered Nations.

ment for their hainous crimes committed.

In the Island called *Iry*, the Inhabitants, who go naked, not only paint their bodies with divers colours, but they adorne them with divers Feathers of Birds.

The *Brasileans* have many hens like unto ours, from which they pull the small white Feathers, which with Irons they hack and make soft, which done they annoint their bodies with gum and strew the feathers therein.

The *Cumanans* also dresse themselves with feathers as the *Brasileans* do, which my Author saith is no ill sight. *Laet* saies, that upon festivall daies they dawbe their skins over with a tenacious glew, and then defeather themselves with the small plumage of divers little birds, insomuch as they look by that emulation, like unto birds, whereby they look like new hatched birds, wherof this opinion hath risen of some men that have first gone into those Countries and seen them thus dressed after this manner, that they were so by Nature: Which puts me in mind what *Aulus Gellius* cites out of ancient Authors, to wit, that there are certain men whose bodies are not rough with hair, but plumed after the manner of birds. However the practice of these Nations have marred *Platoes* definition of man, that he was *Animal bipes implume*, and hath made good the unhappy Irony of the *Peripateticks*, who threw a live Cock stript of his feathers into his school, saying, this is *Plato's* man, for in these Countries *Plato's* definition would be more adequate to cocks and hens than to men & women; yet if these Nations were stripped of their borrowed feathers,

Q q q

wherein

wherein they pride themselves, they would looke somewhat like *Æsops* Jay, of whom the Poet,

—*Moveat cornicula risum,*

Furtivis nudata coloribus—

Hairecours
voyage to Gui-
ana.

In the Province of *Moreshogoro*, the Inhabitants have a ruffe skin, like unto buffe-leather, of which kind there be many in those parts of *Guiana*, but is supposed to proceed from some infirmity of body.

Sr Joh. Mand.
cap. 171.

Pliny, *Solinus*, and *Lycosthenes* make mention of many hairy Nations, for there are divers Nations which are deformed with Haire growing all over their bodies. Sir *John Mandevill* describes



Pet. Mart. De-
cad.

a certain Island, the Inhabitants whereof have all their parts, except their face and palmes of their hands covered over with haire. *Pigafetta* hath described hairy men in the Island *Bathuam* who are fierce and men-eaters. In the Province *Guacaiarina* there are also such wild

men; A portion of the skin of such a savage, a certaine *Sarmatian* sent unto *Ulysses Aldrovandus*, and



and is kept in the *Museum* of the *Bononian* Senate, which he affirms to be worne in a ring for Convulsions, to the Patients very great profit. These kind of wild men were first scene at *Bononia* when the most illustrious *Marchionesse* of *Soranium*, comming to *Bononia* was honourably received by the *Illustrissimo Marcus Casalius*, for she brought with her a girle of eight yeares of age almost all hairy, being the daughter of a wild man of forty yeares old, borne in the *Canaries*, who not only begot this daughter, but another of twelve yeares of age, and a son about twenty yeares old, whose hairy Effigies *Aldrovandus* hath exhibited. *Eusebius* the Jesuit witnesseth, that there are seen both in the East and West *Indies*, wild men who were borne smooth, as our Infants are, but in tract of time the haire increaseth mightily in most parts of their bodies.

Aldrovand. in monst. hist.

Among other wild men the *Cinnaminians* are to be admired for their prolix beards, and the hairynesse of their whole bodies, the women also being all over hairy.

Aldrovandus.

These Relations make me wonder at the opinion of *Platerus*, who denies that there are any wild men to be found all over hairy, except the tip of their nose, their knees, and the palmes of the hand and feet, as they are usually painted and conceived of by the Vulgar; which that it is false, we may hence, saith he, collect, that Cosmographers, who have described the whole world, make no where mention of them, when yet notwithstanding they have not omitted the wildest people, the *Amazons*, *Canibals*, and *Americans*.

Platerus in Deformationibus observ. lib. 3.

The cause of
pilosity.



474

Man Transform'd: OR,

and others which go naked, and yet are not hairy, and those haire that naturally breake forth, they pluck forth and eradicate.

It is observable (and makes to our purpose) that savage men are more hairy than those that are civill, degenerating by their Bruitish kind of life into the nature and resemblance of beasts, who are more hairy than men: Besides the generall examples of all barbarous Nations, we have a particular demonstration of this Bruitish Metamorphosis in the transformation of *Nebuchadnezer*, and more lately in the storie of *Iohn of Leiden*, mentioned by Sir *K. Digby* in his Treatise of the soule. The cause of the natural smoothness in men, is not (as my *L. Bacon* noteth) any abundance of heat and moisture; though that indeed causeth pilosity; but there is requisite to pilosity, not so much heat and moisture, as excrementitious heat & moisture; for, whatsoever assimilateth, goeth not into the haire, and excrementitious moisture aboundeth most in Beasts, and Men that are more savage. The head indeed of man hath haire upon the first birth, which no other part of the body hath: The cause may be want of perspiration; for, much of the matter of haire in the other parts of the body, goeth forth by insensible perspiration. And besides, the Skull, being of a more solid substance, nourisheth, and assimilateth lesse and ex-cerneth more, and so likewise doth the Chin; we see also that haire commeth not upon the Palmes of the Hands, nor Soles of the Feet, which are parts more perspirable. And Children likewise are not hairy, for that their skins are more perspirable.

Many

Dan. 4.

Lord Bacons
nat. hist. cent. 7.
exp. 680.

The Artificiall Changling.

475

Men borne
with shagged
haire like a
water Spaniel.

Many have been born abounding with shagged haire, almost like unto water-Spaniels; we read first of *Esau*, that he was the first of this Tribe; and *Majolus* recites a story, that in the Town of *Pisa*, named *Petrosanta*, there was borne, of a smooth woman, a Virgin covered all over with long haire, whose image *Aldrovandus* hath exhibited, the cause of which effect Authors refer to the Picture of *St Iohn Baptist*, painted after the usuall manner cloathed in Camels haire, whose image hanging in her Chamber the mother had wishly beheld.

All rugged with haire, having pawes like a Beare, was that Infant which was borne 1282. of an illustrious Matron, *Martin* the fourth being then Pope of *Rome*, by whose command all the Pictures of Beares, which were found in that Ladies house, were blotted out and defaced, a manifest argument of the received imagination of the Effigies of the Beares, in Conception. *Peucerus* seemes to confirme this production by another such like case, declaring, that *Anno* 1549. he saw a Child covered over with a Beares skin; More-over *Columbus* confesseth, that he saw a certaine Spaniard beset with long haire in all parts of his body, except his hands and Face. *Scaliger* remembers a certaine little Spaniard covered with white haire, which he reports to have been brought out of *India*, or to have been borne of Indian Parents in *Spaine*. Also *Henry* the second, King of *France*, at *Paris*, caused a young man, who was no lesse hairy than a Dog, to be instructed and bred up a Scholler. And of late in the Pallace of the

Lycothenes.

Peucerus.

Columbus.

Julius Caesar
Scaliger.

Boscius.

Nations that
wind their
bones like Si-
news.

Platerus in
Deformat. obser.
lib. 3.

Purch. Pilgr. I.
lib. 1.
Jo. Bohem. de
rit. gent. lib. 3.
Geor. Draud.
com. in Solin.
Magin. in Geog.
Indiæ orient.
Maffæus hist.
ind. lib. 1.

The Author of
the descript. of
Nova Francia
lib. 2. cap. 10.

476

Man Transform'd: OR,

Duke of *Parma* there were hairy men kept, who were brought from other parts, to wit, as I conceive, from *France*; for *Platerus*, who denieth that there be any hairy Nations, yet alloweth that there are many of both Sexes more hairy than others, confesseth that he saw at *Brasil*, Anno 1583. (being then to be transported into *Italy*) the Children of this hairy man begotten of a smooth woman, to wit, a boy of nine yeares, and a girle of seven yeares old, who together with their mother had been sent into *Flanders* to the Duke of *Parma*.

In the Island of *Iamuli*, the Inhabitants, who exceed us foure Cubits in stature, and the holes of whose eares are much wider than ours, winde their bones this way and that way, as they please, like sinewes; so do the *Nairoes* also. *Maginus* and *Maffæus* both say, that after their seventh yeare they are prepared to an incredible agility and dexterity, by often annointing their whole body with the oyle *Sesamum*, whereby their nerves and bones are so suppled and relaxed, that they can easily winde and turne their bodie, and at pleasure bow it to what part they please; afterwards they accustome themselves with all care and diligence in corporall exercises, and learne nimbly to handle their Armes. And the Author of the description of *Nova Francia* saies, that these Nobles and Warriours of the *Malabars*, the *Nairoes*, to make themselves such, they help Nature, and their sinewes are stretched out even from seven yeares of Age, which afterwards are anointed and rubbed with the oile of *Sesamum*, which makes them handle so well their bodies at will

The Artificiall Changling. 477

Art used to
make maids
fat.

will, that they seeme to have no bones; *Schenckius* thinks without doubt they have nervous bones: Yet they who should see our *Funambuli* and Tumblers, who have been brought up from their youth to their feats of activity, would think as much of them, whom we have seen to twist and winde their bodies very strangely, as if they had no bones.

*Schenck. obser.
de cap. 355.*

The *Mangones*, that they might make their bodies more fat for sale, were wont to whip their buttocks and loines with rods, and so by degrees make them more fleshy, which is noted by *Galen* as no contemptible stratagem to attract the nourishment to the outward parts. And there be nations out of the *Tropicks*, who by exercise and Art, come to such agility as the *Nairo's* have.

*Hier. Merc. de
decorations 14.
Galen Method,
cap. 16.*

Among the *Venetians*, the maids, when they are to be coupled in marriage, they are kept very daintily, to the end they may become more fat, well-liking, & in good plight, they use dish't wheat with milke, they



sleepe longer in the day time, they live very idly close cooped up, that at length they may grow fat as cram'd Capons; therefore they feed upon
unctuous

Why all men
cannot be frank-
ed or made
fat.

478 *Man Transform'd: OR,*

unctuous and sweet meats, that they may more daintily, and with a more trim grace be dedicated to their Bridegroom. This Artifice is used to accommodate the Phansie of the men of that Nation; for, the *Italians* desire to have their women thick, well set, and plumpe. The contrary to which is practised by the *Spanish* women; for the *Spaniard* loves a wench that is leane; the *German* prefers one that is strong, the *French* one that is soft, delicate, and tender, the *Indians* a black one; we commonly judge that woman to be beautifull which is of a white complexion, and soft and tender; cleane contrary to the judgement of *Galen*, who saies, that those are the signes of a false and counterfeit beauty, and that true and native beauty consists in the just composure and symmetry of the parts of the body, a due proportion of flesh, and the goodnesse of the Colour.

Turpis Romano Belgicus ore color.

But the *Venetian* Dames have the harder taske to please: For, all bodies may be made leane, but it is impossible to fatten where a vehement heat or driness is by nature; for one may easily substract from Nature, but to adde to Nature is difficult, when vertue doth not cooperate: among the rest, they who have great Livers are very difficultly improved with flesh. All other Creatures, if they have sufficient and proper food, will grow fat and be franked, whereas men, although they have the best aliment exhibited to them, will not in like manner be fat, the chiefe cause whereof, as to man, is imputed to his temperament; but there are three causes found which impedes the
fatting

The Artificiall Changling.

479

Corpulency,
where in great
esteem.

fatting of man: The first is, the great variety and dissimilitude of meat, to which appertaines, that many men observe not a certaine time of repast, whence there ariseth unequall concoctions; the other cause is immoderate venery, or venerious cogitations; but the third, and chiefeft cause, is to be attributed to the sollicitous cares of his mind, which dry his very bones.

The *Gordians*, when they appoint one to be their Chiefe, they chuse one of the most corpulent amongst them; for corpulency with them, contrary to the opinion of *Epaminondas* the *Theban*, is held a corporall vertue, whereas he could not endure a corpulent Souldier, saying, that three or foure shields would not suffice to cover his belly, who had not a long time seene the witnessses of his own Virility.

The *Goths* would not elect any man to be their King except he were tall, grosse, and very corpulent. On the contrary, the *Sarazens* would have no King to command over them, except he were little, leane, and low of stature. Opinions, although opposite, yet well considered, neither side may be void of reason. Reasons *pro* and *con* you may find in the *Treasury of Times*, which are too long here to insert.

The ancient *Gaules*, through their assiduous labour and exercise, were all leane and spare bodied, and their bellies very little set out, for they did so abhor a paunch, that young men whose bellies exceeded the measure of their Girdles were publikely punished.

Marcus Aurelius was wont to say, that hogs and

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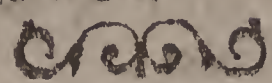
horses,

The Author of
the Treasury of
Times. vol. 1.
lib. 2. cap. 17.
Jo. Bohem. de
morib. gent. li. 3.

Monstrous
fat men.

480

Man Transform'd: OR,



horses fatnesse did well become them, but that it was more commendable in men to be leane and slender; for that your grosse men are commonly grosse witted, besides, they have a filthy wallowing gate; they are unfit to fight, either for themselves, or their friends; they are a kind of unweildy lump, an unprofitable masse of flesh and bone, being not able to use any manly exercise, whereas we see it is quite otherwise in those that are leane and not laden with fat.

Plin. Nat. Hist.
lib. 11. cap. 37.



Many such monstrous fat and grosse men have appeared in the world. It is wonderfull what *Pliny* doth report how *Lucius Apronius*, sometimes Consul of *Rome*, had a Son so fat, that he could not go, so heavy was he loaden with grease, inso much that they were faine to take some of his

grease forth of his body, and so discharged himselfe of that immovable burden, and become light.

ter: *Vasæus* delivers a story of a King of *Spaine*, the Son of *Ranimirus*, and the Father of *Ordonius* the

Joan. Vasæus,
in Chro. Hisp.

The Artificiall Changling.

481

Monstrous fat men.



thethird, who from the weight of lard where-
with he was oppressed was called *Crassus*, who
was more safely cured. He being impatient of his
Load of fat, when he had left nothing untride
that might give him ease, by advice of *Garcias*
King of *Navar*, making a peace with *Abderamen*,
he went to *Miramolinus* King of *Corduba*, and was
honourably entertained by him, among the ex-
periments of Physitians, whereof there was great
store at *Abderamen*, he was cured by the virtue of
a certaine herbe. Yet we read in *Cardan* of a cer-
taine King of *Spaine* to have perished, by attemp-
ting to procure a deposition of his fat, by the use
of a certaine herbe, which *Cardan* saies, was cal-
led Birds-tongue. There is a story in *Athenæus* of
Dionysius the over-fat Tyrant of the *Heracleots*,
who was deteined with so profound a sleep, that
they could not awake him but by pricking him
with needles; which by the counsell of his Physiti-
ans he had made for this purpose of divers lengths,
according to the thicknesse of his body. *Ælian*
saies, this son of *Clearchus* was so fat that he could
scarce breathe, that the Physitians thought of this
stratagem to consume his fat, although others say,
he was cured by the use of Leeches applied to his
whole body; but *Mercurialis* takes these for
meere trifles, and that these helps were vaine and
supervacaneous. *Fallopins* writes, that he saw the
skin so incrassated in a very fat man, that he lost
his sense by reason of the overmuch impaction of
the Nerves. *Tulpius* speakes of a Boy brought out
of *Gelders* and put into a ballance at *Amsterdam*,
who weighed a hundred and fifty pounds, for he

Mare Donat.
de med. hist.
mirab.

Cardan. de
subtil. ubi de
plantis.

Athenæus l. 2.
Dipnosoph.

Ælian. var. hist.
lib. 9. cap. 13.

Mercurial. lib.
de Decorat. c. 6.

Gabr. Fallop.
lib. de Decorat.
cap. 7.

Tulpius obser.
med. l. 3. c. 55.

Fat Folkes,
where in dis-
grace.



Marc. Donat.
de med. hist.
mirat.

482

Man Transformed: OR,

was of so large and fat a body, that his loynes could not be girt but with a girdle of an Ell and halfe wide, whose buttocks did luxuriate with so great a bulke of flesh, that they seemed quadruple, and his exuberant nature had put such strength into his armes and hands, that he struck *Tulpius* his hand with no lesse force than if he had been twenty yeares of age. *Marcellus Donatus* saies, he saw a young Englishman carried every where about *Italy* to be seen for money, whose Image representing his naked body, his Lord, the Prince of *Mantua* and *Montifferrat* had, in good sooth of a monstrous thickness and pinguidity. About twenty yeares ago, I remember I saw a Vintner, who kept the Dog-Taverne in the new Palace at *Westminster*, whose name was Master *German*, who so wallowed in his grease, that he was a burden to himselfe, a man of a strange Kidney, for when he was cut up, and his fat took out, his Kidney weighed about sixty pounds.

Among the *Lacedemonians* fat folkes were not only in disgrace, but they did punish them by most severe Laws made against them; For *Lycurgus* appointed a small Diet to the *Lacedemonians*, on purpose that their bodies by that streight diet might grow up more in height; for, the vitall spirits not being occupied to concoct and digest much meat, nor yet kept down, nor spread abroad by the quantity or over-burden thereof, do enlarge themselves into length, and shoot up for their lightfomenesse, and for this cause they thought the body did grow in height and length, having nothing to let or hinder the rising of the same. It seemeth

The Artificiall Cbangling.

483

Over-fed bo-
dies encounter
Nature

seemeth (saith *Plutarch*) that the selfe same cause made them fairer also. For, the bodies that are leane and slender do better and more easily yield to Nature, which bringeth a better proportion and a forme to every member, and contrariwise it seemeth, these grosse, corpulent, and over-fed bodies do encounter Nature, and be not so nimble and pliant to her, by reason of their heavy substance. As we see it by experience; the children which women bring before their time, and be somewhat cast before they should have been borne, be smaller and fairer also, and more pure, commonly, than other that go their time, because the matter whercof the body is formed, being more supple and pliant, is the easier weilded by Nature, which giveth them their shape and forme, the naturall cause of which effect he gives place to them, dispute it who will, without farther deciding the same. And indeed, as *Levinus Lemnius* observes, it is confirmed by daily experience, that children who do much Gormandize grow up lesse comely, neither shoot up to a just and decent longitude; for the Native heat is suffocated and over-whelmed with too much moisture, that it cannot shape the body to a comely taleness of stature, whereas they who are fed moderately and use a sparer diet, & feed only at certain set times, become not very grosse, neither increase in flesh or grow fat, but their bones thereupon increase in length. So we see young men & children in long continued sicknesses to grow lean and slender, yet their bodies to shoot out in length, and to increase in stature, which *Lemnius* should thinke happens by reason of drinesse; for, the bones, since they

Men growing
Giants by a
disease.

484

Man Transform'd: OR,

they are dry, they are nourished with an aliment familiar & agreeable unto them, seeing that in sick men the humours and aliment received, through heat and the driness of the body become dry, the bones are extended in length, and by reason of the somewhat dry nourishment, they gaine some advantage in stature, especially when man is in such an age wherein his body (as soft and ductile Potters clay) may be formed and produced in length. Remarkable examples of this truth are to be found; for they have been seen whom a Quartan-Agüe hath raised into a Giant-like bulk and stature. *Spigelius* hath a story of one *Anthony* of *Antwerp*, who lived in his time, who being borne a little and weake Infant, of a sudden, through a disease, became a great Giant. Such with the Greeks are called *ἐκτράπελοι*, in whom there lies hid the Seminary of a disease, which calls forth a prodigious augmentation, with an untimely death. *Salamine* the son of *Euthemen*, in three yeares grew up to the height of three cubits, as *Pliny* reports. In like manner a son of *Cornelius Tacitus*, the Noble Historian, died young. Every man hath a certaine and determinate time set to his growth, wherein by degrees and tacite augmentations he attaineth either to a legitimate or Dwarfish stature; and that power of encreasing whereby the body happens to be enlarged in longitude, is seldome produced beyond the five and twentieth yeare, but for the greatest part is terminated within one and twenty yeares; but to grow fat, and corpulent, happens not to be done in certaine spaces of time, but by reason of nutriment when it is plentifully taken in, which may be

be either in the achma or declination of our age; for although one be cram'd, his body is not erected in length, but is dilated in bulke and breadth; for, the faculty whereby the body is nourished is one, and that whereby it groweth up is another; for truly that is conversant about the plenty of aliment, this, about the solid parts of the body, to wit, the Bones, Nerves, Cartilages, &c. Which if they increase and are stretched out in length, the Creature also attaines unto an increment, although it be wasted with leanenesse and consumed away. Therefore Nature in producing the bones, whence the height of man proceeds, useth the force of heat, whereby she not a little drieth the humours, and accommodates the aliment for the nourishment of the Bones. Therefore it is the Amplifying force or Faculty which formeth out in length the bones of Febricitants as wax; by vertue and heat of the feminall excrement, which in the vigour of age is very valid and efficacious for the performance thereof: For truly, if young men and boyes are accustomed to milke from their very Cradles, and given to exercise, they will have taller bodies, and prove of a more decent and comely stature; because by the drinking and use of milk, the bones are nourished, which is a kin to seed, and an elaborate and exactly concocted bloud. Moderate feeding, and at set times, with a discreet allowance of competent food, without pinching, may be the cause whence tallnesse of body may arise. *Salmo-*
thus in his observations, speakes of a certaine mother (rather to be called a Step-dame) who chid her daughter, who was a married wife, for giving

Salmothus
cent. 3. obs. 70.

Means to accelerate growth or stature.



486

Man Transform'd: OR,

Lord Bacons
nat. hist. cent. 5.

ving her Children too much meat, that distended their stomachs and guts, whence in proceſſe of age, they would grow more greedy and not eaſie to be ſatisfied: Upon which occaſion he calls to remembrance a contention which aroſe in his preſence between ſome of the Court-women and a Phyſician, whether Children of Princes about the ſixth or ſeventh yeare of their age were to be allowed their Bevers, or afternoons Nuncians? which he denied; they on the contrary were very earneſt and importunate with him, arguing, that the native heat ſhould not be permitted to lye idle; at length, after much diſputation, one, and the chiefeſt among them, objected to the Phyſician the abject ſtature of his body, whereas if he had been brought up by his mother with a fuller Diet he had grown up into a juſt tallneſſe of Stature. But let us heare what the Oracle of Humane Learning ſaith to this purpoſe: To accelerate growth or ſtature, it muſt proceed, either from the plenty of the nourishment, or from the quickning and exciting of the naturall heat; for the firſt, exceſſe of nourishment is hurtfull, for it maketh the child corpulent, and growing in breadth rather than height. And you may make an experiment from plants, which if they ſpread much are ſeldome tall. As for the nature of nourishment, firſt, it may not be too dry: And therefore Children in Dary Countries do wax more tall than where they feed more upon bread and fleſh. There is alſo a received Tale, that boyling of daiſie roots in milke (which it is certaine are great driers) will make dogs little. But ſo much is true, that an over-drye nourishment in Children putteth

teth back stature. Secondly, the nourishment must be of an opening nature; for, that attenuateth the juyce, and furthereth the motion of the spirits upwards; neither is it without cause, that *Xenophon* in the nurture of the *Persian* Children doth so much commend their feeding upon *Cardamomum*, which (he saith) made them grow better, and be of a more active habit. *Cardamomum* in Latine is, *Nasturtium*, and with us water-cresses, which it is certaine is an herbe, that, whilest it is young, is friendly to life. As for the quickning of naturall heat, it must be done chiefly by exercise. And therefore (no doubt) much going to schoole, where they sit so much, hindreth the growth of Children, whereas Country people, that go not to Schoole, are commonly of better stature. And againe, men must beware how they give Children any thing that is cold in operation, for even long sucking doth hinder both wit and stature; this hath been tried, that a whelp that hath been fed with Nitre in milk, hath become very little, but extreame lively; for, the spirit of Nitre is cold. And although it be an excellent medicine in strength of yeares for prolongation of life, yet it is in children and young creatures an enemy to growth, and all for the same reason; for, heat is requisite to growth, but after a man is come to his middle age, heat consumeth the spirits, which the coldnesse of the spirit of Nitre doth help to condense and correct.

This Corpulency or obesitie is a deformity which hurts the beauty and actions of the body; that which is first affected by the immense gros-
nesse

Fatnesse when
it doth prej-
dice Nature.



488

Man Transform'd: OR,

nesse being the forme; which is but a Symptome, when it only hurts the beauty and forme, but it is a disease when it doth not only prejudice the beauty, but offends the actions of the body; for, this superfluous burden of flesh, which as *Avicen* speakes, is as a fether and clog unto them, hinders motion, deambulation, operation, and respirati-
on, and even the actions which appertaine to the conservation both of the Species, and Individuum. Now since this immense fatnesse or store of flesh ariseth not from any preternaturall matter, but out of a naturall, yet so, that by reason of abundance, it proves offensive; this disease of Figure is coupled with a disease of Magnitude; and it seemes worthy of a doubt, whether in obesity, which is a Disease according to Magnitude, be also a Disease in Figure; the truth is, Obesity doth not necessarily vitiate the figure, after that manner whereby diseases are made according to it; the forme indeed and beauty is vitiated, but not the rectitude, nor the Cavity, neither any other things which constitute that which is called Figure by Physitians. I speake not of naturall fatnesse, but of that which is ascititious and accidentall to those who through gurmardizing voracity and ease become ventrose, and Tenter-bellied All-Panches, which are allyed to the Eat-alls and Drink-alls, who swim up the River Sauce to the famous Fleshpastinople, who look as if their hands (as the Proverb speakes) had put out their eyes; these Epicure Hellio's stand in need of Cosmetique Diet to reduce them to that just proportion, and true terme of Latitude and profundity, which

The Artificiall Changling.

489

The naturall
magnitude of
the body.

which in a well proportioned body ought not to exceed the measure of a Cubit, according to the standert of *Goropius*.

*Joan. Gorop.
Becan. in Gi-
gantomachia.*

As to the Magnitude of the Body it is three-fold, according to the tripple kind of Dimensions, to wit, Longitude, Latitude, and Profundity, and these consist in a due proportioned mediocrity, not declining from it in excesse or defect, which againe may be more or lesse. But that we may more perfectly comprehend it in our minds, in the first place we must explaine what magnitude man is wont to have when he satisfies the Law of Nature in all perfections, and is not defrauded of her just Donatives by the deceitfulness of a conceited education; that we may have a body, which as to a certaine statue of *Polycletus*, all others may be diligently examined: for so we shall easily understand, who is to be called Tall or Low, Grosse, or Slender, Broad or Narrow. Such a one in this our *Europe* shall that be esteemed, which in Longitude is six foot compleat, and in Latitude or thicknesse one foot only and a third part; they who decline now from this proportion are called unproportioned, although this very excesse or defect is not to be defined to so strict bounds, but they who only descende from this exact rule may yet be accounted among the number of proportioned men. By this account he will be a tall man who is seven foot (or somewhat lesse) in length, and in breadth and thicknesse is most conformable to a proportioned body; on the contrary, he is a little or low man whose length fals short of six foot, in the other Dimen-

An Art to
make men by
Art.

490

Man Transform'd: OR,



Hippocrat. in
Epidemicis.

Paracel. lib. 1.
de rerum natu-
ra.

sions correspondent to a well proportioned body: In like manner they are grosse, who when they are of a due height, which comprehends six feet, yet the Diameter of Latitude exceeds one foot, or the compasse, or circumference of the breast and lower belly, contains above three feet, whereas in a well proportioned body it exactly equals three feet, and so equall to the halfe of the Longitude of the whole body: on the other side, if they attaine not to these, they are to be called leane and slender men, such as *Hippocrates* calls *φθινωδεις*, whom he declares to be very obnoxious to a Consumption. But this Magnitude, although it be thus defined by the observers of Nature, because for the most part it is wont to be such, yet it is so unequall, that according to Age, Sex, Region, and Diseases, it much differs. ¶ They say, that *Rhases* and *Albertus* had invented a way to get little men by Art. *Julius Camillus* rashly affirmes, that a true man may be produced by a way not instituted by Nature, out of urine or other humour decocted by fire or the Sun, in glasse vessels. *Thomas Garzonus* unadvisedly beleaved it to be fecible, and some attribute this invention to *Arnoldus Villanovanus*. *Paracelsus* boasts, that he had received this secret of secrets from God; affirming, that if the Sperm of a man do putrifie in a sealed Gourd, to the highest putrification of horse-dung, forty daies, or so long untill it begin to live, and to move, and be stirred, which is easie to be seen, after that, it will be in some time like unto a man, yet pellucid and without a body: Now if afterwards it be daily, warily and prudently nourished, and fed.

The opinion of
learned men
touching this
artifice.

fed with the secret of mans bloud, and conserved
for forty weeks in a perpetuall and equall heat of
horse-dung, it will thence become a true Infant,
having members as those that are begot on wo-
men, but it will be far lesse; Then it is diligently
to be brought up untill it grow a stripling, and be-
gin to understand and be wise. And this secret is
known to the Nymphs of the Wood, and the
Gyants which are sprung from thence; for, there
are also great and miraculous men made, who are
Conquerours, and skilfull in secrets, because they
are borne by Art, therefore Art prevailes in them;
for it is borne in them, but they are not taught of
others, being called the sons of Woodmen and
Nymphs, because in respect of their virtue they
are not like men, but spirits.

Campanella, though he confesseth experience
had not as yet brought him to the understanding
of this mystery, and therefore after some scanning
of the matter doubts not of the effect, yet he
dares not deny it: for where there is something
like unto the wombe, and Intelligence, if it be-
come a humane body, God denies not to enfuse a
mind: but where God reveales not, he is silent; as
for *Paracelsus* his conceit, that Giants and Nymphs
were artificially borne, that he saies is false; for
the first ought to be borne without humane Art:
and that they used Art to the Generation of men
and not Nature seems irrationall and false, unlesse
the Intelligences, the Executrices of Gods provi-
dence have used this Art in some Region; as God
in the forming of *Adam*, which is uncertaine;
besides, saies he, I thinke it false, that those that

*Campanella de
sensu rerum.*

are gotten by Art are more prudent than those who are gotten the naturall way, and their Teachers, for Nature is wiser than Art, since Art is but her Disciple.

Thus have we heard of the Pigmies of *Paracelsus*, that is his non-Adamiticall men, or middle natures, betwixt Men and Spirits; wherein he hath gone some way to meet their wish who desire to propagate the world without conjunction with women. The ground of whose Vote is supposed to be, that they had sensibly observed an impotency or totall privation of that which Eunuchs by Nature have, prolongeth life, they living longest in every kind, that exercise it not at all, Castrated Animals in any kind, as well as Spado's by Art, living longer than they that retaine their Virilities; for, the Generation of bodies (as one, once of this Sect said) is not effected, as some conceive of Soules, that is, by Irradiation, or answerable to the propagation of Light, without its proper diminution, but therein a proper transmission is made materially from some parts, and Ideally from every one, and the propagation of one in a strict acception, is some minoration of the other. *The Generation of one thing is the corruption of another*, although it be substantially true concerning the forme and matter, is also dispositively verified in the Efficient or Producer. Hereupon they are most unjustly afraid to lessen themselves, though to gaine a kind of immortality. Surely, as the Marquesse of *Malvezzi* saith, They who believe that woman was not made against the intention of Nature, that she is
not

not an Errour or a Monster, must confesse she is made for Generation, and if she be made for this end (as indeed she is) it is necessary she be endued with parts that move unto that end; for hence it comes to passe, that so soone as she is represented unto us, if there be not first a habit form'd, or that at the very instant there be not some great resistance made, man doth by Nature hasten to contemplate her for the end to which she was made by Nature; which naturall instinct (as the Philosopher calls it) of Generation, hath prevailed so far with some of the Ingenious, as to reduce them to a practicall recantation: whereas some more malicious, in hatred to women, have mingled Copulation with beasts. Somewhat a-kin to these are they who have not slighted the naturall use of the Sex, yet have look'd askint upon the body of women, (a building of a more excellent frame than the fabrique of man, in the opinion of some Divines) as if it were unproportioned, and not according to the Laws of Symetry, making alwaies the collation unto the body of man: whereas in knowing and judging of commensuration or incommensuration of a body, the Comparison or Reduction ought not to be made either to the Masculine or Feminine, but they should propound a humane body best disposed according to nature, as to the use, habit, and constitution of thole members, and so to confer with that, what is to be judged: For, that which is best organized and constituted according to Nature, is justly said to be the proper Measure, Rule, and Index of all others of that kind; for, although these two
bodies



bodies exist in the same Species, they are yet divers one from another, and therefore ought to have different measures: if therefore the body of Woman seeme unproportioned, compared to the body of man, so will the body of man appeare defective in its Symetry, if compared with the woman, which affords a sufficient conviction of this error in the Mathematiques and Laws of Symetry.

The Story of a nation of Pigmies is not a meer Fable; and although some make a small account of them, yet they ought not so to be despised, as to be passed over invisibly; certainly, scarce in any narration of humane monsters, ancient Writers do more conspire, and seriously declare themselves; nay, even *Philostratus*, who out of *Apollonius* saies, all other Monsters of men are fabulous; he excepts Pigmies, affirming that they live, and that the Relation is not vaine. And when of old it was held somewhat doubtfull, *Homer* added some repute and authority to the History, in making mention of them; *Aristotle* seriously, & *data opera*, taking notice of them, concludes it is no Fable, whose *ipse dixit* is enough to gaine beliefe, when so great an Interpreter of Nature, a man every way most prudent, and not only a sedulous, but a true searcher out of all things that exist in Nature, shall afford so weighty a testification.

Sir Jo. Mand.
in his Travels,
cap. 64.

Sir *John Mandevile*, whose Relations deserve more credit than formerly they have had, reports, that a little beyond the City *Chibens* there is the Land *Pigme*, where are men of little stature, for they are but three spans long, and they are very faire



faire both men and women, though they be little, and they are married when they are halfe a yeare old, and they live but eight yeares, and he that liveth eight yeares is held very old; these small men are the best workmen of silke and cotten, and all manner of things that are in the world, and these men travell not, nor till Land, but they have among them great men, as we are, to travell for them, and have great scorne of those great men, as we would have of Giants, or of them, if they were among us; And we may draw out of many moderne Writers sufficient Testimonies of such a Nation. *Iovius* saith, there are Pigmies beyond *Lapland*. *Olaus* also affirmes, that in the Isle *Gronland* there are Pigmies.

Jovius in Muscovita Legatione.

Olaus de gent.

Septent. l. 2.

Neiremb. in

Hiß. Nat.

In a certaine Epistle sent unto the Pope, there is report made of small men, no higher than little Children. The *Portugals* also have now discovered many Dwarfes in *Tartary*. *Antonius Pigafetta* found them in the Island *Aruchetto*, among the *Moluccas*, affirming withall, that there are such little men among the *Moluccas* in the Isle *Caphicos*; and *Argensola* appoints them the same place. *Odoricus* saies, he found among the *Indians* Pigmies of three palmes high, who get Children at the fifth yeare of their age, and are short lived. And indeed there is for the most part a mutuall connection between age and stature, (whence it may be in the Greeke, the same word signifieth both) so as that race of men which is tallest and strongest, commonly holdeth out longest, which may be supposed to be the ground of the short duration of the lives of Pigmies. *Petrus Simon* writes, that they

Pigafetta.

*Jonst. Thaumato-
graph. Artic.*

2. admirand.

Hom.

*Odoricus de
rebus Indis
lib. I.*

More proofes
of Pigmies.

496

Man Transform'd: OR,



were found beyond *Andes* by *Iohannes Alvarez Maldonatus*, when he discovered some new lands in *India*. *Delrio* saies, that *Anno 1600.* in *Peruvia* there was found a Province of Dwarfes, and that notice was given thereof in the Letters of *Ruizius*, which in the yeare 1601. he himselfe read. *Gemma Frisius* writes a Narration of a Boat of Pigmies which were seen, being driven by a tempest to the Kingdome of *Norway*. *Photius* out of *Ctesius* saith, there are *Negroes* in the midst of *India*, whom he calls Pigmies, who are at the most but two Cubits high, and most of them but one Cubit long, few exceeding the Altitude of one Cubit and an halfe, of which the King of that Country entertaineth three thousand Archers for his Guard. *Paracelsus* his Pigmies or Fairies are such a kind of Nation underground, who are thought by some not to live idly there; for, in *Lusatia*, and the parts thereabout, where there are often found Urnes, digged out of the ground, the Vulgar are of opinion that they are made by the subterranean Pigmies; and that in winter they lye twenty foot deep, but about the Feast of *Pentecost*, not above a fathom from the superficies of the earth. Notwithstanding all this cloud of Witnesses, there are some Authors, which either deny this verity, or detract from the credit thereof; and others who by their incredulity endeavour to merit an opinion of Learning, and by a severe, and rather an unjust than true judgement, would seeme to be veridicall Relators or precise tell-troaths, which favours of little ingenuity; for, as in manners a moderate behaviour is better than a rough carriage,

age, so in passing judgement, it advantageth not to be partiall, but moderate, and aptly inclinable to all parts of the opinion, supported more by reason than resolution. We allow men to wonder at these Relations, but not to deny them, for every thing that is wonderfull is not a lye; you may perchance wonder at the reports made of Giants, yet you will not deny that there ever was, or are any, although you never beheld any such *Colossus* of flesh with your Eyes. Why, pray you, then is this little Nation to be denied, since the Lapse of Nature, and the defect of things is lesse marvelous, and what should hinder that there should be a Race of Pigmies as there is sometimes of Giants? Examples enow in all ages there have been of such Dwarfishnesse of stature, in nothing but the exiguity monstrous and deformed. * *Nicephorus* delivers, that in the reigne of *Theodosius*, there was a man borne in *Ægypt* so little, that he was like a Partridge. *Philetas* the Heroick Poet was so little, that he was faine to fasten lead unto his feet lest the wind should blow him away; and there was another, whom *Athenæus* speakes of, who was so little *ut ad obolum accederet*; a story so strange, that the Printer (as one saith) might be accused, did not the account of *Ælian* accord unto it. And it seemes, Wit is a commodity that will lye in a little roome; for, not only this *Archestratus* and *Philetas*, but *Sannizion*, *Melitus*, *Cinesias*, and *Hipponactes* (little wights that *Ælian* speakes of) were all Poets. In *Spaine*, not long since, there was an example which would much facilitate the beliefe of Pigmies: There was a Dwarf of a

* *Pansaretus* & *Philipides* were of so small a stature that they became a Proverbe. *Alex. Nicéph.* lib. 12. *Eccles.* Hist. cap. 37.

Athenæus.

Ælian de var. Hist. lib. 10.

More proofes
of Pigmies.

498

Man Transform'd: OR,

Neiremb. hist.
Nat. l. 5. c. 16.

very good constitution of members, who being borne with Teeth, never shed them; he came from his mothers wombe with a hairy *Pubes*; at seven yeares of age he had a beard, and at ten yeares of age he arived at his full strength, and begot a Son.

Joan. Cassinon
de Gigant. p. 76.

Iohannes Cassinon saw at *Lions* two Dwarfes of a Cubit high, one of them having a long beard appeared in forme elegant enough. *Ionstonus* saw at *Falckburge* a she-Dwarfe about the same stature.

Jenst. Thaum.
topograph. de Pig-
maei, fol. 529.

Bartholinus
de Pigmaei, c. 6

Bartholinus speakes of the *Skeleton* of a Pigmy not a Cubit long, which is to be seen at *Dresda* in a Tower of the Elector of *Saxony*, so little in all its proportions, that one might suspect it for the bones

Leonhardus
Turnheuserus
lib. 7. cap. 84.

Plater. in desor-
mat. observ.

of an Embrion; and *Leonhardus Turnheuserus* makes mention of such another *Skeleton* found in *Lusatia*. *Platerus* can give you an account of three Dwarfes of a streight and perfect forme, between two and three foot high; and if we will not shut

Aldrovand. lib.
de monst. hist.
fol. 39.

our eyes, we may see such an object now & there occurre among us, such an *Homuncio* was Master *Iefferies* the late Queenes Dwarfe, and my Lord of *Pembrookes* Page, and some others. You shall find in *Aldrovandus* many examples of Dwarfes, or little men, which have been kept by divers persons of worth in all ages. For there are two kinds of Pigmies: one, those that are got by chance, as monsters, and brought up for sport in great mens Palaces: the other sort are a Nation, which either is, or hath been somewhere. *Cardan* therefore is forced to allow that there are such little men for a miracle, although not for a Nation; And the diversity of their habitation is alleadged.

Pigmies without all question.

Plin. lib. 4, 5, 6. Nat. Hist.

alleadged to argue the vanity of the History. For, *Pliny* placeth them in *Thrace* neare *Gerania* a Nation which the Barbarous there call *Calizos Mela* in the inner *Arabia*. Are Giants therefore a Fable because they are reported to be in divers parts of the world? *Scaliger* therefore denies Pigmies, because in these times now all the World is discovered, they are found in no Angle of it, whose error is sufficiently confuted by the above-named testimonies of late discoveries; but if it were not, by this argument I will deny that there are Giants, and if it did not appeare that there were any such Nation remaining, yet none but a *Mercury* could rashly deny that there never was any such Nation. Some Authors (indeed) that make mention of them write that they are now no where extant. *Pomponius* saith, that they now faile; *Solinus* saith, they have been driven out of their habitations, where therefore should *Scaliger* find the old Pigmies after so many ages? *Strabo* is diffident in this matter, enduced by this reason, for that in those places where *Aristotle* placeth them, there be small Creatures, whence the lapse was easie, that the same pusillity was transferred to men; yet this very reason makes the History of Pigmies more probable; for, if the great heat of those Regions did so lessen and contract other Animals, why not also men? To conclude, this discourse of Pigmies or Dwarfish Race of people, or lowest diminution of mankind, which make up an aggregated habitation; although the learned Enquirer into vulgar and common Errours is not fully satisfied, yet concludes not an impossibility;

Dwarfs made
by Art.

500

Man Transform'd: OR,

and *Cardan* will allow Pigmies to be perfect men, because their forme and shape is perfect: For as God and Nature (or rather God by Nature) his instrument and handmaid, hath fashioned the body of man into those proportions, so hath he limited the dimensions (as likewise those of all others, both Vegetive, Sensitive, and Insensible Creatures) with certaine bounds.

Quos ultra citraque nequit consistere rectum.

So that though the Dimensions of mens bodies be very different in regard of severall Climates, and Races, and that it is not defined in what Dimensions the soule may exercise her faculty: Yet was there never any Race of men found to the bignesse of Mountaines, or Whales, or the littleness of Flies or Ants, because in that quantity the Members cannot usefully and commodiously, either dispose of themselves, or exercise those functions which they were by their Maker assigned. It is to this purpose a good and proper axiome: *Datur maximum & minimum in utroque genere*, there is in every kind some such greatnesse as cannot be exceeded, and some such littleness as cannot be contracted.

*Cardan de sub.
til. lib. II.*

Cardan writes, that one may make Dwarfs, even as we make little Dogs for women to play with, for they will be engendred of a little Father and Mother, then let them be girt in with swathe-bands very straightly, and bred up with a spare Diet; and would to God (saith he) this invention were as profitable as facile.

Aristotle

The Artificiall Changling.

501

The Reason of
Dwarfish Sta-
ture.

Arist. Problem.
Sect. 5.

Aristotle, enquiring the reason why men become of a Dwarfish stature, he saith, there may be a double cause rendred thereof; for, either the place, or the aliment does it if it be small, which some after the birth endeavour to do, as they that bring up little whelps in small boxes.



It is reported, (saith my Lord Bacon) by some of the Ancients, That whelps, or other Creatures, if they be put young into such a Cage or Box, as they cannot rise to their stature, but may encrease in breadth or length, will grow accordingly as they can get roome; which if it be true, and feasible, and that the young Creature so pressed & streightned, doth not thereupon dye; It is a meanes to produce Dwarfe-Creatures, and in a very strange figure. Thus Apples before they have obtained the full growth if they be put into streight vessels, being prohibited of their naturall liberty of encrease, will grow accordingly, as they can gaine roome; for, if as the Philosopher saith, *Locus fit forma locati*; there is a necessity that that which is contained in narrow places, and deprived of the liberty of motion, must thereupon be lesse; which is the reason that the Children that are borne of women whose wombes are narrow figured, prove small according to the mould they are cast in. This is certaine and noted long since, that the pressure or forming of parts of Creatures, when they are very

Lord Bacons
nat. hist. Cent. I.

That the Devill
may make
Pigmies.

502

Man Transform'd: OR,

very young, doth alter the shape not a little, as the stroaking of the Heads of Infants between the hands, was noted of old to make *Macrocephali*, which shape of the Head, at that time, was esteemed; and the raising gently of the Bridge of the Nose doth prevent the deformity of a saddle Nose; which observation well weighed may teach a meanes to make the persons of men and women in many kinds more comly and better featured than otherwise they would be, by the forming and shaping them in their Infancy; As by stroaking up the Calves of the Leg, to keep them from falling down too low, and by stroaking up the Forehead to keep them from being low foreheaded. And it is a common practice to swathe Infants that they may grow more streight, and better shaped. And young women by wearing streight Bodies keep themselves from being grosse and corpulent. From these premises I am enduced to suspect, that Pigmies and Dwarfes, funke below their species, were at first occasioned by some artifice or affectation; for, you see it lies within the reach of Art, and the hand of mans Invention. And if mans hand were too short, yet the Devils power can reach to such a conclusion; for, even as sometimes Dwarfes and Giants may be naturally procured, so the Devill with more facility can, by divine permission, promote the decrease or encrease of the humane stature, by applying Actives to Passives, which is the judgement of *Jordanus* and others. *Delrio* saies, there is no doubt but that the Devill may make Pigmies, and prohibit men from ever comming to the just stature of

*Jordanus de eo
quod divinum
& supernatu-
rale est in mor-
bis humani cor-
poris.*

The Artificiall Changling.

503

That the De-
vill may make
Pigmies.

of a humane body, as we see by mans artifice, to wit, by giving them burnt wine, and enclosing them in little pots, those little dogs wherewith women are so delighted, are procured: and parents greedy of gaine, very wickedly, with certaine medicaments cause their childrens growth to be stunted, that they prove Dwarfes. But he cannot make a Giant of a Pigmy; For, he thinks that the

Devill cannot so extend the bones of a little man, to make them of a Giant-like magnitude, & therefore (saith he) *Petrus Chieza* accounts that a Fable which the Indian *Cichorani* brag they can do with certaine herbs.

Some have entertained a settled opinion that there was never any Gyant, which is a conceit very absurd; for although many of the Ancients did suppose that no man could by



*Chieza p. 2.
Hist. Peru c. 42.*

Uuu

growth



Joh Gassanion
his Treatise of
Giants, cap. 6.

Polyhist. c. 32.

Orosi. c. 5.

Olaus Mag.
lib. 5. cap. 2.

Isidorus Ety-
molog. l. 11. c. 3.
Isid. lib. de re-
rum natur.

Vincent. hist.
Nat. l. 31. c. 125.
Korn. ex Odoric.

growth exceed the longitude of seven feet, be-
cause this was the Altitude of *Hercules* his sta-
ture, as they affirme; and *Gellius* alleadgeth *Var-*
ro's opinion, that the utmost point of mans growth
in the course of Nature is seven foot. And *Gassa-*
nion saith, there is no man rightly featured who
exceeds six of his own feet. Yet there was one
Gabbarus, brought out of *Arabia*, who as *Pliny* re-
ports, grew to the height of nine feet and so ma-
ny inches; this is confirmed by *Solinus*, who
writes, that the *Syrbotæ* of *Æthiopia* grew to the
height of twelve feet; and in another place, that
there was certaine people of *India* so great, that
they easily ascended Elephants. *Orosi. c. 5.* reports, that in certaine places of *India*, where there
are no shadows, there are men of five Cubits and
two Palmes high; *Olaus Magnus* placeth such
men also in the Northerne parts, and especially in
the Kingdome of *Helsingori*, which is under the
command of the King of *Swethland*, he makes
mention of a Giant that was nine Cubits high.
Isidore confesseth that there are men to be found
of twelve foot high; but in another Tract he de-
livers a strange report of an admirable procerity,
in these words: In the Westerne parts (saith he)
there was found a maid, whom the raging waves
of the sea had cast up from the Ocean, unknown,
and wounded in the head and dead, who was fifty
Cubits long, and between the shoulders foure
Cubits broad, cloathed in a purple garment,
which thing seemes incredible, yet some Histori-
ans of credit subscribe unto it. *Odoricus* reports,
that he saw with the *Great Cham* a Giant of
twenty



twenty foot high. In former Ages, to wit, under *Justin the Thracian*, a certaine woman of *Cilicia* appeared Giant-like, both in tallnesse of body, as also in proportion of the other members, for she exceeded the height of the tallest men a Cubit, with breasts and shoulders above the usuall manner broad, all the rest, as the Voice, and Face, and firmenesse, and magnitude of her Armes and Cubits, and the thicknesse of her fingers, and other parts, answering to her Longitude and Latitude. Saint *Austin* hath left upon record the memoriall of a Giant-like woman, which to the great admiration of all men was seen at *Rome*, before the City was sacked by the *Goths*. The Author of the Book, entitled, *De natura rerum*, makes mention of a remarkable stature found in the Westerne Regions; such tall *Viragoes* were the *Bradamanes* *Marfisa*, and our long *Meg* of *Westminster*; but of many of these we may say, they are rather mountaines of flesh than men.

Zonaras in Iust.
fino.

St Aug. de Ci-
uitat. dei, c. 23.

The Question is, why such men of such vast bodies and strength are not found in our daies? many reasons are alleadged for it, but the most rationall is the luxury and lasciviousnesse of the times, which hardly suffers Nature to get any thing perfect; not that there is any decay in Nature, but it may well be, that in these parts of the world, where Luxury hath crept in with Civility, there may be some diminution of strength and stature, in regard of our Ancestours. And here I cannot but take occasion to condole the injury done to Nature; in the generative procacity to Rathe marriage used in *England*, and elsewhere,

The cause of
small stature.



Arist. politic.
lib. 7. cap. 16.

506

Man Transform'd: OR,

which is the cause why men be now of lesse stature than they have been before time; for we observe not the rule of *Aristotle* in his *Politiques*, who would have men so marry, that both the man and the woman might leave procreation at one time, the one to get Children, the other to bring forth; which would easily come to passe, if the man were about eight and thirty yeares of age when he married, and the woman about eighteen: for the ability of getting Children in the most part of men ceaseth at seventy yeares, and the possibility of conception in women commonly ceaseth about fifty; so the man and the woman should have like time for generation and conception: But this wholesome rule is not followed, but rather the liberty of the Civill Law put in practice, that the woman at twelve yeares of age, and the man at fourteen are marriageable. Which thing is the cause that men and women, in these daies, are both weake of body, and small of stature: yea, in respect of those that lived but forty yeares ago in this Land: much more then in comparison of the ancient Inhabitants of *Brittaine*, who for their talenesse of stature were called Giants; so dwarfed are we in our stature, and fall short of them, that that of the Poet is verified on us,

Terra malos homines nunc educit atque pusillos.

Which thing is also noted by *Aristotle* in the same place. *Est adolescentium conjunctio, improba ad filiorum procreationem. In cunctis enim animalibus juveniles partus imperfecti sunt: Et feminae crebrius quam mares,*

mares, & parva corporis forma gignuntur: quocirca
neceſſe eſt hoc idem in hominibus evenire. Hujus au-
tem conjectura fuerit, quod in quibuscunque civitati-
bus conſuetudo eſt, adoleſcentes mares puellasque Con-
jugari, in iisdem inutilia, & puſilla hominum corpora
exiſtunt.

In Florida they are not joyned in marriage un-
till forty yeares old, and they ſuckle their Chil- Hier. Giran.
dren untill twelve yeares, or untill they can pro- Cosmog.
vide for their own ſuſtentation.

But if we caſt our eyes abroad upon thoſe Na-
tions which ſtill live according to Nature, though
in faſhions more rude and barbarous, we ſhall
find, by the relation of thoſe that have lived a-
mong them, that they much exceed us in ſtature,
ſtill retaining, as it ſeemes, the vigorous conſtitu-
tion of their Predeceſſors, which ſhould argue,
that if any decay be, it is not univerſall, and con-
ſequently not naturall, but rather adventitious
and accidentall: For prooſe hereof, to let paſſe
other ſtories of Giants of late yeares, as that which

Amatus Luſitanus ſpeakes of, borne in Senogallia Amat Luſitan.
Parſons, Evans the late Kings Porter, &c. We will Curat. 95.

content our ſelves with the Indies, Melchior, Nun-
nez, in his Letters where he diſcourſeth of the
affaires of China, reports, that in the chiefe City,
called Paguin, the Porters are fiſteene foot high;
and in other letters written the ſame yeare 1555,
he doth averre, that the King entertaines and feeds
five hundred ſuch men for Archers of his Guard.
In the Weſt-Indies, in the Region of Chica, neare
the mouth of the Streights, Ortelius deſcribes a
people, whom he termes Pentagoness, from their

Sir Francis
Drake his voy-
age about the
world.

Hackluit in his
English voyage.

huge stature, being ordinarily of five Cubits long, which make seven foot and an halfe, whence their Country is known by the name of the Land of Giants. *Americus Vesputus*, who searched into the unknown parts of the world, found out an Island, at this day called the Island of Giants, it may be them which *Ortelius* describes. *Magellane* (as the great Encompasser of the World observes) was not altogether deceived in naming of them Giants, for they generally differ from the common sort of men, both in stature, bignesse, and strength of body, as also in the hidioufnesse of their voice : but yet they are nothing so monstrous, or Giant-like as they were reported, there being some English men as tall as the highest of any that we could see, but peradventure the Spaniards did not think that ever any English man would come thither to reprove them, and thereupon might presume the more bolder to lie : the name *Pentagones*, five cubits, viz. seven foot and a halfe, describing the full height, (if not somewhat more) in the highest of them ; but this is certaine, that the Spanish cruelties there used, have made them more monstrous in mind and manners, than they are in body. Master *Pretty*, a Gentleman of *Suffolke*, in his discourse of *Candish*, his voyage about the world, being himselfe imployed in the same actions, tels us, that measuring the print of an Indians foot in the sand, not far from the Coast of *Brasill*, he found it to be eighteen inches long, by which computation the Indian himselfe in proportion could be no less than nine foot. *Cassanion* likewise acknowledgeth, that in the Land of *Sammatra*, and neare the *An-*

tartick

tartick Pole, some are found of ten or twelve foot high. Lastly, *Anthony Pigafetta* a great Traveller in his time (as testifieth *Goulart*) affirmes, that he had seen toward the same Pole, so tall a Giant, as other tall men did not reach with their heads above his Navell; and others beyond the streights of *Magellane* which had their necks a Cubit long, and the rest of their body answerable thereunto: Hereunto may be added the Collections of Master *Purchas* in his Pilgrimage; The Spaniards, saith he, which with *Magellane* first discovered the Streights, saw Giants on this Coast, of which he carried away one with him to sea, where after for want of sufficient food he died. And besides, that some of our own at another time measured the print of mens feet eightene inches in the sand. *Oliver Noort*, in his world-compassing voyage, had three of his men slaine by men of admirable stature, with long haire, not far from *Port-Desire*, about forty seven degrees of southerly Latitude, and after in the *Magellane* streights discomfited a band of savages, which neither would yield, nor flee from their wives and children, which were in a Cave just by, till every man was slaine. Foure Boyes the Hollanders carried away, one of which learning their Language told them of three Families, or Tribes, in those parts, of ordinary stature, and of a fourth which were Giants, ten or eleven foot high, which warred upon the former.

Sebalt de Weert being detained five months in the streights by foule weather, sent his men to fish for their provision, (which exceedingly failed) who

Goularts memorable histories of our Time.

Over-talnesse
of stature a
deformity.



510 *Man Transform'd: OR,*

who there were suddenly assayled by seven Canoes of Giants, which they guessed to be so high as is mentioned, who being put to flight by their peeces, fled to land, and pluckt up trees in their rude manner, barricadoing, and fortifying themselves against further pursuit of the Hollanders, who were no lesse glad, that they were rid of such company. And in another place he saith, that whole Families of those monstrous men are found at this day in *America*, both neare to *Virginia*, as Captaine *Smith* reports, and especially, about the streights of *Magellane*, neare which he found Giants; and in the same streights were such scene of the Hollanders ten foot in height, whereas yet other Families were but of the ordinary greatnesse; one *Thomas Turner* told me (saith he) that neare the River of *Plate*, he saw one twelve foot high: To which we may adde those Giants, called *Patagones*, of nine or ten foot high, which inhabit within a certaine Region of *America*, who paint their faces with the juyces of certaine herbs. Not to reckon the women of *Selenitis*, who, contrary to the manner of other women, lay Eggs, which being hatched by them, and disclosed, there come forth men, which encrease to a Giant-like stature. These bodies that so exceed and run out in longitude, lose the beauty of proportion; for that thereby they become Giants, a deformity not to be cured, unlesse we should do as that Robber in *Galen*, who cut off the feet of men that were too tall.

Joh. Laureat.
Anania Tract.
4. *Cosmogr.*

Lycoft. Ravil.
Textor, and
Aldrovandus,

Concerning the originall of Giants, and the cause of their vast procerity of body, much might be

be collected out of sacred Writers, and approved Historians; for some of the Fathers seeme to think that the Giants which preceded the Deluge were borne of the Congresse of Angels with Women; they seeme to favour that opinion that the Angels sinned with women, taking that of Genesis in this sense, *Then the Sons of God saw that the Daughters of men were very faire, and they tooke them wives of all that they liked, and there were Giants in the earth in those daies; yea, and after that the Sons of God came unto the Daughters of men, and they had borne them Children, these were mighty men, which in old time were men of renowne.* And however some take the Sons of God, here spoken of, to be the degenerated sons of Seth: Yet Kornmannus thinks that he is more in the right to thinke that these were Angels and spirituall substances, who being allured by the beauty of the Daughters of men, lay with them, from whence Giants were procreated. When then the sons of God fell foule upon the Daughters of men, the flames of lust alwaies encreasing, that almost all, or very few excepted, deviated from the right path, the feare of God quite exploded from the Earth and set at nought, at length by the nefarious arts of Devils, Giants were every where produced with a vast and incondit bulke of body, little becomming the humane Nature, these Giants, puffed up with pride and arrogance, assumed to themselves the names of the sons of God, contemned others in respect of themselves, whom they call'd the sons of men; at length they drew upon themselves, and the the whole world, divine vengeance, that

As Just. Marr.

in Apol. ad Senat. Rom & in alia Apol. ad Antonium pium.

Terr. lib. de habitu mulier.

Lactant. li. 2. de orig. her. cap 15.

Euseb. lib. 5. de prepar. Evang. cap. 4.

Philo in lib. de Gigantibus.

Ambrosius l. 1. de Noë & Arca.

cap 4. Clem. Alex.

Sulp. Severus.

Isidor. Gyrard.

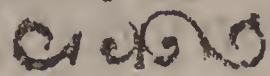
Francisc. Mirandul.

Gen. 6. v. 2, 3.

Jo. Lauren.

Ananias in lib. de Nat. demonum, l. 2.

The supposed
originall of
Heroes.



512

Man Transform'd: OR,

they all perished in the Deluge except *Noah*.

Kornman. de
mirac. vivorum
Jo. Nyder in
Formicar. lib. 5.
cap. 10.
Joan. de Barros.

Bonfinius.

Mart. Delrio
disq. mag.

Jordanus de eo
quod divinum
& supernatura-
le est in morbis

Kornman. de
vivor. mirac.
Bauhinus lib.

Hermaphrodit.

The Heathen likewise, for the most part, derive their *Heroes* and mighty men from the like originall. Nay, there are yet many Nations which count it an honour to derive their Pedigree from Divels, who had the company of women in the shape of men. The *Pegusians*, and *Sianita*, people of *India* derived their originall from women impregnated by Devils. The *Neffesoglions*, among the *Turkes*, are thought to be borne of such *Incubi* or *Succubi*. The history of the Occidentall Kingdomes do evidently declare, that the Nation of the *Hunns* were generated from *Incubi*; and fame reports, that the Island of *Cyprus* was wholly depopulated, and inhabited by the sons of *Incubi*. *Bonfinius* deduceth the originall of the *Huns* from such *Incubi* spirits; for he saith, that *Filimerus*, the King of the *Goths*, expelled all the whores out of his Army, and drove them into solitary places lest they should enervate the mind and bodies of his Souldiers; to these afterwards the *Incubant* Spirits resorted, and by their Congresses with them, the most cruell Nation of the *Huns* were descended, whose manners not only, but their Tongues and speech, was so fierce and barbarous, that it degenerated from all humanity. Histories of such Congresses with *Incubusses* and *Succubusses*, you may find in *Kornmannus*, *Bauhinus*, and others, and of their nefarious Issue. Among others, *Apollonius Tyanæus*, and *Merlin*, who were supposed of this extraction, participated most of the subtilty of their Ancestors; but the better to shew that Devils, according to *Delrio*, may produce

The Artificiall Changling. 513

Whether Devils may have to do with women.

duce many strange monsters. The strangeness of another History calls for admittance in this place; It is reported, that in *Brasile*, from the copulation of a barbarous woman with an *Incubus*, there was an horrid monster procreated, which grew to the height of sixteen Palmes, his back covered with the skin of a Lizzard, with twolne Breasts, Lions Armes, staring and rigid Eyes, and sparkling like fire, with the other members very deformed, and of an ugly aspect. And the birth of such monstrous mixtures must needs be monstrous; *Tostatus* truly observeth, *Talibus conceptibus robustissimi homines & procerissimi nasci solent*; of such conceptions are wont to be borne the strongest and tallest of men. And *Vallesius* having given the reason hereof at large, which (for feare of offending chaste Eares) I list not to produce. At last concludes, *Robusti homines, ergo, & grandes ut nascerentur, poterant ita Demones procurare.*

Kornman. de mirac. vivor.

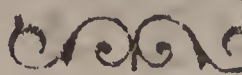
Tostatus in 6. Gen. Quest. 6.

Vallesius de sacra Philosoph. cap. 8.

Yet enquiries have been made among the Learned, first, whether Devils may have to do with women? Secondly, whether examples of this Congression can be produced? Thirdly, whether they may conceive by the Devill, and a Child be borne? Fourthly, How they are impregnated, and of the seed of the Devils? Fifthly, whether examples be granted of progeny of a demoniacall *Succubus*? Sixthly, whether men may also engender with demoniacall *Succubusses*, and Children be borne of them? Learned and subtile discourses of these subjects the Curious may find in *Bau-*

Bauhlin. lib. 1. de Hermaphr.

That Devils
may exercise
venerious acts
with women.


D. Aug. de ci-
vitat. dei, l. 15.
cap. 23.

Et l. 1. Quæst.
super Gen. 43.

See Aquin.

pars 1, 9, 11.

Art. 3. ad Sext.

Et Zanch. de

oper. dei, lib. 4.

cap. 60 In Thes.

& Francisc.

Georg. Tom. 6.

Prob. 32. c. 33.

Kornman. de

mirac. vivor.

Vallesius de

Jacra Philoso-

phia.

514 *Man Transform'd: OR,*

dowed with bodies, exercise venerious acts with women, and also generate. St *Augustine* seems to be fully perswaded of the truth hereof; it is commonly reported, (saith he) and many affirme, that either themselves have found it by experience, or heard it from those, of whose credit there was no doubt to be made, who had themselves experienced it, that Satyrs and Fairies, whom they call *Incubi*, have been often lewd with women, lusting after them, and satisfying their lusts with them; and that certaine Devils, whom the *Gaules* call *Drusii*, daily doe attempt and performe the same filthinesse, such, and so many affirme, as to deny this were a point of impudence. Many of the Ancients were also of this opinion, as *Iosephus*, *Tertullian*, *Lactantius*, *Eusebius*, *Thomas Scotus*, and others.

How they become the Artificers of such an effect, or their manner of operation, the inquisitive may find in *Kornmannus* and *Vallesius*; for my part, I conceive, were these Queries justly held in the Affirmative, mans inventions whereby he hath endeavoured as much as in him lies to Diabolize himselfe, might have been spared; for as *Paræus* out of *Wierus* speakes: If the faculty of generation had been allowed to Devils, the world had been long since full of Devils. How many monsters from the beginning of the world had the Devils brought forth to us? What prodigies had they produced by conveying every where their seed into the wombs of women? For, it is the saying of Philosophers; As often as a faculty and will concur to the same thing, the effect is necessarily

The Artificiall Changling.

515

That Devils
cannot gene-
rate upon wo-
men.

necessarily produced, and is wont to appeare. But there was never wanting a will to Devils of disturbing mankind and the order of this world; for, the Devill is, as they say, our Enemy from the beginning; and as God is the Author of order and beauty, so the Divell, adverse to God, is of confusion and turpitude. Therefore if to this evill mind and disposition, if to the most full will of this wickednesse and envy a like power had accrewed, who can doubt but the utter confusion of all things and speciesses, & the greatest deformity had invaded the compt and beautified neatnesse and honesty of Nature, with monsters every where arising. And you should long since have heard of men miserably transformed into *Diabolicall Changelings*; blessed therefore be the Creator of man, who hath secured his beloved Creature from the malice and unappeasable rage of such an Enemy and Deformer. As *Chrysostome. Nazianzen, Hierom, Theodoret, Cyrill*; and of the modernes, *Philippus, Broideus, Cardanus, Baptista, Porta, and Remigius*. For, what a repugnancy would it be, as one saith, both to Religion and nature, if the Devils could get men? when we are taught to beleeve, that not ever any was begotten without humane seed except the Son of God. The Devill then being a spirit, having no corporall substance but in appearance, and therefore no seed of Generation; to say that he can use the act of generation effectually, is to affirme that he can make something of nothing, and consequently the Devill to be God; for, Creation solely belongs to God alone. Againe, if the Devill could

That Monsters
may be made
by the Art of
Naturall Ma-
gique.



516

Man Transform'd: OR,

*Vide Jo. Bapt.
Neopolitan.
Mag. Nat.
Scot in his dis-
covery of Witch-
craft, l. 13. c. 18.*

assume to him a dead body, and enliven the faculties of it, and make it able to generate (as some affirme he can) yet this body must beare the image of the Devill; and it is against Gods glory to give permission so far unto him, as out of the Image of God to raise up his own off-spring. In the schoole of Nature we are taught the contrary, viz. that like begets like, wherefore of a Devill man cannot be borne. Yet it is not denied, but that Devils, transforming themselves into humane shapes, may abuse both men and women, and with wicked people use the workes of nature. Yet that any such conjunction can bring forth a humane Creature, is contrary to Nature and Religion. But although by a naturall way of generation, the Devill cannot propagate the wicked as well as he can spiritually promote and encrease wickednesse and monsters, yet monsters may be produced by Art magique, and Creatures made double membred, or dismembred; and the viler the Creature, the sooner brought to monstrous deformity, which in more noble Creatures is more hardly brought to passe, and consequently most difficult to be imposed on man the noblest Creature; yet I believe, the Devill hath attempted and furthered the production of such reall monstrosities; as for the conclusions and wonderfull experiments of naturall Magique, which are done only in appearance, they are very many. To set an Horses or Asses head on a mans neck and shoulders, cut off the head of a horse or an Asse (before they be dead, otherwise the virtue or strength thereof will be lesse effectuell) and make an

The Artificiall Changeling.

517

Why the *Amazons* did lame their Male children.

an earthen vessell of fit capacity to containe the same, and let it be filled with the oyle and fat thereof, cover it close, and daube it over with lome; let it boile over a soft fire three daies continually, that the flesh boyled may run into oyle, so as the bare bones may be seen; beat the haire into powder, and mingle the same with the oyle, and annoint the heads of the standers by, and they shall seeme to have horses or asses heads. If beasts heads be annointed with the like oyle, made of a mans head, they shall seeme to have mens faces, as divers Authors soberly affirme. If a Lamp be annointed therewith, every thing shall seeme most monstrous. It is also written, that if that which is called *Sperma* in any beast, be burned, and any bodys face therewithall annointed, he shall seeme to have the like face as the beast had. But if you beat Arsenick very fine, and boile it with a little Sulphur in a covered pot, and kindle it with a new candle, the standers by, will seeme to be headlesse.

Aqua Composita and salt being fired in the night, and all other lights extinguished, make the standers by seeme as dead. They therefore who upon this Question, whether Devils can generate? defend the Negative, are most to be credited.

The *Amazons* were wont to lame their Children, and to abuse them to carnall copulation, supposing to have made them more fit for that employment by mutilation. It is true, that they had an intent withall in that feminine Common-wealth of theirs, to avoid the Domination of men, to lame them thus in their Infancy, both in their armes, legs, and other limbs,

An Art pre-
tending to
new-make a
man.



518 *Man Transform'd: OR,*

limbs, that might any way advantage their strength over them, and made only that use of them, that we in our world make of women.

Some have taken upon them an Art which pretends to new make a man decayed by age; their way is to cut a man in peeces, and then put him into a putractory vessell, which they report, the Marquesse of *Villena* resolved to practise upon himselfe. But *Campanella* dares not trust so great a worke to an Artificiall vessell, and to spirits gotten by putrifaction; and indeed, (saith he) in men thus flaine, the order of things seeme to stand against it, not enduring a regress from a privation to a habit, and the fable of the re-creation of old Father *Jason* in *Ovid* is as vaine.

Delrio disq.
mag. l. 2.

Maffæus hist.
Ind. lib. 1.

Yet, although Art failes in performance, Nature, as saith the Refuter of vulgar Errours, works wonders in this kind, making old men to become young againe, there being many examples of this Renovation. *Delrio* sheweth out of *Torquenda* that in the yeare 1511, an old man at *Tarentum* of an hundred yeares old, having lost his strength, haire, nailes, and colour of his skin, recovered all againe, and became so young and lusty, that he lived fifty yeares after. Another example he brings of a *Castilian*, who suffered the same change, and of an old Abbatesse in *Valentia*, who, being decrepid, suddenly became young, her rugged skin grew smooth, her gray haire became black, and new teeth in her head. *Maffæus* speakes of a certaine Indian Prince, who lived 340 yeares, in which space his youth was three times renewed.

Ambrose

The Artificiall Changling.

519

Mans Meta-
morphoss.

Ambrose Parry speakes of a woman, who being eighty yeares old, lost her haire and teeth, which grew againe. Besides *Cardan*, *Langius* speakes of a well in an Island, called *Bonica*, the waters of which, being dranke, changes Age into Youth.

Ambr. Parry

lib. 24. 17.

Lang. Epist.

med. 79.

Petr. Mart.

Decad. 11. l. 10.

Gaudent. Mer-

rula lib. 1. me-

merab.

Concerning the Metamorphosis of man transmigrating into the shape of Wolves, Asles, or other Creatures, many hold it not impossible, and that it may happen by a naturall reason, infinite authorities and examples are brought to confirme these kinds of Transmutations. As for the Transformation of *Apuleius*, *St Augustine* dares neither deny it, nor affirme it; he thinks, and judgeth it (indeed) to be a fascination, which *Lycanthopie* is not against the Tenents of Divines, who, for the most part, teach that all things were created of God, insomuch that not the evill spirits indeed can change their forme, since not the essentiall forme of man, that is reason, but the figure only is changed; for if we will confesse that men have a faculty to make a Cherry-tree bring forth Roses, and a Colewort Apples, if he can turne Iron into Steele, Silver into Gold, and can make a thousand artificiall formes of stones that shall vie lustre and beauty with naturall Gems; Shall it seeme wonderfull that Satan, to whom God hath granted a very great power in the elementary world, should commute or change the figure of one body with another? All which things are confirmed by *Aquinas*, where he saies, All good and evill Angels, out of a naturall virtue, have a power of Transmuting our bodies. As for those things that Magicians do for fascination, they are

Aquin. Sentent.
l. 2. dist. 7. art. 5.

Y y y

but

Whether men
can be trans-
formed into
beasts.



502

Man Transform'd: OR,

but momentany ; but the Transformation of man into a brut Animal doth sometimes last seven yeares, as *Nebuchadnezzars* did, to which *Bodin* addes the actions and labour of an Asse, which three men cannot undergo, the magnitude, incesse, eating of grasse and thistles, which cannot agree with the humane body ; moreover, the swiftnesse and other properties of Wolves, which agree not with the nature of man. Neither hath that any shew of truth (saith *Bodin*) which some bring, that God hath not given this power to Satan ; for, the Counsell of God cannot be comprehended by men, neither can the power given to the Devill be known, since in the book of *Iob* it is said, *There is not any power in earth that can withstand him.* But as concerning these Transmutations, Creations, re-creations, transformations, and transubstantiations of men into beasts. One saies, they might put us in doubt that every Asse, Wolfe, or Cat that we see were a man, a woman, or child ; and he marvels that no man useth this distinction in the definition of a man ; whereas the truth is, none can create any thing but God ; and the Canons and opinions of Divines who hold this position are to be embraced. The very words of the Canons are, *Whosoever beleeveth that any Creature can be made or changed into better or worse, or transformed into any other shape, or into any other similitude, by any other than by God himselfe the Creator of all things, without all doubt is an Infidell, and worse than a Pagan ;* and therewithall this reason is rendred, to wit, because they attribute that to a

Creas-

The Artificiall Changling.

521

Whether Witches have power to transubstantiate others.

Creature which only belongeth to God the Creator of all things. As for that distinction, that the Devill cannot alter the forme of man, *Non essentialis forma (id est ratio) sed figura solum permuatatur*; The essentiall forme, (to wit, reason is not changed) but the shape or figure: Thereby it is proved easie enough to create men or beasts with life, so as they remaine without reason; howbeit he thinketh an easier matter to turne a mans reason into the reason of an Asse, than his body into the shape of a sheep; and if the Devill and Witches should have power to transforme or transubstantiate others; yet what an easie matter it is to re-substantiate an Asse into a man? For, *Boetius* saith, upon the word of *Apuleius*, that if the Asse eate new roses, annise, or bay-leaves out of spring-water, it will presently returne him into a man; which thing *Sprenger* saith may be done by washing the Asse in faire water: yea he sheweth an instance, where, by drinking of water, an Asse was returned into a man. But others declare that no Creature can be made or transmuted into a better or worse, or transformed into another species or similitude, by man, or devill. And Saint *Augustine* believes, that the body of man cannot any way, by the Art or power of Devils, be truly and really converted into the members and lineaments of a beast, but only the phantasticall appearance of a man; and *Martinus Delrio* the Jesuit accounts this degeneration of Man into a Beast to be an illusion, deceptive and repugnant to Nature; for, the soule of man cannot informe a beasts body, as a soule of a Lion cannot the bo-

That the soule
of a man can-
not informe a
beasts body.



522 *Man Transform'd: OR,*

Nicol. Remig.
in *Dæmonol.*

dy of a Horse, nor the soule of a Horse a humane body, because every substantiall forme, as it gives *suum esse informando*, requires peculiar properties and dispositions convenient unto it, and a proper organization of body; therefore the soule is defined to be an act of an organicall body; whence it is that a Beasts soule can neither inform a humane body, nor a humane, a beasts. Therefore the soule of man cannot migrate into the body of a beast to informe it; As for that which is alleadged, that such who are wounded in these bodies, when they are restored, they find themselves to be wounded in the humane body; *Bodin* grants that this is sometimes done, and may be done; and Satan may at the same time inflict a wound upon the humane body, and sometimes he compasseth about the humane body with a more aeriall effigies of a beast, placing about members to members, as the similitude requires, accommodating head to head, mouth to mouth, belly to belly, foot to foot, armes to armes, &c. And here a fit opportunity offers it selfe, with *Korrmannus*, to put the Question, Whether *Nebuchadnezar* was substantially transformed into a beast? *Remigius* thinkes he was reduced to the lowest order of Animals, for his affecting divine honour, yet that he never was deprived of the habit of his Face and Countenance, but that only for some yeares using the same pasture and harbour with them; through the injury of heaven he contracted such haire and nailes as Nature is wont to cover and arme bruits withall. *Martin Delrio* is of opinion that even the humane figure

figure did in some part degenerate into a ferine. And *Bodin*, a man of great judgement, thinkes, *Joan. Bodinus.* that the humane forme was in very deed taken from him; and he demonstrates, that he is able to prove it out of the Text it selfe, where his Transformation is threatned; out of the very words, whereof it is easily (as he saith) collected, that he *Dan. 4. 5.* was changed into a beast. *Spondanus, Peucerus, Phil. Camerarius,* and some others, thinke that it was a true and reall Metamorphosis. And God could worke this miracle upon that wicked King, that he should be metamorphosed into a beast, as well as he turned *Lots* wife into a pillar of salt. *Gen. 19.* And least any one should thinke this King was not truly changed into a beast, some of the Ancients *Dorotheus & Epiphanius in Synopsi in vita. Dan.* teach us, that in the fore-part of his body he represented the shape of an Oxe, but in his hinder part the forme of a Lion, giving thereby to understand, that in the former part of his life he was much given to his belly and lust, and in the latter part thereof to immane cruelty, rapine, and man-slaughter. Hence it is that an ancient Father said not without cause, that *Nebuchadnezar* the King was changed into an irrational Animal. And *Evilmeradach* the Son of *Nebuchadnezar*, after his death gave him for food to the foules of the aire, lest he should rise againe from the dead, who before had returned from a beast unto a man, so that it is very likely they did not doubt of his reall metamorphosis. *B. Gre. l. 5. moral. cap. 8. Pet. Thyraeus de spirit. appar. l. 2. cap. 15. in fin.*

A notable smart writer against these acts of transubstantiation, wonders most how they can turne and tosse a mans body so, and make it smaller

Scot. in his discovery of Witchcraft.

Mans trans-
formation into
an Asse que-
stioned.

Danzus in
Dialog. cap. 3.

Cardan de va.
rect. rec. 15. c. 80

524 *Man Transform'd: OR,*

ler and greater, to wit, like a Mouse, or like an Asse, &c. and the man all this while to feele no paine; neither is he alone in this maze: for *Danzus* saith, that although *Augustine* and *Apuleius* do write very credibly of these matters, yet he will never believe that Witches can change men into other formes, as Asses, Apes, Wolves, Bears, Mice, &c. And *Cardan* saith, that how much *Augustine* saith he hath scene with his eyes, so much he is content to beleeeve. The Question will be, where a mans own ihape is all the time wherein he was made an Asse? For it is a certaine and generall rule, that two substantiall formes cannot be in one subject *simul & semel*, both at once. The forme of the beast occupieth some place in the aire, and so I think should the forme of a man do also; for, to bring the body of a man, without feeling, into such a thin airy Nature, as that it can neither be scene nor felt, it may well be unlikely; for it is very impossible, for the aire is unconstant, and continueth not in one place, so as this aiery Creature would soone be carried into another Region. But indeed, our bodies are visible, sensitive, and passive, and are endued with many excellent properties, which all the Devils in Hell are not able to alter; neither can one haire of our head perish, or fall away, or be transformed without the speciall providence of God Almighty. Another Question is put, whether that man was an Asse all the while, or that Asse a man? *Bodin* saith (his reason only reserved) he is truly transubstantiated into an Asse, so as there is no part of a man but reason, remaining in that Asse. And yet

The Artificiall Changling.

525

The Apuleian
Metamorpho-
sis questioned.

yet *Hermes Trismegistus* thinketh he hath good authority and reason to say, *Aliud corpus quam humanum non capere animam humanam, nec fas est in corpus animæ ratione carentis, animam rationalem corruere*; that is, a humane soule cannot receive any other than a humane body, nor yet can light into a body that wanteth reason of mind. Another Question is put, whether if a man should die (as his houre might be come) what should become of the Asse, or how he should be restored by the Witch to his shape, or whether he should rise at the day of judgement in an Asses body and shape?

Herm. Trism.
in suo Periand.

For *Paul* saith, that that very body which is sown and buried a naturall body is raised a spirituall body. The life of *Jesus* is made manifest in our mortall flesh, and not in the flesh of an Asse. God hath endued every man, and every thing with its proper nature, substance, forme, qualities, and gifts, and directeth their waies. As for the waies of an Asse, he taketh no such care; howbeit, they have their properties and substance severall to themselves; For, *there is one flesh* (saith *Paul*) of men, another flesh of beasts, another of fishes, another of birds, and therefore it is absolutely against the ordinance of God (who hath made me a man) that I should become an Asse in shape: inasmuch as if God would give me leave I cannot do it; for it were contrary to his own order and decree, and to the constitution of any body which he hath made.

1 Cor. 6. 19.
vers. 15, &c.
ver. 2, v. 13.

What a beastly assertion is it, that a man, whom God hath made according to his own similitude and likeness, should be by a Witch turn'd into

The impiety
of Transub-
stantiation.

526

Man Transform'd: OR,

Psal. 8, 5, 6, 7, 8

a Beast? What an impiety is it to affirme that an Asses body is the Temple of the Holy Ghost? Or an Ass to be the Child of God, and God to be his Father, as it is said of man? Which *Paul* to the *Corinthians* so divinely confuteth, who saith, that our bodies are the members of Christ. In the which we are to glorifie God; for the body is for the Lord, and the Lord for the body. Surely he meaneth not for an Asses body; since even into these our bodies, which God hath framed after his own likenesse, he hath also breathed that Spirit, which, *Bodin* saith, is now remaining within an Asses body, which God hath so subjected in such fervility under the foot of man; of whom God is so mindfull, that he hath made him little lower than Angels, yea than himselfe, and crown'd him with glory and worship, and made him to have dominion over the works of his hands, as having put all things under his feet, all Sheepe, and Oxen, yea, Wolves, Asses, and all other beasts of the field, the fowles of the aire, and the fishes of the sea, &c. *Ovid*, whose *Metamorphosis* makes so much for Transfigurations, saith to this phantasticall imagination,

*Os homini sublime dedit cœlumque videre
Iussit, & erectos ad sidera tollere vultus.*

The effect of which verses is this,
The Lord did set mans face so high
That he the heavens might behold,
And looke up to the starry skie
To see his wonders manifold.

Now

Now if a Witch or Devill can so alter the shape of a man, as contrarily to make him to look down to hell, like a beast, Gods workes should not only be defaced and disgraced, but his ordinance should be wonderfully altered, and thereby confounded.

A great Sceptique in this Doctrine of Transubstantiation, marvels (if the Devill can transforme and transubstantiate himselfe into divers shapes of man and beasts, &c.) whether the Devill createth himselfe when he appeareth in the likeness of a man? or, whether God createth him when the Devill wisheth it? And he unhappily notes, that a man of such a constitution of body as they imagine of these Spirits, which make themselves, are of far more excellent substance than the bodies of them that God made in Paradise, and so the Devils workmanship do's exceed the handy-worke of God the Father and Creator of all things. The Devils essence and forme, in the opinion of some, is proper and peculiar unto himselfe, as he himselfe cannot alter it, but he must needs be content therewith, as that which God hath ordained him and assigned unto him, as peculiarly as he hath given to us our substance without power to alter the same at our pleasures; for, we find not that a Spirit can make a body, more then a body can make a Spirit, the Spirit of God excepted, which is omnipotent.

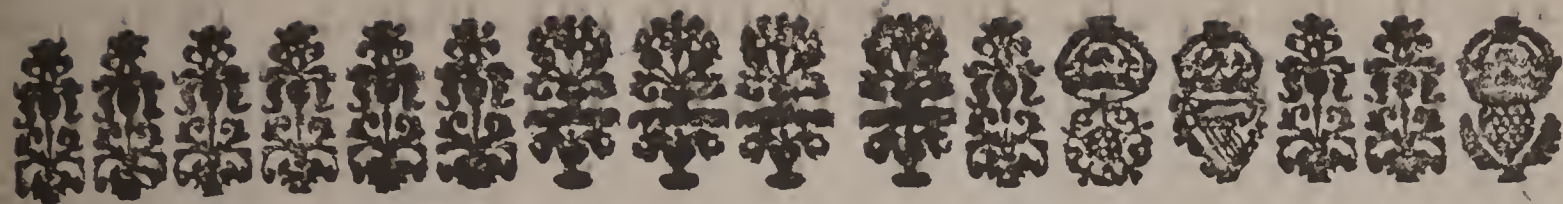
There is an old Tradition concerning *liberi suppositi*, or Changlings, and many stories are confidently told, of some Children that have been surreptitiously taken away, and others put in

Scot in his discovery of witchcraft, lib. 5. cap. 2.



their roome, which have been deformed Innocents, which we commonly call Changlings; the Author of *Religio Medici* confesseth, that of all delusions wherewith the Devill abuseth man, he is most puzzled with the Legerdemaine of Changlings. This power the Devill hath to put Changlings in the place of other Children, one brings as an argument to prove that he or his instruments can transfer and transforme themselves and others: Yet a learned Divine of ours thinkes a Changling is not one Child changed for another, but one Child on a sudden much changed from it selfe. Howbeit, I find that *Thomas Aquinas* allowes Conjurations against the Changlings. Whether the Devill may have a power of stealing, transferring, suborning, or putting one in the place of another, and of Changling Infants, needs not much be questioned, for that sometimes some such thing is done, is not by his power, but by the permission of God for the sins of men, as the Learned hold; especially, when wicked Parents, neglecting all religious care of their Children, do not arme them with godly Benedictions, but overwhelm them with Demoniacall execrations; All men therefore may learn hence, to order their Children religiously, and to consecrate them to God, and not to cast them away by Demoniacall maledictions.

FINIS.



AN APPENDIX,

*Exhibiting the Pedigree of the
English Gallant.*



Pon the Relation of this intended Practicall *Metamorphosis*, I perceived that all men thought me to be necessarily ingaged to touch upon the transformation and deformity of Apparell; the thing offering it self so naturally, every Scene almost affording some emergent occasion or other for such a Discourse. Which conceit, I confesse, I had admitted, but that I desired to keep close to my proper Argument. A little therefore to answer expectation, I thought good to annex this Appendix, wherein I shall a little explaine this Proverbe, *God makes, and the Tailor shapes*.

Freely to deliver my opinion of this vanity of Apparell, I conceive it to be the same itch, and the same spirit of Contradiction and Phantasticalnesse working in the Children of vanity, and the same abuse put upon Nature; only *à tergo*,
Z z z 2 being

being a kind of back-biting mockery, proceeding from mans petulant wit and invention. Neither do I thinke it difficult, out of the preceding Treatise to produce a pedigree of our English Gallants; The designe being the same in both, to wit, to labour to ground a perswasion in others that they are so shaped by Nature, as they would appeare; although their affected shapes makes them seeme far from that they really are. And I think it were not impossible to prove, that there was never any conceit so extravagant, that ever forced the Rules of Nature; or Fashion so mad, which fell into the imaginations of any of these indited Nations, that may not meet with some publike Fashion of Apparell among us, and seeme to be grounded upon the same pretended reason. Hence spring those Fashions that are in Credit among us; and what is out of Fashion is out of the compasse of reason, as we (God knows how for the most part unreasonable) judge. And verily one might wonder that at such distance of time and place there should be a sympathy, similitude, correspondency and jumpings of so many wild and popular opinions in this matter of Extravagancy, which no way seeme to hold with our naturall discourse; and therefore the worser vices, because they shock our naturall knowledge, and give such a blow to the ordinary sottishnesse of our judgement.

I pray, what were our Suger-loafe Hats, so mightily affected of late both by men and women, so incommodious for use, that every puffe of wind deprived us of them, requiring the im-
ployment

ployment of one hand to keep them on ? Was it not the same conceit that the *Macrones* of *Pontus*, and the *Macrocephali* once had, among whom they were esteemed the best Gentlemen who had the highest head ? So our Gallants (then) to be different from the Vulger head, chose, for a token of their Nobility, to have sugar-loafe-like Hats ; insomuch as he was no Gentleman then who had not such a Hat, it being the same affectation ; and surely some of the most affected of them could have been content to have altered the very mould or block of their Head, had they had patience or time to do it, or could they have thought the Fashion would have lasted so long, that it had been worth the corrupting of Midwives and Nurses to contribute their assistance unto the worke.

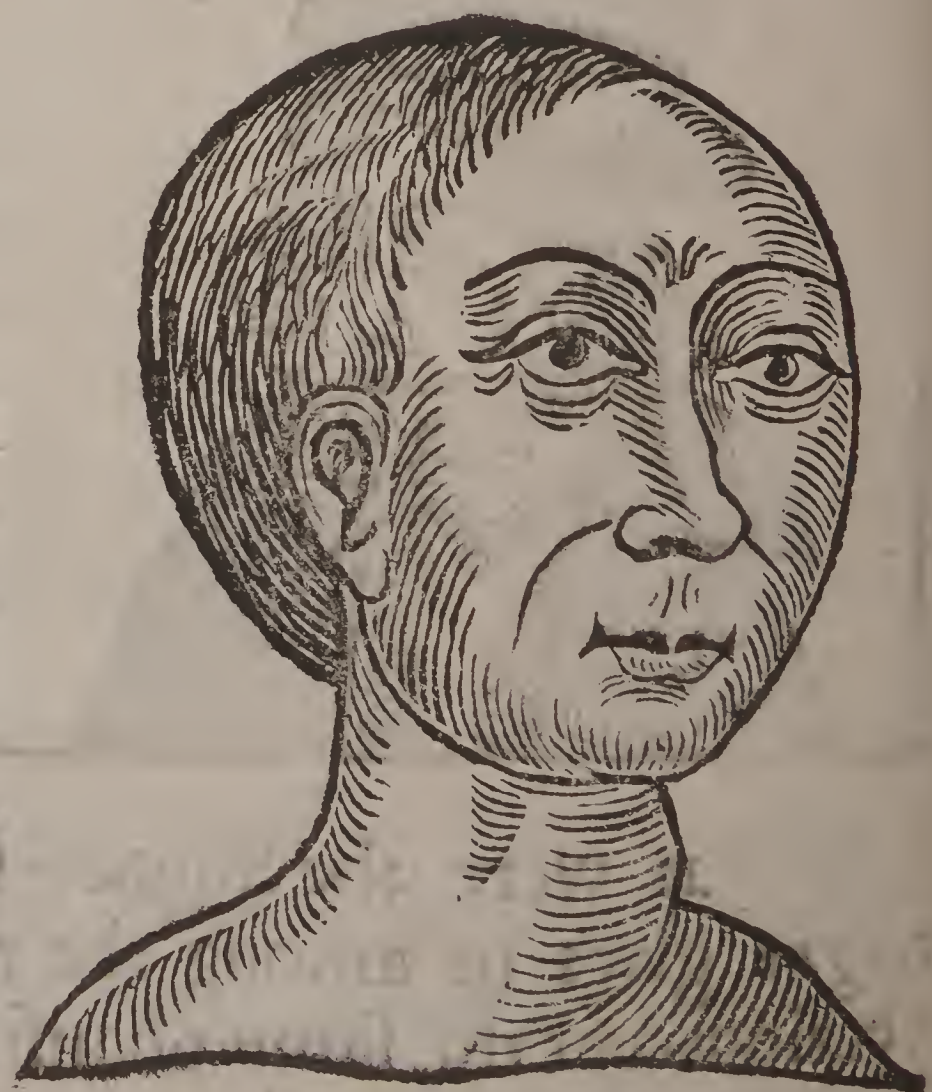


What were the Square-Caps, which *Montaigne* gives us among the most phantasticall inventions, but the same phansie with those square-headed Gallants of *India*, in the Province of

Old-Port and Caragui, and as much affected by them who desired to be accounted solid men, and *Capitis Quadrati*?



And the City flat-Caps imitate the *Brasilean* Flat-head, and is no other than a Grecian or Gallo-Grecian Round-headnisme.



Our womens French-hoods (that vaine Modell of an unruly member the Tongue) an abusive invention might be derived from some unicorn-like dresse of haire among the Barbarous Indians.



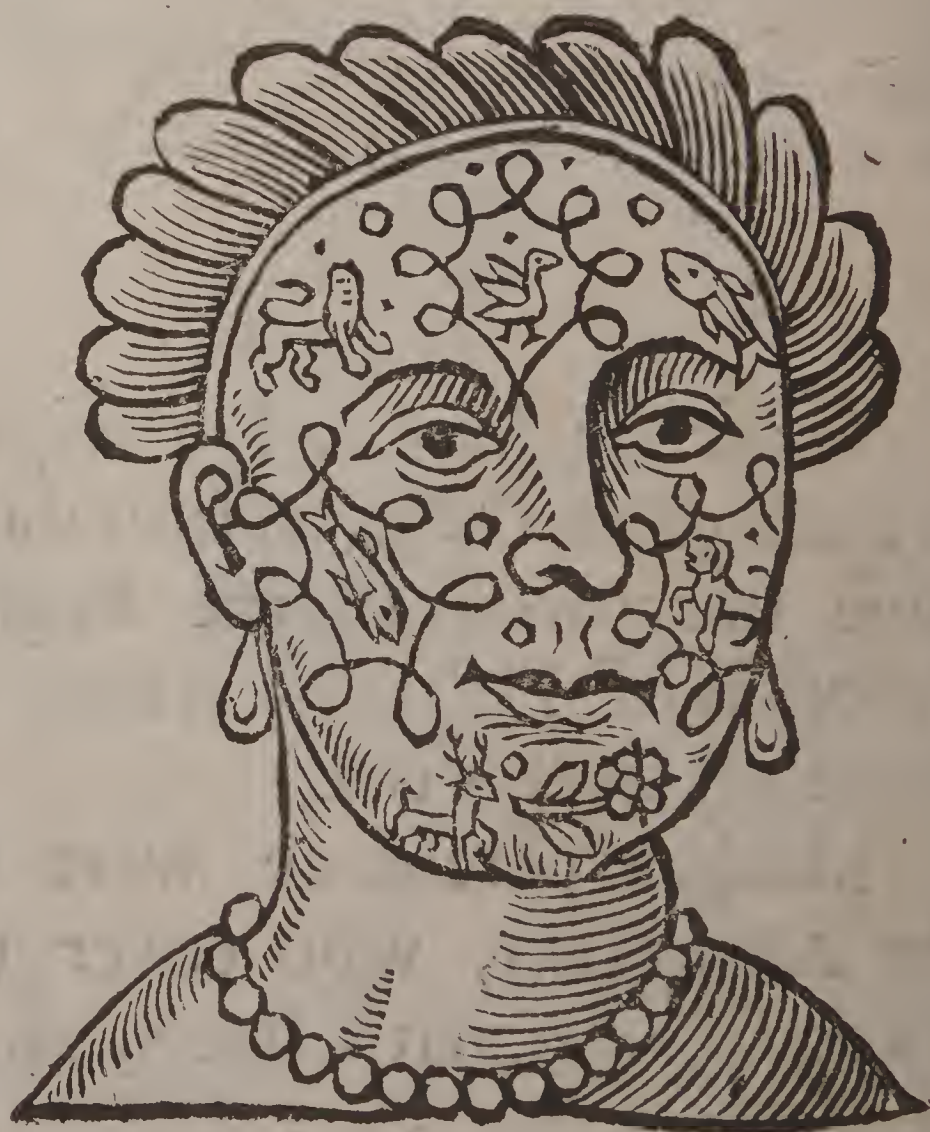
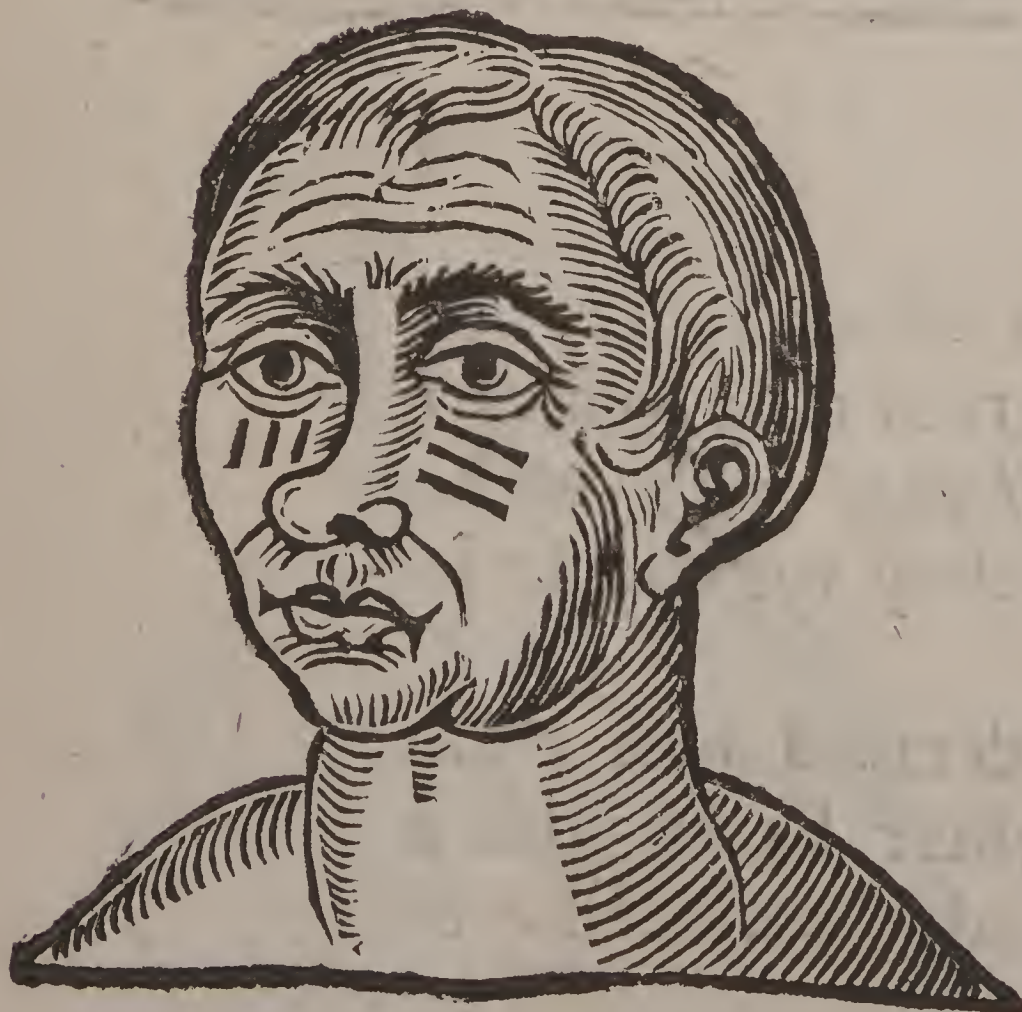
Those Rackets or Periwigs which Ladies use in these parts, the invention thereof they seeme to have borrowed of the *Brasileans*, who make Frontlets of Feathers, which they tye and fit in order of all colours.

Masks perchance were derived first from the *Numidians*, who cover their Faces with a black Cloath with holes, made Maske-like to see thorow.

Painting



Painting and black-Patches are notoriously known to have been the primitive Invention of the barbarous Painter-stainers of *India*.





And our Pendants and Auricular bravery
came first from the Hell-hound-like long ear'd
Gentlemen of the same remote Provinces.



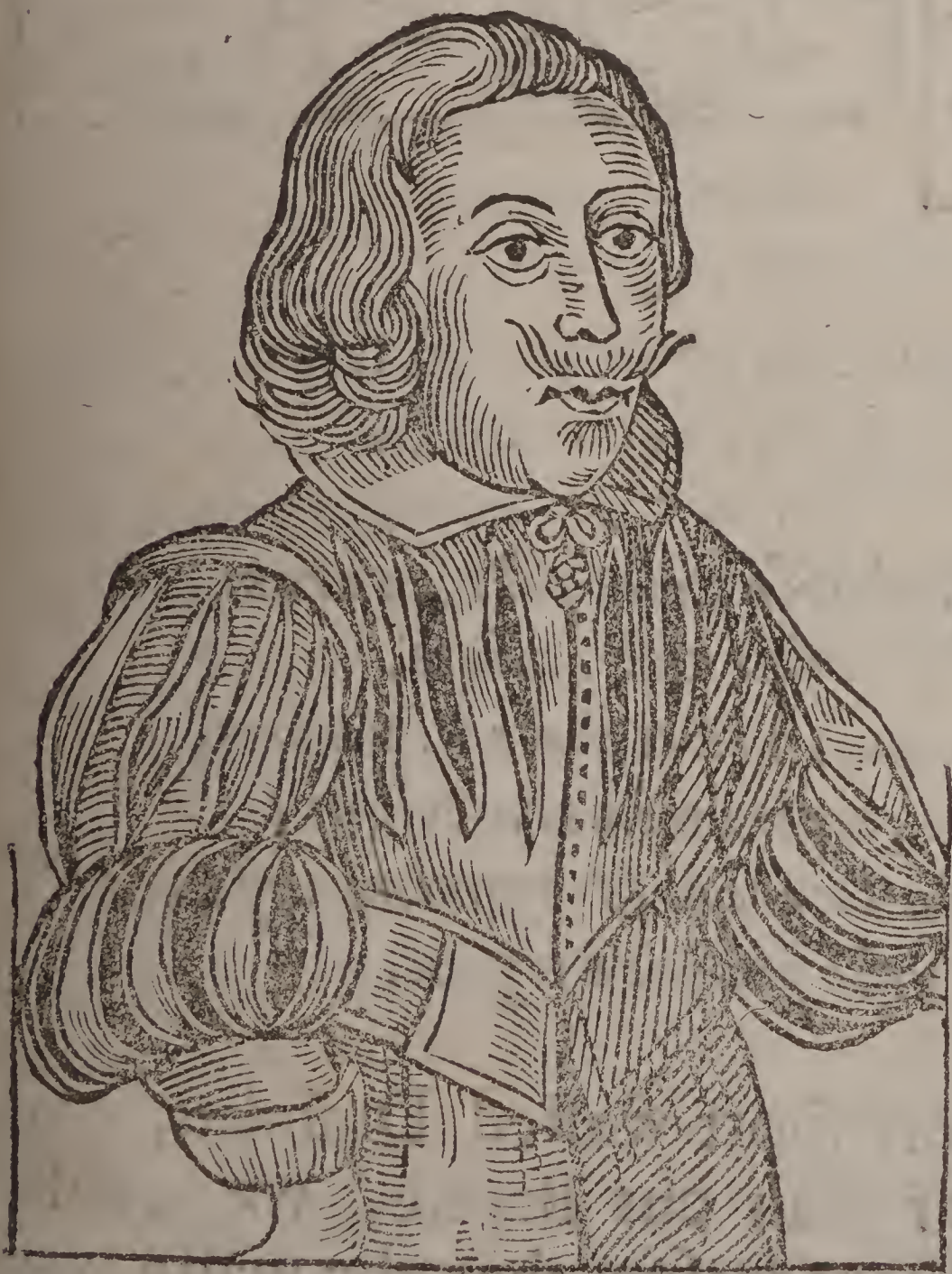
Indeed it is hard to derive the abominable Pe-
digree of Cob-web-Lawn-yellow-starched Ruffs,
A a a a which

which so much disfigured our Nation, and rendered them so ridiculous and phantasticall: but it is well that Fashion died at the Gallows with her who was the supposed inventrix of it.

The bombasting of long Pease-cod-bellied Doublets, so cumbersome to arme, and which made men seeme so far from what they were, was sure invented in emulation of the *Grobian*, or Allpaunch Family; and the same affectation with that of the *Gordians* and *Muscovites*, and other Gorbellied Nations.



The flashing, pinking, and cutting of our Doublets, is but the same phansie and affectation with those barbarous Gallants who flash and carbonado their bodies, and who pinke and raze their Sattin, Damaske, and Duretto skins. I saw in *Pater-noster-row*, the day this sheet came as a prooffe unto me, the Picture of *Francis* the first King of *France*, drawn in full length, who was painted in a Jerkin-like doublet, flashed in the Breast downwards towards the Belly, which for the curiosity of the workmanship, and the singularity of the habit, was valued at two hundred pounds.





These Gallants might be put to schoole to the
Cynocephalus, who as *Rhumelius* saith,

*Rhumel. Phi-
 los. Animal.*

*Ipse Cynocephalus se velat pelle ferarum
 Tristis, si nudum se sine veste videt.
 Quanta sed humanos vexat dementia mores,
 Dum nudo cerni corpore membra volunt?
 Segmentis variis lacerant & tegmina vestis,
 Ut vix rimosâ veste pudenda tegant.*

When we wore short-wasted Doublets, and
 but a little lower than our Breasts, we would
 maintaine by militant reasons that the waste was
 in its right place as Nature intended it: but when
 after

after (as lately) we came to weare them so long wasted, yea, almost so low as our Privities, then began we to condemn the former fashion as fond, intollerable, and deformed, and to commend the later as comely, handsome, and commendable. A kind of madnesse or selfe-fond humour that giddieth (as one saith) our understandings, so new fangled and sudden, that all the Tailors in the world cannot invent Novelties sufficient; one selfe-same judgement, in the space of fifteene or twenty yeares, admitting not only two or three different, but also cleane contrary opinions, with so light and incredible constancy, that any man would wonder at it. The waste (as one notes) is now come to the knee; for, the Points that were used to be about the middle, are now dangling there, and now more lately the waste is descended down towards the Ankles.

Those filthy and Apish Breeches, that so openly shew'd our secret parts, with the vaine and unprofitable modell of a member, which we may not so much as name with modesty, whereof notwithstanding we made publike shew and open demonstration, was the shadowed imitation of the reall bulke of the great Privy Membred *Guineans*. Or else this fashion seemes to have been derived from the *Indians* of the Island *La Trini-* Lindscot. Trac. lib. 2.
dad, who beare their members in a Gourd or Reed, as it were in a sheath, letting their stones hang out; before the Spaniards came into the Country they wore such kind of Codpieces bordered with Gold and Pearle, which Custome the Spaniards made them to leave. And these



Ribband-bushes that our moderne Gallants hang at their Cod-piece, want nothing but Bells instead of Tags, to be allied in their Phanſie to the yard-balls of those of *Aga, Pegu, Siam*, and the *Bramas*, who delight in such gay bables and Codpiece musique. Bombasted paned hose were, since I can remember, in fashion, but now our hose are made so close to our Breeches, that, like Irish Trowſes, they too manifestly discover the dimensions of every part.

What would Turkes say to an English man thus strictly cloathed, who detest our little and streight breeches as dishonest, because they too much expresse our shamefull parts.

The English Gallant. 541

At the time when the fashion came up of wearing Trunk-hose, some young men used so to stuffe them with rags, and other like things, that you might find some that used such inventions to extend them in compasse with as great eagernesse, as the women did take pleasure to weare great and stately Verdingales, for this was the same affectation, being a kind of Verdingall Breeches.



The Author of the Spanish Gallant tels us a story of what happened to one that thought he excelled so much in this fashion, that he stuffed a Follado of Velvet, that he did weare, with branne, and being set in seemely manner amongst some Ladies, to whom he desired to shew his bravery and neatnesse, as he was talking merrily

merrily of something that pleased him, he was so exceedingly taken with delight that possessed him, that he could not take notice of a small rent which was made, with a naile of the chaire he sat upon, in one of his two pockets of branne (who though the harme was but in his hose, yet he found it after in his heart;) for, as he was moving and stroaking himselfe (with much gallantry) the bran began to drop out by little and little, without his perceiving it, but the Ladies that sat over against him and saw it (it being by his motion like meale that commeth from the Mill as it grindeth) laughed much at it, and looked one upon another, and the Gallant supposing that his good behaviour, mirth, and sporting, was pleasing to them, laughed with the Ladies for company; and it so much pleased him, that the more he strove to delight the company, the more the Mill did grind forth the branne; the laughter by little and little encreased, and he appeared as confident as a man that had shed much bloud by a wound, untill he espied the heape of branne, which came out of his hose, and then he began to recall himselfe, and dissembling his shame, he tooke his leave and departed, to mend the mischief that lay in ambush for him, as the Proverbe goes, *You may find out bloud by the footsteps.* Better profit than this did a Prisoner make of the linings of his breeches, who being to go before the Judge for a certaine cause he was accused of, it being at that time when the Law was in force against wearing Bayes stuffed in their Breeches, and he then having stuffed his breeches very full, the Judges told him that he did weare his

his breeches contrary to the Law : who began to excuse himselfe of the offence, and endeavouring by little and little to discharge himselfe of that which he did weare within them, he drew out of his breeches a paire of Sheets, two Table Cloaths, ten Napkins, foure Shirts, a Brush, a Glasse, and a Combe, Night-caps, and other things of use, saying, (all the Hall being strewed with this furniture) your Highnesse may understand, that because I have no safer a store-house, these pockets do serve me for a roome to lay up my goods in, and though it be a straight prison, yet is is a store-house big enough for them, for I have many things more of value yet within it. And so his discharge was accepted and well laughed at, and they commanded him that he should not alter the furniture of his store-house, but that he should rid the Hall of his stufte, and keep them as it pleased him. This was the garbe of the old English Gallantry, of whom a Chronologer of ours <sup>Hollingshe
Chron.</sup> saith, that they bestowed more cost of their Armes than they did on the rest of their whole body.

That upstart impudence and innovation of naked breasts, and cutting or hallowing downe the neck of womens garments below their shoulders, an exorbitant and shamefull enormity and habit, much worne by our semi-Adamits, is another meere peece of refined Barbarisme, as if it were done in designe, as one saith, whose thoughts were neare upon contemporary with my conceit, to facilitate an accomodation with those *American Ladies* in the Court of King *Atabiliba*, or *Pocahuncas* ; and having once bandied there, it may



hazard them upon a shrewd prospect of Heresie, and by degrees and insensible insinuations, hint them upon the dangerous approaches of a full British Adamitisme, so naturall it is for error to beget error, and to transmit it selfe from bad to worse, and of Phantasticall to become Dogmaticall.

Jo. Bohem. de
ritibus gent.
lib. 3.

The women of *Germany*, as *Bohemus* observed in his time, although then their Garments were honest and comely enough, as having nothing that could be justly reprehended, if by some of them they had not been hallowed too much above. The common Censure that these Pap and shoulder point-baring *Semi-Evites* usually incur, is, that they seeme to have some tacite designe to provoke lustfull appetite, and to invite the cheapning eye of Carnall Chapmen, otherwise they would not so openly expose their flesh, as it were, to sale. Which prostitution differs more in the Scene than the

the obscenenesse from that insolent Custome of the *Taxilanian* Virgins, who when they are in the flower of their age, and their Parents want means to prefer them in marriage, are brought by sound of Trumpe into open market, and there discover their nakednesse first *a parte post humero tenus*, afterwards presenting their fore-parts, and by this stratagem, pleasing some, procure themselves husbands. I hope my zeale to reformation will excuse the breadth of this or any other Historical plainenesse. Nor is this custome among us only a sin against modesty, but it proves many times prejudiciall to health; for I have observed some Ladies who by this inconvenient Garbe of nakednesse have lost the use of their hands, which have been resolved and hung Changeling-like, through a refrigeration of the originall of the Nerves, which from the Neck send those Nerves to the Hands which enable them with motion, to which mischiefe some Mercuriall Dealbation (which this fashion usually requires) might perhaps contribute. Yet this fashion may change, and Ladies may cease to be so open breasted, for it is not an age since these parts began to be so inclosed, that amorous Gallants were excluded from such an alluring object, which made one of them in those times complaine to a Lady, against the Custome of so injurious a concealement, who was wantonly answered by a question, why men, to the prejudice of their contemplation, had left off their great Codpieces? *Bohemus* reports, that the *Venetian* Matrons, who a while agoe bared their armes, breasts, and shoulders, in his time

Jo. Bohem. de

rit. gent.

l. b. 3.

grew more modest, and covered all those parts.

Our late great Verdingales seeme to have proceeded from the same foolish affectation which the *Chiribichensian* Virgins, and women of *Cathai* have at this day. And the Author of the *Treasury of Times* observes, that there are some maides and women now adaies, who he thought were perswaded that men desire they should have great and fat thighs, as the *Cathaians* did, because they labour to ground this perswasion in men by their spacious, huge, and round-circling Verdingals.



And that this Hip-gallantry ordinarily moves such apprehensions in others, will clearely appeare by this Relation. I have been told, that when

Sir.

Sir Peter Wyck was Embassadour to the Grand Signeour from King James, his Lady being then with him at Constantinople, the Sultanesse desired one day to see his Lady, whom she had heard much of; whereupon my Lady Wyck (accompanied with her waiting-women, all neatly dressed in their great *Verdingals*, which was the Court Fashion then) attended her Highnesse. The Sultanesse entertained her respectfully, but withall wondring at her great and spacious Hips, she asked her whether all English women were so made and shaped about those parts: To which my Lady Wyck answered; that they were made as other women were, withall shewing the fallacy of her apparell in the device of the *Verdingall*, untill which demonstration was made, the Sultanesse verily believed it had been her naturall and reall shape.

Senecio the Oratour (who because he affected to have all things great, was called *Senecio the Grandee*;) among other his affectations of Greatnesse, he would ever weare his shooes bigger than his Feet. A fashion which we of late have generally taken up, to weare our forked shooes almost as long againe as our feet, not a little to the hinderance of the action of the foot, and not only so, but they prove an impediment to reverentiall devotions; for, as one notes, our boots and shooes are so long snouted, that we can hardly kneele in Gods house. Surely herein we have a mind to imitate the *Sciopeda*, a Nation in *India* beyond *Ganges*, or would be thought at least to be descended from them, and to have feet of a



monstrous bignesse. Although of late we seemed rather to be *Chinoise* women, and to affect little short feet as they do in *China*, much Art being used to make the foot shew as foreshortned, a short foot being thought then more handsome and fashionable. In the time of *Queene Mary* square Toes were grown in Fashion, insomuch as men wore their shooes of so prodigious a breadth at the Toes, that if I remember aright, there was a Proclamation came out, that no man should weare his shooes above fixe inches square at Toes. If the reduction and moderation afforded such a Latitude, what was the transgression and extravagancy? We may remember also when sharpe piquant Toes were altogether in request.



request. Surely, were it not for the sence of paine, men would deale with their feet as *Proustes* with his guests, if they were too long, cut them to the length of their Phansies. It was a good world, and men trod more upright, when our fore-Fathers wore their shooes after the shape of their feet, before upright shooes, which pretend another shape finer than the naturall, were grown in use.

The *Germans* also affect this pedestrall vanity, as much rejoycing in adventitious and new formes of Vestments, especially, the Italian and French Garbe. The men, who a few yeares ago wore obtuse shooes, in the memory of *Bohemus*, wore them snouted as we now do. And indeed we both had this from the French; for when *Sabelli-*

Jo. Bohem. de ritibus gent. lib. 3.

cus was a boy, all the Courtiers then wore their shooes protended in the fore-part in the fashion of a little horn or crescent of halfe a foot long, which fashion is now seen in your French and English Gentry, but afterwards the moon changed, and the French Gallants wore their boots & shooes exceedingly expanded in the Toe in manner of Bears, but drawn into a narrower forme behind, that is scarce capable of containing the heele, like the over-par'd, uneasy, and Gig-like heeles of our ill-set up Gallants, which puts them into so tottering a condition, that when they have spun a while in the streets, usually come hobling down, and in this fashion are emblematically presented to be unstable in all their waies. This false and lying appearance is a fault very ordinary in *Spaine*, where women, for the most part, (if not all) thus dissemble; which made a Traveller say, that in *Spaine* (almost) all the women were tall either by Nature or Art, who commonly prove no more but halfe wives, for at the wedding night it may be perceived that halfe the Bride was made of guilded Corke.

What a prodigious affectation is that of *Choppines*, wherein our ladies imitate the *Venetian* and *Persian* Ladies.

The affectation of encreasing of height, was, it seemes, an ancient vanity, noted by *Tertullian*, who in his time complained of it, marvelling at the audaciousnesse of man, which setteth himselfe against the word of our Saviour, that it is not in us to adde any thing to the measure or height that God hath given to us: And notwithstanding



standing Ladies endeavour themselves to do the contrary, by adding upon their heads strong inventions of *Tiara's*, which may serve for a lesson to the women of our Times, who raise themselves up at the feet, to a delusive apparition of stature, beyond the naturall procerity.

This ridiculous Folly of affecting new shapes, or rather disguises of apparell, hath been taken notice of, and condemned by many; The Author of the *Navis stultifera* cries out against them.

*O mores hominum, corrupta ô tempora & atra!
Nemo nefas censet vestes gestare plicatas;
Atque habitus curtos nimium tinctosque colore,
Unde palam apparent genitalia membra, pudore*

Cccc

Deposito;

Deposito ; & nullo conduntur tegmine clunes,
 Quid tunicas memorem Varias ? quid pallia narrem ?
 Fimbria quæ croceo vestit circumdata Lymbo ?
 Quidve pedum referam vestitu usque probrosos ?
 Meribus Assirios sequimur, Turcosque Prophanos.
 Et Recutitorum peiores ritibus : Eheu,
 Talia cur pateris pugnax Germania ? pelle,
 Pelle inquam ritus media de gente pudendos,
 Neve tuam perdas famam, Deus ultor acerbus
 Hos premet è quorum nascuntur Crimina vita.

Quisquis amat ritus proferre & fingere inanes
 Instituens populos sic novitate rudes,
 Is mala dat cupida Ludibria multa juventæ,
 Et stultum manibus stultior ipse trahit.

These, we see, are the heaviest lading in the ship,
 of all those that freighted the ship of Fooles, by the
 Master whereof (of old) they were invited a
 shipboard by this Poeticall summons.

Draw neare ye Courtiers and Gallants disguised,
 Ye counterfeit Caitives that are not content
 As God hath you made, his worke is despised,
 Ye think you more wise than God omnipotent ;
 Unstable is your mind, that shews by your Garment.
 A foole is known by his toyes, and his Coat,
 But by their cloathing now we may many note.

Apparell is apaired, all sadnesse is decay'd,
 The Garments are gone that 'longed to honesty,
 And in new sorts new fooles are arrai'd,
 Despising the Custome of good Antiquity ;

*Mans forme is disfigured with every degree,
As Knight, Squire, Yeoman, Gentleman, and Knaue;
For all, in their going, ungodly them behaue.
The time hath been, not long before our daies, (tent,
When men with honest ray could hold themselves con-
without these disguised and counterfeit waies,
Whereby their goods are wasted, lost and spent.*

*Few keep measure, but excesse and great outrage,
In their apparell; and so therein they proceed
That their goods is spent, their Land laid to morgage,
Or sold out-right; of thrift they take no heed.
Having no penny to succour them at their need.
So when their Goods, by such ill wastefulnesse, is lost,
They sell againe their Cloaths for halfe they cost.*

*Young men descended of worthy Auncestry,
Which go full wantonly in dissolute array,
Counterfeit, disguised, and much unmannerly
Blazing and guarded, too low, or else too high, (go'th,
And wide without measure, their stusse to waste thus
But other some they suffer to die for lack of cloath.*

*Some their necks charged with collors and Chaines,
As golden withes their fingers full of Rings,
Their necks naked almost unto the Raines,
Their sleeves blazing like a Cranes wings:
Thus by this delusing such counterfeit things,
They disforme that figure that God himselfe hath made,
On pride and abuson thus are their minds laid.*

For this counterfeit abusion and mishapen fashions of Fooles thus abusing their rayment he calls—

*To ship Gallants, come neare, I say, againe,
With your set busbes courling as men of Inde; (brain,
You counterfeited Courtiers, come with your flying
Exprest by these variable Garments that ye find
To attempt chaste Damsels, and turn them to your mind;
Your breast you discover and neck, thus your abusion,
Is the fiends bate, and your soules confusion.*

*Come neare disguised fooles, receive your fooles hood;
And ye that in sundry colours are arrai'd,
Ye garded Gallants wasting thus your Good;
Come neare with your shirts bordered and displai'd
In forme of Surplois: forsooth it may be said
That of your sort right few shall thrive this yeare,
Or that your Fathers weare such habit in the Queer.*

*And ye Gentlewomen whom this lewd vice doth blind,
Laced on the back, your peakes set aloft,
Come to my ship, forget ye not behind
Your saddle on the Taile, if you list to sit soft;
Da on your Deck-Slut, if you purpose to come oft,
I meane your Copin-Tanke, and if it will do no good
To keepe you from the raine, ye shall have a fooles hood.*

*By the Ale-stake know we the Ale-house,
And every Inne is known by the signe,
So a lewd woman and a lecherous
Is known by her cloaths, be they neat or fine,
Following new fashions not granted by doctrine.*

*The Butcher sheweth his flesh is to sell,
So do those women, damning their soules to hell.*

And then shewing they are not content with
the shape that God hath made.

*Alas thus all Estates of Christen men declines,
And of women also disforming their figure
worse than the Jewes, Turkes, or Sarazins.*

*Ah England, England, amend, or be you sure
Thy noble name and fame cannot endure;
Amend, lest God do grievously chastise
Both the beginners and followers of this vice.*

The Lenvoy of Alexander Barclay the
Translator

*Reduce Courtiers clearely unto your remembrance
From whence this disguising was brought wherein ye
As I remember it was brought out of France. (go,
This is to your pleasure: but paine ye had also,
As French pox, hot ill with other paines moe;
Take ye in good worth the sweetnesse with the soure,
For often pleasure endeth with sorrow and dolour.*

What difference there is betwixt the com-
plexion of these and that lazy Lubber in the Co-
medy, who so strangely detesteth the troublesome
vanity of apparrell.

Lupa. I would the Tailor had been hang'd for me
That first invented cloaths. O Nature, Nature!
More cruell unto man than all thy Creatures!

Calves came into the world with doublets on ;
 And Oxen have no breeches to put off. (her :
 The Lambe is borne with her freeze-coat about
 Hogs go to bed in rest, and are not troubled (ning
 With pulling off their hose and shooes, i'th' mor-
 With gartring, girdling, trussing, buttonning,
 And a thousand Torments that afflict humanity.

Rise, and make one ready !

Two workes of that, your happy birds make one;
 They when they rise are ready ; blessed birds !
 They, fortunate creatures, sleep in their own cloths
 And rise with all their feather-beds about them ;
 Would nakednesse were come againe in fashion;
 I had some hope then when the breasts went bare
 Their bodies too would have come to't in time.

Montaigne would willingly excuse man for having no other patterne or rule of perfection but his owne Customes, and his own Fashions ; for it is a common vice, not only in the Vulgar, but, as it were, in all, to bend their aime, and frame their thoughts unto the fashions wherein they were borne. Yet he bewailes the particular indiscretion, that men suffer themselves to be blinded, as to be deceived by the Authority of present Custome, and that if Custome pleaseth, he is ready to change opinion, and vary advice every month, nay, every day, and judgeth so diversly of himselfe. And so remarkably uncertaine and giddy-headed herein are we, that whereas all grave Nations are constant to their habits, and may be described by them, they use to paint an English man naked, with

a paire of Sheeres in his hand, to fit his own uncertaine humour, and undeterminate shape.

The *Germans* better then we and the French, have kept the Quality that *Tacitus* gives them, and that which *Ammianus* reciteth; In so great a number of men, saith *Tacitus*, there is but one fashion of Garments. And although these are but superficial faults, yet they are of evill presages, and we are warned that the maine summers of our houses faile and shrinke, when we see the Quarters bend, or walls to breake. *Plato* in his Lawes, thinkes there is no worse plague, or more pernicious in his City, than to suffer youth to have the reines of Liberty in their own hand, to change in their attires from one forme unto another, and removing the judgement, now to this, now to that place, following new fangled devices, and regarding their Inventours. *Aristippus* (indeed) being of a contrary complexion to *Plato*, thought, that no Garment could corrupt a chaste mind. But all Civill Nations have justly thought this spreading mischiefe, when it grew high, worth the restraining: the prodigious and ridiculous vanity of these times (if ever) calling for sumptuary Laws to repress the Apish Fantasticalnesse of apparell, in the luxurious use whereof men seeme neither to understand the times, themselves, nor others. The Mode being now held the only thing of consequence our Gallants fixe their judgements upon; for, they note the Garbe and Demeanour of men; they view his Boots, and his Hat, and according as it complies, or failes in conformity to theirs, so they marke and pronounce what manner of man he

he is ; as if man consisted meere of an out-side.

*Sir Jo. Mand.
Travels, c. 45.*

This very phantasticality being a reproach even unto Christianity. The *Souldan* of *Cairo* told *Sir John Mandevill* upon a day in his Chamber, asking him how Christians governed themselves in our country, and he answering, right well thanks be to God ; He said secretly nay, for among other things he objected, he said they were so proud that they wist not how to cloath them; now short, now long, now streight, now wide, and of all fashions, whereas they should be humble and meeke. The simplicity of the *Bragmannian* women condemnes the luxury of ours, who are not adorned to please, neither know by encreasing their beauty to affect more than they have got, their members are cloathed with modesty, without the precious vanity of apparell.

To conclude, touching these indifferent things, as cloaths and garments, whosoever will reduce them to their true end, must fit them to the service and commodity of the body, whence dependeth their originall grace and comlineffe, which can no way better be done then by cutting them according to the naturall shape and proportion of the body, as we may probably imagine the skin-garments were, wherewith the Lord God, who best knew their shape, first cloathed the nakednesse of our first Parents. What use is there of any then Arming sleeves, which answer the proportion of the arme ? Or to what end are our breeches as wide at the knee as the whole circumference of the waste ? Or, why so long, do they make men Duck-leg'd ? Or, why so strained out with an intolerable

lerable weight and waste of Points and Phanfies? To what end do Boots and Boot-hose Tops appeare in that circumference between our Legs, that we are faine to use a wheeling stride, and to go as it were in orbe, to the no little hindrance of progressive motion, which the stradling French basely imitates, to the disguises of the foule disease. It is a wonderfull testimony of the imbecillity of our judgements, that when we have hit of a convenient fashion we cannot keep to it, but we must commend and allow of Fashions for the rarenesse or novelty, though neither goodnesse nor profit be joyned to them.

FINIS.

Dddd

1871

1. The first of the year was a very cold day, with a heavy frost, and the wind was from the north.

2. The second day was a very cold day, with a heavy frost, and the wind was from the north.

3. The third day was a very cold day, with a heavy frost, and the wind was from the north.

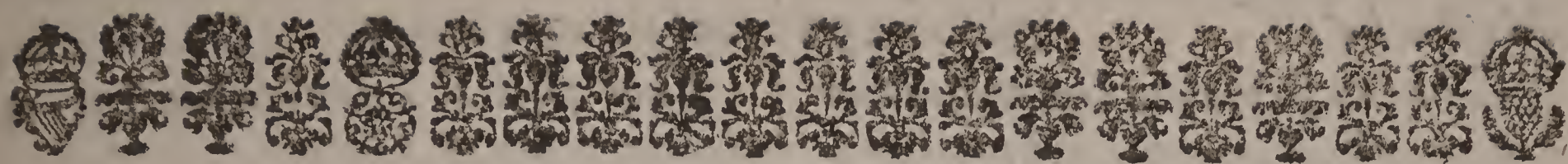
4. The fourth day was a very cold day, with a heavy frost, and the wind was from the north.

5. The fifth day was a very cold day, with a heavy frost, and the wind was from the north.

6. The sixth day was a very cold day, with a heavy frost, and the wind was from the north.

7. The seventh day was a very cold day, with a heavy frost, and the wind was from the north.

8. The eighth day was a very cold day, with a heavy frost, and the wind was from the north.



A Table of the chiefe matters contained in
these Scenes. Locally disposed accor-
ding to an Alphabet. of the parts
of the Body.

A	<i>Armes and Hands</i>	<i>ibid.</i>
<i>Armes.</i>	B	
B lack markes or lists upon the Armes esteemed a great Gal- lantry. 286	<i>Beard.</i>	
<i>Armes oakered and dyed with red, blacke, white black and yellow,</i>	B eard-haters 193, 202, 203, 204.	
<i>Striped like unto panes</i> <i>ibid.</i>	<i>What art they use to eradicate and destroy their Beards</i> <i>ibid.</i>	
<i>Proud women where they paint their Armes.</i> 287	<i>Beard-lesse Nations.</i> 204, 205 <i>Nations with very thin Beards</i> 204, 205.	
<i>Armes branded for love of each other</i> <i>ibid.</i>	<i>Men with Beards like Cats</i> <i>ibid.</i>	
<i>Many borne without Arms</i> 300	<i>The plantation of Haire about the mouth, and the dignitie of the Beard maintained, and all the Cavils a- gainst it answered.</i> 193, 194, 195, 206	
<i>Many borne with 4 Armes,</i> <i>ibid.</i> 301, 304	<i>Where they shave the upper lip on- ly</i> 195	
<i>Nations with 2 Armes on their right side</i> 301	<i>The honour of the Mustacho's, or haire on the upper lip, vindicated a- gainst those, who offer this indignity & despight to Nature</i> 195, 196, 197	
<i>Many endowed with 6 Armes</i> <i>ibid.</i>	<i>Uses of Mustacho's</i> 197	
<i>A Nation that hath but one Arme</i> 301, 302	<i>Nations that shave the chin and</i> Dddd 2 <i>other</i>	
<i>A child borne without Arms</i> 302		
<i>A relation of one seen lately in London, who was borne without</i>		

A Table of the chiefe matters

other barball parts and nourish the Mustacho's	ibid. or 198	their shoulders, and so the childe sucketh as it hangs	ibid.
That custome condemned, not on- ly as an act of indecency, but of inju- stice and ingratitude against God and Nature	ibid. &c. 199, 200	That this is a device contrary to the intention of Nature.	
Cutting off Beards where a punish- ment	200, 201	The inconveniences attending these goodly sagging Breasts or P- fashions	ibid. or 313
Where the men weare halfe their Beards shaven, the other halfe long	ibid.	The proportion of the Breasts in women	312
The use of the Beard and the ends to which it naturally serves	206, 207	Natures provision against the sagging of the Breasts, so low	ibid
The Beard the sign of a man	208	That they sin against Nature, who never tie them up, or forcibly draw them out	ibid
Lovers of a Beard	209.	Great Breasts no way commendable	314
Nations that affect very long Beards	210	A remarkable History of one that had great breasts	313
Formall Beards affected	211	Very little Breasts affected	316
Where Batchelours dare not weare a Beard	211, 212	Cosmeticks allowed, contrived by Art, to restraine the extuberancy of overgrown Breasts, and to reduce them to their naturall proportion	ibid.
Beard diers	ibid.	That it is a crime in women not to afford their Breasts to their owne Children.	317
The vanity of dyed Beards	213 214	Histories of many men having great Breasts bearing out like unto women, and that give suck unto their own Children	ibid.
Bearded women	215, 216	Male Nurses	318

B

Breasts.

Breasts loathsome, lovely-long reaching downe to the wast; where esteemed for a goodly thing	310, 311	The businesse of men's having milke in their Breasts, and giving suck, enquired after and stated	318, 319, 320
Where they have them under their Waste, and unto their knees	310	How men come to have milke in their	
What force they use to draw out their Breasts to this length	311		
Where they cast their Dags over			

contained in these Scenes.

their Breasts	320	The wals of the Breasts depraved by Nurses	327
Whether the Breasts of men were to have any milke in them	320	The inconveniences of straight swathing the Breasts of Children	ibid.
Whether the Breasts of Men generate milke according unto Natures	ibid.	The Judgement of Physicians against this Custome	ibid.
The reputation of Nature in this businesse vindicated	321	The perverse Custome in England of swathing Children, and swathing their Breasts, noted	330
Right hand Amazons, who of old, seared off their right Breasts	322	The miserable inconveniences occasioned thereby	ibid. and 331
Left handed Amazons who now seare off their left Paps	ibid.	That Consumptions and the Rickets, wherewith we only are molested, proceed from this fond Custome	332, 333, 334
Their reasons of these Customes	321, 322, 323	Cautions in ordering Infants	329
The History of the Amazons no fable	323	The naturall proportion of the Breasts	331
These Viragoes taxed for losing the compleate proportion and representation of the Chests Ornament, for this unnaturall convenience	324	Those Nations commended who desiring rather a broad, then a narrow Breast, a full then a slender, involve rather then swathe their Infants, in a light swath-band	336
What penalty they are like to incur by this mutilation or numerical offence	ibid.	The opinion of our modern Physicians, touching the too soone leaving off of swath-bands to be the cause of the Rickets	337
The Breasts, why two, and their use	323	The too early coating of Children conceived to be another	ibid.
The temper of those men who have great Breasts, bearing out like women that give suck	324	The mature time of coating Children	338
Where, as a singular piece of gallantry, the men have their Breasts pierced from one side to another, and where they have them both pierced, and what they carry therein	325	The Judgement of our Physicians, in reference to the Rickets, touching the constant and foolish Fasciation, used to Children	332, 333, 334
The absurd Cavill of Momus, against Nature, for not making a window in the Breast of Man, exploded	325, 326		

A Table of the chiefe matters

Nationall Examples, proving, that
it is a better way to bring up Chil-
dren without swadling, or binding
them up in swaith-bands 335, 336

That where there is no swaithing,
there is no news of the Rickets 335

What kinde of swaithing our
Climate calls for 336

The pernicious Custome of
straight lacing used by our Virgins 338

The mischief that ensues by this
deadly artifice of reducing the
Breasts to such straights 339, 340

That this was a fashion of old
ibid.

The errors of Nurses in ordering
Infants; tending to this mischief 340

The commendation of those Na-
tions, who never lace themselves:
but affect a round and full wast 342,

The art they use to this purpose. 343

Where the Breasts are accounted
shamefull parts. 344

The reason in Nature, why women
should have a modest regard of their
Breasts. ibid

Breech Gallantry. 409

WHAT Man naturally hath
no taile. ibid.

Divers tailed Nations. 410, 411,
412

Tailed Monsters. 412

How a tale comes to be mon-
strously added to a humane offspring 413

Sodomiticall abusers of this part
noted and condemned. 413, 414, 415

Body.

Nations that embroider their
skins with Iron pens, and seare,
race, pinke, cut, and pounce their
Bodies. 455, 457, 458, 469, 466

Where they have skin prints and
past Garments for their Bodies 456

Where they paint their Bodies red,
white, black, blew, tawney, and other
colours in works, such as they de-
vise. 457, 458, 459, 460, 461, 462,
463, 464, 465, 469

Enquire about Negroes, and how
so great a part of man-kinde became
blacke. 466, 467, 468, 469

Nations that affect the plumage
of Birds, and dresse their Bodies all
over with their feathers. 470, 471

Hairy Nations. 472

The cause of Pilosity. 474

Men borne with shagged Haire,
like a water Spanell. 475

Nations that winde their bones
like sinews. 476

Art used to make maids fat. 477

Why all men cannot be franked or
made f. t. 478

Corpulency, where in great esteem.
Monstrous 479

contained in these Scenes.

<i>Monstrous fat men.</i>	480, 481	<i>That Divels may exercise vene-</i>	
<i>Fat folkes, where in disgrace.</i>	482	<i>rious acts with women.</i>	514
<i>Overfed-bodies, encounter Na-</i>		<i>That Divels cannot generate</i>	
<i>ture.</i>	483	<i>upon Women.</i>	515
<i>Men growing Gyants by a disease</i>		<i>The Originall of Gyants.</i>	515
	484	<i>The supposed Originall of Neroes.</i>	
<i>This cause of tall stature.</i>	485		516
<i>Meares to accelerate growth</i>		<i>Why the Amazons did lame their</i>	
<i>or stature.</i>	486, 487	<i>Male Children.</i>	517
<i>Fattesse when it doth prejudice</i>		<i>An Art pretending to new make a</i>	
<i>Nature.</i>	488	<i>Man.</i>	518
<i>The naturall magnitude of the</i>		<i>That Nature sometimes workes</i>	
<i>Body.</i>	489	<i>wonders in this kinde.</i>	ibid. 519
<i>A way to make men by Art.</i>	490	<i>That Monsters may be made by</i>	
<i>The opinion of learned men, tou-</i>		<i>the Art of naturall Magique.</i>	520,
<i>ching this Artifice.</i>	491		alias 516
<i>The Pygmies of Paracelsus.</i>	492	<i>Mans Metamorphosis.</i>	519, alias
<i>The Commensuration of Womans</i>			521
<i>Body, vindicated.</i>	493	<i>Whether Men can be transform'd</i>	
<i>The Histories of Pygmies main-</i>		<i>into Beasts.</i>	502, alias 522
<i>tained.</i>	494, 496, 497, 488	<i>Whether Witches have power to</i>	
<i>Nations of little men.</i>	495	<i>transubstantiate others.</i>	521, alias
<i>Pygmies without all question.</i>	499		523
<i>Dwarfs made by art.</i>	500	<i>That the soule of Man cannot</i>	
<i>The reason of dwarfish stature</i>		<i>informe a Beasts body.</i>	522, alias
	501		524
<i>That the Divell may make Pig-</i>		<i>Transubstantiation denied.</i>	523
<i>mies.</i>	502, 503		alias 525
<i>Histories of Gyants.</i>	503, 504	<i>Mans transformation into an Asse,</i>	
<i>She Gyants.</i>	505	<i>questioned.</i>	524, alias 526, 525,
<i>The cause of small stature.</i>	506		alias 527
<i>The cause of tallnesse of stature.</i>		<i>The impiety of transubstantiation.</i>	
<i>Nations of Gyants.</i>	508		526, alias 528, 527, alias 529.
<i>Men of very tall stature.</i>	509	<i>Changelings and the Legerdemane</i>	
<i>Over-tallnesse of stature a defor-</i>		<i>thereof.</i>	527, 528, alias 529, 530.
<i>mity.</i>	510		
<i>Whether Divels may have to doe</i>		<i>In the Introduction.</i>	
		<i>The</i>	

A Table of the chiefe matters

TH E unimitable curiosity and
exact perfection of the structure
of mans Body, maintained against
the error of Epicurus.

That it doth appeare, that the
humane forme hath been altered
in any waies, both by art and diurnall
succession.

The audacious art of new mould-
ing the body, reprehended, and the
inconueniencences thereof noted.

Midwives and Nurses, by their
unskilfulnesse or neglect, the cau-
sers of the ill figure of the Body.

That every part of the new-born
Infants Body, is to be formed accor-
ding to the most advantage of Na-
ture.

That this is the end of Cosmeti-
call Physicke.

Mercurialis his complaint, that
this most noble art of Cosmetiques is
growne out of use.

C

Cheeke.

Nations, who bore holes in their
Cheeks for a Gallantry. 163,
164

Where they make lines above
their lips, upon their Cheeks, with
certaine Iron Instruments. 164

Cheek-markers condemned. 165

Inscisions upon the Cheeke, of old
forbidden

E

Eares.

Nations, whose Eares doereach
the ground, and who use their
Eares, for a couch to sleepon. 141,
142, 143

Nations with Eares so large, that
they cover the rest of their Body
with them. ibid.

An infant borne with such large
and great Eares. 143

Nations with their Eares han-
ging down to their shoulders, and
lower. 144, 145, 146

By what art and industry they at-
taine unto so great Eares. 145, 146,
147

Nations that bore, pierce or slit the
lappet of their Eares, and load them
with ponderous Jewels. 145, 146,
147, 148, 149

Where the greatest Eares are
esteemed the fairest, and they accoun-
ted more honorable than have them.
146, 147

The deformity introduced by the
artificiall great Eares. 157

The use of the lobe or lower lap-
pet of the Eare. 156

Where the wider the holes are, the
more noble they esteem themselves to
be. 146

The prodigious widenesse of their
Eare-holes measured. ibid.

Nations with their Eares bored
full

contained in these Scenes.

full of holes.

Where long Eares are held such a
note of Gallantry, that they call them
Apes, that have not their Eares long.

Where their Gallantry is to wear
pegs of wood, slender like knitting
needles, a finger long, and make them
looke like hedge-hoggs.

Large Ear'd shee-Gallants.
Prodigious kind of Earrings, and
Pendants, worne by most Nations.

What beastly it was, that Nature
invented in the outward Ear.

Men with Asses Eares.

Where People have the nether
part of their Eares cut into a round
circle, hanging downe very low up-
on their Cheeks.

Why man hadlesse Eares assigned
him then other Animals.

The naturall proportion, symetry,
and beauty of the Eare.

The prodigious vanity of Earrings
noted, and exploded.

The use of the outward Eare.

That this horrid affectation of
great Eares, in this pack of large
Ear'd hell-hounds, savours of more
then the ordinary vanity incident
to mankind.

Where they affect to have a small
Eare standing close to their Head.

What artifice and industry Nur-

149

ses use to forme Infants Eares unto
their minde.

The inconveniences of little Eares,
and the vanity of man in this sup-
posed beauty, and the damage
proceeds hence to the action of the
Eare.

Monsters with very large, double
and round Eares.

Nations, the holes of whose Eares
are much wider then ours.

Nations who have no Eares at all,
and yet heare most exactly.

Infants borne without Eares.

The sad condition of those, who are
deprived of the outward Eare.

Eyes.

Nations, with one Eye planted in
their forehead.

A Monocular childe born.

Why man hath naturally two Eyes.

Children borne without Eyes.

Nations without Eyes.

Men with foure Eyes.

Men that have Eyes in their
Shoulders.

A man with two Eyes in the hin-
der part of his head.

An Infant born with Eyes seated
in the shoulders.

An Infant borne which had his
Eyes in his breast.

E e e e

Sundry

A Table of the chiefe matters

Sundry Kindes of Eyes, peculiar to many Nations. 105, 106, 108, 109, 110, 111

Red circles painted about the Eyes, among other notes of fearfull bravery. 106

Where they make one Eye white, and the other red and yellow. *ibid.*

Three streaks under the Eye, where, a note of distinction of People. *ibid.*

Where the women have blew streaks about their Eyes. *ibid.*

Where they have certaine marks between their Eyes, made only for a bravery, with a cold Iron. 107

Where they put between their Eye-lids and their Eye, a certaine black powder, the better to set out the whitenesse of the Eye. 107

Where they judge those most beautiful, that have great rolling Eyes. 109

Where the greatest Eyes like sawcers, of hue blacke, are accounted the most beautifull and excellent. *ibid.*

Narrow Eyes, where, so esteemed a nationall beauty, that when they would portraitt out a deformed man, they paint him with broad Eyes. 108

The naturall magnitude of an Eye, proportionable to that Face, wherein it is lodged, what it ought to be. 109

That Eyes which exceed the natural mediocrity, being lesse or great

ter then this measure, cannot be really beautifull, in a naturall acceptation. 110

Man onely hath his Eyes enamel'd round with divers colours. 111

Whence this diversity proceeds. *ibid.*

That since Nations are much mingled, we know not what rareness to chuse, for the beauty of the Eyes, for many love one colour and some another. *ibid.*

Eye-brows.

V Here the Women tie up their Foreheads so strict with fillets, that they cannot move their Eye-brows. 86

How the Eye-brows are hindred hereby in their most significant operations. *ibid.*

Beetle Brows in fashion. 87

Where they pull out and eradicate, all the haire of their Eyebrows. *ibid.*

What inconveniences this despightfull prevarication, brings upon them, who thus wilfully deprive themselves of these Ornaments of the Face. 88

The naturall use of the Eye-brows asserted. *ibid.*

Divers waies of correcting and painting the Eye-brows practised by divers Nations. 89, 90, 91

That this Geometry exercised in the Eye-brows, is not allowable. 92

That blacking them, when Na-

contained in these Scenes.

ture hath produced them of another colour, is destructive to the knowledge of complexions, and prejudicial to the cautionary art of Physiognomy. *ibid.*

Triangular and high arched Eyebrows. 91

Eye-lids.

V Here they turn their Eye-lids backward, toward the forehead. 93

What damage is infer'd to the important operations of the Eye, and what intended benefits of Nature are frustrated by this device. 94, 95

The use of the Eyelids. 95

Nations whose Eyes are very much covered with their Eyelids. 96

Eye-lid painters. 99

Where they eradicate the haire growing on their Eyelids. 96

The inconveniences following upon this unnaturall depilation. 96, 97, 98

The uses of the haire on the Eyelids, vindicated. 97

Where they colour the haire of their Eyelids, and whether if they did it to a naturall end, it were more excusable. 99, 100

An example of one, who having gray eyes, and somewhat white hairs on his Eye-lids, as often as he black'd them with Ink, he saw better. 100

That all endeavour to advance

the Eye above it's naturall perfection and beauty, is vain. 99, 100

F

Face.

A Smoth, plaine, broad or platter Face, where in request. 239

What artificiall violence they use to their Infants, to procure this figure. *ibid.*

Other Nations, with broad flat Faces. 240

Men having plaine flat Faces, without Nose, Eyes or lips. *ibid.*

That these artificiall Faces cannot be commensurate. 240

Platter Faces condemned. 241

The true Symetry of the Face, vindicated against this artificiall perversnesse of these Face-moulders. 240

That the eminency, and extant Majestie of the Face is hereby perverted and destroyed. 240

A long thin face where affected. 13, 242

What Artifice they use to extend their Faces, to that long oval figure. *ibid.*

Square Faces, where affected. 14, 242, 243

That the formall appearance of the Face, is generically reposed in the chin alone, as that which makes the finall judgement of the face of man. 244

A Table of the chiefe matters

The absolute perfection of a wo- mans Face. 132	The providence of Nature imi- tated by the industry of these Artizans (or rather Curtexans) who smooth and polish it. ibid.
The naturall and comely Face of man agreeable to proportion, and ac- cording to humane nature. 243, 244	Musitians accounted among them, that corrupt and deform the face 273
Men with Dogs Faces. 17, 244 245, 246	That that motion which offends the Face, produceth no harmonious sound, or doth not accompany it pro- portionably. 274
The artifice these Cynoprosopi use, to mould their Faces to this concave figure. 246	The figure of the Face, into what differences generally distinguished 129
This invention condemned. 246, 247	The figure of the Face, and that which Critiques in beauty call the form set out. 130
Where they cut streaks and make holes in their Faces, in way of gal- lantry. 247, 248, 249, 250, 251	That beauty resides in the forme. ibid.
The civell gallantry of the Turks. 248	That it is not the graphica'l con- stitution of parts, but the concord and Agreement of parts, that makes a beautifull or comely face. ibid.
Stigmatizers of the Face. 250 251	The absolute forme of a mans Face. 131
Where a torne and bloody Face is the womans beauty. 250	The absolute forme of a womans Face. ibid. 132
Where they pounce and race their Faces, putting indeleable colours therein. 250, 252	Forehead.
Nation Painters. 254, 255, 256, 257, 258, 259, 260, 261	V Here they are adjudged most beautifull who have little low and short Foreheads. 74
Spotted Faces affected. 261	By what artificiall meanes they labour to have such Foreheads. ibid.
Black patches noted and exploded. 261, 262, 263	Somewhat the like affectation in men and women, observed in a fashion, lately used by us. ibid.
Painting an old trade. 264	The
The vanity of painting. 265	
Painting in a man, odious. 263	
Painters admonished. 268	
Painting, a base invention, and condemned. 267, 269	
The use of the cuticle of the Face. 266	

contained in these Scenes.

The grosse indignity they offer un-
to Nature, who endeavour to have
such Cat-like Foreheads. 75,76

The inconveniences of little Fore-
heads. 76

What artificiall violence, was pro-
bably used to the conformation of
such a little Forehead, by a perver-
sion of the naturall forme. 76,77

How Nature hath circumscrib'd
the Forehead. 74,75

Very high foreheads affected. 77.
78

What they doe to obtaine such
Foreheads. ibid.

Where they love a broad Forehead.
78

What art is used to have it so. ibid.
What is properly a broad Forehead.
79

Whom it may become. ibid.

That it is not a figure much diffe-
ring from the naturall. ibid.

Where they use great care to have
exporrected Foreheads. 79

Where a prominent Forehead is
affected, as a signe of a valiant man.
80

How they endeavour to represent
this gibbosity of the Front. 80

That frontall affectation exploded
as fallacious and not conferring to
their ends. ibid.

Wherein Nature is damnified by
this affectation. ibid. 81

The regular beauty of the Fore-
head vindicated, and the naturall

magnitude and proportion thereof
set out. 81

That the Forehead ought to draw
nigher to a plainnesse then a convex-
ity or concavity. 82

That a front disposed according to
Nature, comes into a naturall medi-
ocrity. ibid.

The reasons of both these. ibid.

That the front alone may be var-
ied 76; waies. 130

Where they have cloudy Fore-
heads, made so by art 82

Wherein this affectation crosseth
the intention of Nature. ibid. 83

Where they have generally smooth
foreheads. 82

Stigmatiz'd Foreheads, where ac-
counted a grace, and a note of gene-
rosity. 83

Frontall Characters, where famili-
ar and esteemed great ensignes of ho-
nour and nobility. ibid.

This phantasticall prevarication
exploded. 84

Nations, that spot and paint their
Foreheads. ibid.

Wherein they affront Nature by
this devise. 85

Fingers.

S Edigiti, or men with six fingers
Upon a hand. 304

Monsters borne with six fingers
on each hand. ibid. 305

A sixth finger unprofitable for

A Table of the chiefe matters

the most part, but not alwaies. 305,
306

Foot.

V Here they are accounted
the finest and properest
women, who have small feet,
which are held a great grace. 416,

417

What artifice their mothers use
from their Infancy to have them re-
maine small.

417

Another supposed originall of this
custome.

ibid.

The force of this custome.

ibid.

How the action of the foot is pre-
judiced by this custome. 416, 417,

420

What women in Europe have the
least feet.

418

Where women have their feet so
small that they are called Sparrow-
footed.

421

What feet are properly called small

420

Little feet more pleasant to looke
upon than serviceable unto the body,
and although they may be accounted
delicate, yet not beautifull.

ibid.

Where the women are well propor-
tioned in their feet.

431

The naturall use of the Foot.

418

That it is truly admirable, that
man supported upon two narrow soles
of his Feet should be kept upright
and not fall.

419

Whence it is that he stands so
firmly upon so narrow a Basis. 419,

420

That shoes, or any induments of
the Feet are besides Nature, and ve-
ry prejudiciall to the action of the
Toes of the Feet.

419

Nations with feet of a Cubit
long.

421

Nations that have but one mon-
strous broad foot, conjecturally, in-
larged by Art.

421, 423

Nations that have but one leg
and foot, and one arme.

422, 423

Wild men who have their feet tur-
ned backward behind their legs.

422

Such another Nation with eight
Toes.

ibid.

Where they have long legs, broad
feet and long toes.

423

Nations with crooked feet.

ibid.

Monsters borne with foure feet

300, 301

Monsters borne with three feet.

301

Nations with one foot.

422

Men with feet fashioned like a
halfe moone, with two toes on each
foot.

ibid.

Where they have generally two
nailes upon their little toes.

ibid.

Whether any such Monsters shall
appeare with their deformities in the
Resurrection.

423, 424

Where the beauty of the Coun-
try is to colour their feet red.

424

Where they colour the nailes of
their

contained in these Scenes.

their feet red.

ibid.

H

Head.

That the naturall mould or figure of the Head hath been tampered with, and altered by Art. 1

That Midwives and Nurses in all Regions have a great hand in forming of Childrens Heads after their births. 2

The first head-moulders we read of where found, and how named. ibid.

Where they were esteemed the best Gentlemen who had the longest sugar-loafe like Heads. ibid.

The Artifice discovered whereby they did constrain their Heads to grow into this figure. ibid. 3

That this artificialnesse in pro- cesso of time was converted into Na- ture, insomuch as thenceforth the Art and diligence of the Midwives therein became superfluous. 3

That when Nature was left to her liberty, without oppressing her any longer by Art, she turned by lit- tle and little to recover the figure which she had before. ibid.

What Nations besides the Phoxi of Hippocrates, were noted of old to have high turbinated heads. 3, 4, 6

Where this figure of the Head is in fashion at this day, and held a note of great gentility, and a gallant spi- rit. 4

The Artifice used by them to in- troduce this forme of the Head. ibid.

From whence they received this custome. 5

That this compulsive force of Art is many times very injurious to Nature and her operations, but not alwaies. ibid.

When this figure proves a disease, when not. ibid.

This by Bauhinus accounted a fifth figure of the Head, contrived by Art. 38

The property that these sugar- loafe-like Headed Gallants have in the word ποξόν maintained against those Physitians and Anatomists that have questioned it. 36, 37, 38

That Nature hath many times mocked Art in producing this figure of the Head in some Monsters. 5

Nations affecting a long Head. 7 By what Artifice they are brought unto it. ibid.

What inconveniences attend this affectation, practised upon supposition of conferring beauty on children. 8

Short-heads, and Flat-heads by what Nations affected. ibid.

The Art whereby they attaine unto that figure of the Head. ibid.

The inconveniences that many times ensue this affected fashion of the Head, with the reasons and examples thereof. 9

Round-heads by what Nations affected

A Table of the chiefe matters

affected of old, and at this day. 10	naturall, or invaletudinary figures of the Head. ibid.
The art by which they acquire and nourish this figure of the head, in their Children. ibid. 11, 12	The dammage that these Gallants suffer in their intellectualls by this affectation. ibid. 16
The dammage they sustaine by thus forcing their heads, to a sphericall forme or thorough roundnesse. 11, 12	An example of a child borne with a kind of angular head, by the physicall Corrector reduced to the naturall shape. 16, 17
A round head why commended by Albertus Magnus. 12	Cynocephali, or Nations affecting the forme or figure of a Dogs-head, holding it a singular beauty in them. 17, 18, 245
Broad Heads by what Nations affected. ibid. 13	That they have this resemblance not naturally, but artificially, and how they bring their new borne Children to this fashionable deformity. 20, 246
What art they use to cause this affected deformity. ibid. ibid.	A kind of Physiognomy to discern all Nations by the figure of their Heads. 6
A very long, thin oval Head where affected. ibid.	The regular beauty and honesty of Nature vindicated from these depravations of Art. 34, 35
By what art they attaine to this deformity. ibid.	The naturall figure of the head stated. 36
Square Heads, where in fashion. 14	Its legitimate magnitude. 35
What Art is used to bring their childrens Heads to this fashion. ibid.	The foure equall reciprocall lines required, that the parts of the head should agree among themselves. ibid. & 36
The violation of this Artifice not practised, nor this fashion of the Head known in the time of Gallen. ibid.	What inequality of these lines in their just and naturall constitution make a Head long, short, broad, acuminate, or ποξδν. 36
That Gallen reckoning up the foure non-naturall figures of the Head, and amongst the rest this, though that this could not possibly be found. ibid.	That all figures of the Head are not equally naturall, as Columbus supposeth.
Vesalius his authorities and experience opposing Gallen in this matter. 15	
Hofmans opinion concerning this being accounted among the non-	

contained in these Scenes.

supposeth.

That that figure of the Head is naturall, which is for the most part, which also is commodious to the actions of Nature, such being that which constitutes the naturall figure. 38

What naturall benefits they enjoy, who have this figure with a decent magnitude. 38

Why this laterally compressed spheare should be the most proper and naturall figure of the head, and the finall causes thereof enquired. 39, 40

The Nurses in those nations commended, who have been tender in this point of offering violence to nature; leaving her free to her own course, not using any thing to hinder the naturall growth of the Head. 41

A private example of the benefit received by a renunciation of all artificiall contrivance, formerly practised on the Head, upon imaginary conceits of beauty and generosity. 42

A strange History of an artificiall Hydrocephalos. 30, 31

Horned Nations. 28, 29

By what art some of them come to have hornes on their Heads. 30

Children born with hornes on their Head, and men and women corrupted by a disease. 28, 29

Bicipites or men with two Heads. 31, 32, 33

The birth of such monsters ever held prodigious. 34

The reason of such strange productions. 34

Acephali, or headlesse Nations. 20, 21, 22, 23

The doubt of their originall resolved, and that they are of Adams progeny. 24, 25

The finall cause of these prodigious apparitions. 25

Why such monsters concurre not to the perfection of the universe. 25

A reason given of this monstrous alienation from the humane forme. 26

Infants born without Heads. 26

That reason may perswade us, that it is not impossible, that the instruments of Nature may perform their office, although the head be not advanced above the shoulders. 26, 27

The artifice which is supposed they use to reduce their Heads below their shoulders. 27

That the donation of Nature in the use of the Necke, is lost by this artifice. 27, 28

Nations who use art to alter the substance and temper of their Heads. 42

Block Heads and Logger Heads where in request. 42

By what severall artifices they purchase this property of a hard head. 43

That by the concurrent temper of the

A Table of the chiefe matters

the Climate, and this artifice, their
sutures doe grow together, and are
obliterated, their skulls growing so-
lid. *ibid.*

Soft-heads, where a tearme of re-
proach. 42

That it is inconvenient to keep
the Head to warm. 44

Where the women have the suture
Coronalis loose, and how they defend
it from the injury of the aire.

The mistake of Cellus, affirming
these hard-Headed Gallants heads
to become hereby more firme, and
safe from pain; moderately expoun-
ded by Fallopius. 44, 45, 46

That although they gain a defence
against outward injuries, more then
the ordinary provision of Nature
doth afford; yet that they thereby
become more obnoxious to internall,
to wit, diseases arising from the re-
tention of fuliginous vapours. 44

That their thick skulls may render
them more indocile and oblivious. *ib.*

The justice and wisdom of Na-
ture about Sutures, suffering in the
opinion of Cellus, experimentally
vindicated by Columbus. 45, 46

Haire.

Nations esteeming the Hair up-
on the Head a very great re-
proach, therefore affecting baldnesse.

47, 48

Where women shave their Heads,

and not men, and are accounted fai-
rest when their heads are shaven.

48, 49

The Haire maintained an orna-
ment of the Head, against those who
would have it an abject excrement,
which Nature never intended for
an ornament. 49, 50

The Haire no excrement, and why
ibid.

The naturall uses of the haire set
out. 50, 51

That they who cut them wholly,
away, doe not onely bring a deformi-
ty upon Nature but afford an occa-
sion of defluxions. 50

All the waies of decalvation pra-
ctised by the ancients to the preju-
dice of Nature condemned. 51

Cosmetiques commended as lau-
dable, which preserve Haire for the
use and intention of Nature. *ibid.*

That shaving the Head is a dis-
grace put upon Nature. *ibid.*

That an indeleable character of
infamy, cleaves to his name, who first
suffered the Haire of his Head to be
shaved. *ibid.*

That his wit was misemployed
who tooke upon him to commend
baldnesse. *ibid.*

Nations who shave the foreparts
of their Head. 53, 54

Nations that shave the hinder part
of their Head onely. *ibid.*

Long dangling Earelocks worne
before, where a renewed fashion, and

contained in these Scenes.

a pestilent custome.

54

Nations who weare their haire long on the right side of their Head, and shave the left side.

ibid.

That these men deprive themselves, in a manner, of halfe the benefit intended them by Nature.

55

The vindication of Nature from this affront.

57, 58

Where the women use to cut their haire, and the men weare it long.

56

That the Haire was given women for a covering.

57

That Haire hanging down by the Cheeks of women, of it's owne Nature, is not contrary to the Law of Nature, or unlawfull.

58

For a woman to be shorne is against the intention of Nature.

ibid.

For men to nourish long haire, is quite contrary to the intention of Nature.

58, 59, 60

That such long haire would hinder the actions of common life.

60

Tonsure necessary.

59

The regulation of the haire of man, according to the rules of decorum.

ibid. 60

What long Haire, it is, that is repugnant to Nature, against her law, and above and besides the naturall use.

60

The decency of haire stated.

62,

63

Nations extreamely affecting black Haire.

63, 64

By what art they make it come so.

ibid.

The practise of blacking gray Haires ridiculous.

63

Nations which of old did, and at this day doe affect yellow Haire.

65,

68

By what meanes they introduced this colour.

ibid.

How they were, and are punished for this their lasciviousnesse.

65, 66

67

Tincture of Haire, both in men and women, a shamefull thing, and dishonourable to Nature.

66, 67, 68,

69

How the indulgence and licence granted unto women in matters of ornament all dressees of Haire, is to be moderated.

69

Painting of Haire an ancient custome with the Indians.

68

Inconveniencies supposed to happen to women, by the affected beauty of the Haire.

69

Nations that anoint their Haire

70

The like vanity observed in our gallants.

ibid.

The effeminate powdering of Haire exploded.

70, 71

Frizling, and curling, and plating the Hair with hot Irons, an old vanity.

71, 72

Periwigs an ancient vanity.

72, 73

A Table of the chiefe matters

Hands.	Leg.
L ittle Hands where in fashion, and accounted a great beauty in women. 287	N ations, that have but one Leg. 422
What art they use to have them so. ibid.	Long-Legg'd Nations. 423, 433
What women are noted to have the least Hands of any women in the World. ibid.	Certain People, where the women affect to have their thighs hips and Legs very thick. 425
Nations that paint their Hands red. 288	What art they use to accommo- date their fancies in this busines. ib.
Where they make their Hands of a golden tincture. ibid.	The folly of this custome derided. ibid.
Hands painted with a tawney co- lour. ibid.	Other people, where the men and women affect great Calves and full Legs. 425, 426
Hands painted with flowers and Birds. ibid.	The absurd Cavill of Momus a- gainst the frame of the Leg of man, exploded. 426, 427
Monsters borne with 4 Hands. 301	A Calfe-swelling punishment in- flicted upon some Nations. 427
Monsters born with three Hands. ibid.	A Crane Legg'd man. 428
Nations with two Hands on the right side. ibid.	Little Legs in women, what signe. 427
Nations with six Hands. ibid.	Where the women are well pro- portioned in their Legs. ibid.
Monsters borne with one Hand. ibid.	A way to bring Legs to a conveni- ent magnitude. 429
Nations that have but one Hand. 301, 302	Low-pitch'd Calves, where in re- quest. 430
Monsters borne without Hands. 302, 303	What industry they use to have it so. ibid.
The strange recompence such Monsters finde. 303	High pitcht Calves where in re- quest. 429, 430
Nations that want Hands. 306	What meanes they use to advance the Calfe. ibid.
A strange story of one born with 2 stones in one Hand, and one in the other.	The impertinency in tampering with Childrens weak Legs. 431, 432
	Their opinion confuted by expe- rience.

contained in these Scenes.

- rience, who thinke Children would have distorted Legs, unlesse they were diligently involved and con-
fringed in swaithbands. 336
- That this indiscreet swaithing of Children, is many times a cause of the crookednesse of the Legs. 334
- The crookednesse of the Knee and Leg bones in the Rickets how sometimes occasioned. 328, 229
- A Tailors and Bakers Legs how caused. 432
- Nations that make lists or marques on their Legs, which are esteemed with them a great gallantry. 433
- Where the womens Legs are crooked. ibid.
- Where the women almost all of them halt. ibid.
- Short-legg'd Nations. ibid.
- Centaures and Onocentaures. 437
- Men with the Legs of other animals. 433, 434, 435, 436
- Monsters with the Head and privities of men, but with the hand and feet of Apes. 437, 438
- Their originall. 437
- Satyrs and their originall. 439
- Gynny Drils of what Tribe. 440
- Monsters with foure Legs. 300
- Which kinde of Ape is most like man. 441
- When Apes began to grow like men. 443
- Sea-men, or men fishes. 444
- The opinion of the learned, concerning semi-men, and semi-Beasts. 445
- Lips.
- V** Here they brand their Lips, with red hot Irons, especially their upper Lips, & so make streaks and lines in them. 176
- Nations that bore holes in their Lips to set precious stones, rings, and other things therein. 176, 177, 178, 179, 180, 181
- The use of the Lips set out. 181, 182
- What uses are hindered or frustrated, to the prejudice of Nature, by the boring and lading the Lips with Jewels and other things. 182
- Nations that seem not to understand the naturall uses of Lips. 183, 184, 185, 186, 187, 188, 189, 190, 191, 192
- Nations that have flat mouths without lips. 170
- Nations that have copp'd fastigated Lips. ibid.
- Where there are men who have Lips of a monstrous bignesse. 174
- Imputed to a prevarication of art. ibid.
- Where they love those that have thick lips. ibid
- That great Lips redound to the prejudice of Nature in her operations. 174, 175
- Where they have Lips propendent a cubit low, which they nourish in-
stead

A Table of the chiefe matters

stead of a beard. 171, 172

That they are hereby dumb. *ibid.*

Nations that have their lips about their mouth so great, that when they sleep in the sun, they cover all their faces with their Lips. 173

Some that can bind their Heads with their Lips, as well as women do with their haire. *ibid.*

Predigiously prominent and thick lips. *ibid.* 174

Nations that have concrete lips, with a hole only in the middle. 170

Haire-lips their cause and cure. 175

M

Mouth.

Vide mouths where affected by women, they being accounted most beautifull who have the widest mouths. 167, 168

A conjecture of their using Art to have them so. *ibid.*

The naturall proportion of the mouth. 169

For women to affect the commendation of beauty in a wide mouth, much derogates from the honesty of Nature, and her ordinary justice. 169

What they may probably suffer by a mouth so wide. 170

A little Mouth most commendable in women. 169

Why the mouth was given to man. 168

Misplaced mouths. 175

Men with monstrous mouths. 170

Nations that have but one hole in their face. *ibid.*

Dwarfes that have no mouths. *ibid.*

N

Nails.

Long Nails where extremely affected as a signe of idle Gentility. 289, 290, 291, 292

The hindrance that this affected fashion causeth to the operations of the tops of fingers. 291, 295

Where it is one of the points of bravery with the principall women to weare long nailes. 293

This noted as a great Solicisme in Nature. 298

Where, to weare long nailes on the Thumbe is a prerogative royall. 293

Where they never pare their Nails. 192, 193

Long unpared nailes condemned as against the intention of Nature. 295

The end of the growth of the nailes not to repaire their decay by wearing. 298

Nails never intended as weapons of offensive scratching in man or woman. 298, 299

That the care of conforming extravagant Nails to the Law of Nature

contained in these Scenes.

Nature appertaines to reason and the practique intellect. 264, 295, 296,

297

Long Nailes thought by some to be a sin. 297

The use of the Nailes. 298

Where the women cut their nailes and jag them round. 289

The dignity and majesty of Nature in the encrease of nailes defended. 294

Where it is the fashion and beauty of the Country to make the nailes of their hands red, yellow, and partly coloured, and where they gild them. 288, 289

How they do it. ibid.

Their offence against Nature noted, and the naturall beauty of the Naile vindicated. 290

Necks.

MEN with Necks of a Cubit long 275

Nations with their Necks so long that they resemble the neck of a Crane. ibid. 276

Long gangrell Necks inconvenient. ibid.

Philoxenes, his wish for a long Neck, exploded. ibid.

Nations that have no Neck. 277

That it is not impossible for a man to live without a Neck. 278

An Infant borne without a neck. 277

Where men and women have gutturall bottles hanging down at their throat, even to their navels. 278

The cause of that swelling in their throats. 279

Nose.

V Here the women cut and pare their Noses, between their Eyes, that they may seeme more flat and saddle Nosed. 112

This trespassse against beauty and the majesty of Nature exploded. 113

What benefis and reall beauties these people deprive themselves of, by this affected deformity. 114

Where they use to cut off their Nostrils from their Noses. 115

Nations that have no Nose nor nostrils. 116

The ornament and naturall beauty of the Nose maintained. 116, 117

The utility of the Nose, and the beauty of office, or officiaall elegancy thereof declared. 118

The reasons why the Nose was placed in the middle of the Face between the Eyes. 114

Men, whose Noses are slit like broken winded Horses. 119

An Infant born with such Nostrils. ibid.

Where they are held for the finest women, who have little Noses. 120

What art they use to prohibit the increase of the Noses of their female children. ibid.

Where

A Table of the chiefe matters

Where when they would make the
portraiture of a deformed man, they
paint him with a long Nose. *ibid.*

That this fashion abates some-
what of their sagacity. 120

Long Noses where affected. 120,
121

What art the Midwives there use
to make the Nose more faire and
longer. *ibid.*

The naturall proportion and syme-
try of the Nose. 121

Their trespassse against Nature no-
ted, who upon pretence of beauty en-
large or prohibue the naturall ex-
tendure of the Nose. *ibid.*

Thick and great Noses where in
request. 121, 122

Caused by an affectation of art.
ibid.

The inconveniences and prejudice
to Nature, that may follow here-
upon. 122, 123

Where the Inhabitants have all
Camoyse or saddle Noses. 123, 124,
125

That all Children are a little Ca-
moise Nosed, and why. 133

That nature not alwaies needs the
officious hands of Midwives in
this case, as if shee were not able to
perfect her own work. 134

Where the Midwives are too for-
ward to help Nature in this case. 133

Their pragmaticall artifice here-
in taxed. *ibid.*

The inconveniences of saddle No-

ses.

An Ape-like Nose condemned. 127
182

Flat, plaine, and broad Noses,
where esteemed a great Ornament,
and the principall part of beauty to
consist therein. 123

By what artifice their Childrens
Noses are brought to this forme.
ibid.

Whether a flat Nose can conferre
any beauty to the face. 129

A shooing horne-like-Nose, where
not affected. 133

The reasons of the prominency of
the Nose, asserted. 126

What inconveniences would have
ensued upon a Nose broad in the
spine or back. 126

That these Nose-Levellers may
incurre some inconveniences, and
prejudice Nature, not onely in those
actions wherein it is profitable for
the bettering of life, but in those
wherein it is necessary to life it selfe.
ibid.

Whether these Nose-Levellers
obtaine their end of advancing the
beauty of their Faces. 129, 130

That a flat Ape-like Nose, can
never become a mans face. 128

Wherein the beauty of the Nose
consists. 130

The naturall perfection of the
Nose in men and women. 131

What figure of the Nose agrees
with such a face. *ibid.*

Where

contained in these Scenes.

Where a high, aquiline or hawks
Nose was and is in request, as a note
of honour and magnanimity. 134,

Noses.

138

Wherein the beauty of the Nose
consists. 139

P

That it was an honourable office
to looke to the conforming of the
Princes Nose, to make it as beauti-
full as might be, and crooked like a
hawks bill. ibid.

Mercurialis his conjecture, what
artifice and instruments they used to
conforme the Nose to their desire.
ibid.

A Hawkes-Nose, where gentili-
tious and native. ibid. 136

That when there is an ill confor-
mation of the Nostrils, it belongs to
the corrective part of medicine to
reform it. 135

A high prominent Nose where
affected. 1. 6

Nations who in a bravery and as
an ensigne of nobility and greatnesse,
bore holes in their Noses, wearing
Nose-Jewels therein. 137, 138

That foolish fashon of Nose Jew-
els exploded. 139, 140

Where they have markes on their
Noses made for a bravery. 138

How they make them. ibid.

That their invention was much
put to it, who first bored the Nose
to introduce a fashon. 139

That such an invention is to the
prejudice of natures Nasall opera-
tions. 140

Where they stick pins on their

Privy-parts.

V Here they were in their
yard: betwixt the skin and
the flesh. Bels of Gold, silver or brasse
as big as nuts. 347, 348

A description of these yard bals.
349

How, and when they put them in.
347, 348

Why they were invented. 348

This invention where it might be
usefull against Sodomy. 350

Absurd projects of women to
gain regard. 351

Where it was a custome to fasten a
Ring or Buckle in the foreskin of
their Yard, and for what ends. 352

The art of infibulation or burning
up the Prepuce, with a brasse or sil-
ver button and whence it came. 353

Where they wear rings in their
Yards. ibid.

Where they trusse up their Geni-
tals within their body. ibid.

Their ends of this Custome. 354

Semi-Eunuchs, or men with one
stone, one being alwaies taken from
them by their Nurses. 354

Men with three stones. ibid.

Whether the testicles be required
to the forming of the voice. 355

Gggg

Who

A Table of the chiefe matters

Who was the first that caused young male children to be made Eunuches. 354 The reasons and ends of introducing Eunuchisme. ibid. and 356 How many waies there are of this unnatural dilapidatiō of the body. 359 The time of making Eunuches. 360 That the name Eunuch, is but a cloake wherewith they cover the injury done to nature. 357 The first rise of the reputation of such Semi-virs or halfe men. ibid. The story of Gombalus. ibid. Where they sell their children to be made Eunuches 359 Religious Eunuchs. 358 The reason of their castration ibid. Where Eunuches who have religious women in keeping, because they shall not be loved, have also their noses and lips cut off. 357 Eunuches, by a totall deprivation of their Genitals, why first made. 359 Where such Eunuches are in great request. 360 Stories of many that have castrated themselves. 356, 357, 358, 359 This kind of operation, very improper for Physicians, and why. 359 That Castration is high treason against Nature. ibid. What deformity Castration introduces upon the body of man. 363 In what cases a dispensation may be granted for Eunuches, 362	Who was the first that made women Eunuches. 363 Whether women may be castrated. 364 The manner of operation, and danger thereof. ibid. A History of a maid spaded in Lincolneshire. 364 365 Another History of one spaded a new way. ibid. Riolanus his opinion of the ancient way of operation. ibid. What Nations Circumcise the Prepuce of their Yard. 366 The naturall ends they propounded therein. ibid. Where women have the office of excising men. 372 The reasons alleadged for the Judaicall Circumcision. 368, 379 That they who were Circumcised, might make themselves uncircumcised. ibid. Who was first thought to have practised this. 369 The cure of a prepuce made short by Circumcision. ibid. The manner of Circumcision with the modern Jewes. ibid. Mahometan Circumcision. 370 The difference of the Mahometans and Jewes Circumcision. 371 The manner of Circumcision at Ginney and Binney. 372 A History of Circumcision at Ginney. 373 Priviledges affected in Circumcision.
---	---

contained in these Scenes.

- cision. 374 | and where they have a great privy member in great esteem. . 389, 399
- The inconveniences of Circumcision. 377 | Supposed to be nourished by art. *ibid.*
- The injury of Circumcision. *ib.* 378 | The just length and magnitude of the virile member, when it is conform'd according to the law of Nature. 400
- That one may be born circumcised by nature. 368, 369 | Midwives supposed to be the cause either of the length or shortness of the virile member according as they knit the navell string. 400, 401
- The naturall uses of the prepuce, according to Anatomists. 376 | The Anatomieall reason given thereof, with the opinion of Spigelius 400
- The pretences of those, who use circumcision for a naturall end, exploded. 377 | That whatsoever augmentation of parts, is gained by Art, besides the will and ordinary allowance of Nature, it is commonly attended by some inconveniences. 401
- The danger of judaicall circumcision. 379, 380 | The reason of the inconveniences which follow the magnitude, and the foule immoderate longitude of the Organ of generation. 402, 403
- That circumcision is directly against the honesty of Nature. 379 | Where they use to bande up the Fore-skin of their Privities with a litle cord, and untie it not, but to make water, or when they use the act of Generation. 381
- That if there had not been some figurative meaning in Circumcision, it would have been a most absurd and unreasonable thing: For if God would have had onely the foreskin cut off, he had from the beginning made man without a prepuce. 379 | An expostulation of this unnatural restraint. 382
- Circumcised Christians. 367 | Men whose Members hang down to their shanks. 403
- In what cases for a naturall end, circumcision is onely permitted. 362 | Pygmæi magno veretro. 404
- A new way of Circumcising men, by way of strangulation. 376 | Where they adorne their Genitals with pretious stones. 383
- Where women are Circumcised. 380 | Where they deprive their secret parts, of that which nature intended
- The originall and reason of this invention. 381
- Where women excise themselves, not from a notion of religion, but as an ornament. *ibid.*
- The error & sin of this custome. 380
- How this Circumcision of a woman is done. *ibid.* 381
- Men with Members like Asses,

A Table of the chiefe matters

to make them more secret.	383	The naturall change of women	
How this is done, and upon what		into men, confuted by demonstration	
pretence.	383, 384	of Anatomy, and Nature vindicated	
Where women never have their		from being guilty of any such practi-	
flowers.	390	call Metamorphoses.	405
By what means they prevent their		That men to be changed into wo-	
monibly Flux.	ibid.	men, is very rare.	437
Their ingratitude to Nature.		Nations of Hermaphrodites, who	
taxed, for endeavouring to divert		have the generative parts of both	
the ordinary course of Nature.	391	sexes.	386, 390
Nations commended as more re-		Hereticks, that thought the first	
spective to nature in this particular.		man was an Hermaphrodite.	386
	391	Their opinion confuted by Scrip-	
Where the women have a most		ture.	ibid. and 387
streight and narrow neck of their		The kinds of Hermaphrodites.	
wombe, that they very hardly admit			ibid.
a Man.	392	That those, who in old time were	
That this happens to them by art,		called by the name of Androgyni,	
& not by any benefit of Nature.	ibid.	were reputed for prodigious Mon-	
Where this art is familiarly and		sters.	389
commonly practised.	392, 393	Ancient Records of such Hermaph-	
The miserable and dangerous		rodites.	ibid.
effects of this artifice.	393	The causes of Hermaphrodites.	
Where the virgins use art to di-		S	390
stend their Maliebria most capaci-		Shoulders.	
ously.	393	High-buff Shoulders, where in	
Where they to use sew up the private		fashion and naturall.	280
passage of Nature in their Female		Where their shoulders are higher	
child, leaving a small passage for		then their Heads.	ibid.
their urine.	394, 39	Some concurrent affectation su-	
Where the Midwives are wont		spected in these Nations.	ibid.
to breake that membrane as unpro-		Broad shoulders where in request,	
fitable, which Anatomists call Hy-		and indeavoured or imitated by art.	
men.	384		281
How they doe it.	ibid.	The inconveniences of broad shoul-	
The prodigious conceit of Nero,		ders, and why Platonick Men are not	
who must needs have a boy cut, and		affected by women.	ibid.
made (forsooth) a woman.	407	Narrow and contracted shoulders,	
		where	

contained in these Scenes.

where affected. 282

With what art they of old, affected
this composure of the Shoulders.

ibid.

This affectation of drawing the
shoulder-points too neer, noted and
condemned. ibid.

Where the Noble Virgins Right
Shoulders, are higher and bigger
then the left. 283

The cause thereof enquired. ibid

Crook-back'd Nations. 284

T

Teeth.

V Here red Teeth, are ac-
counted a great beauty. 217

By what industry they attain unto
this Dentall bravery. ibid.

Where the principall women take
a pride in black Teeth. 217, 218

Black Teeth where a singular
beauty. 218, 219

Where so greatly affected, that the
blacker they are, the more beanti-
full they are esteemed, and worthy of
greater honour. ibid.

How they make them black. ibid.

Where they polish their black teeth,
which makes them shew like polish'd
Ebony. 219

Where they colour their Teeth red
and black. 217

How they colour them so. ibid.

Where the men and women in a
foolish pride, black their Teeth, be-
cause Dogs Teeth (forsooth) are
white. 219

Where the women guild their
Teeth. 221

White Teeth, the true naturall
beauty. ibid.

They condemned that alier the
native candor of the Teeth. ibid.

Nations commended that are
carefull to preserve the naturall
beauty of the Teeth. ibid.

Their artifice whereby they make
them look like polished Ivory. ibid.

Dentifrices commended which
preserve the native whitenesse and
integrity of the Teeth. 222

Where they file their Teeth as sharp
as needles. ibid.

Where they file their Teeth above
and below, as sharp as needles. ibid.

This custome condemned as con-
trary to the law of Nature. 222, 223

Pretended ends for filing of Teeth.
223

An example thereof. ibid.

Where the women pull out foure of
their Teeth, two above and two be-
low, for a bravery: And they that
have not these Teeth out, are loath-
some to them. 224

Where they pull out five or six
Teeth for a fashionable Elegancy.
ibid.

Where they have a custome to pull
out all their Teeth. 224

Where there are few to be found
that have their native Teeth; but
they are pulled out and filed downe,
and artificiall ones set in their place.

229

Gggg3

Their

A Table of the chiefe matters

- Their ingratitude to Nature noted. *ibid.*
- The Teeth intended by nature to serve for an ornament and beauty to the mouth. 225
- The blemish and dammage these Nations sustaine by this foolish fashion. *ibid.*
- What benefits of Nature they renounce, for the mischiefs of so ridiculous a fashion. *ibid.*
- That wantonly to pull out the Teeth is a transgression against the law of Nature. 226
- That what these have for a fashion, some have decreed for a punishment. 228
- Where the men and women cover their Teeth with thin plates of gold. 231
- Who first invented the drawing out of aking Teeth. 229
- Where the Parents make a feast when their childrens Teeth begin to grow. 230
- A story of a sound tooth drawn out of anothers mouth, inserted in the roome of a rotten tooth drawn out, and taking root. *ibid.*
- An example of one, who having a tooth longer then the rest cut, to cure the deformity, fell into convulsion fits, with the reasons of it. *ibid.*
- Tongue.
- V** Here they have cloven Tongues double from the root, thought to be done by art, as we slit the tongues of those birds we would teach to speak. 232
- Hofmans approbation of the story and linguall advantages they have, who have really a double tongue. 233
- The strange advantages of this peculiar Art. 234
- That this art granted, it is an audacious improvemēt of the tongue. 234
- An Infant born with a double Tongue. 233
- One with 11 tongues, 11 mouths, and 22 incomplete lips. 234
- The tongue of mā naturally double, Anatomically approved by Gallen. 233
- The erroneous perswasion of Midwives, that the bridle of the tongue needs cutting in all Infants, condemned. 235
- The ill consequences of this pernicious custome, as they are noted by many learned Physitians. 235, 236, 237
- Camerarius his opinion, how this never enough condemned custome, might be introduced into the Midwives practise. 236
- The exact Symetry of the tongue, and the providence of Nature in this particular, cleared. 237
- What this ligament of the tongue is, and its use. 236
- When is the true time of dissection, if we suspect some defect. 238
- A caveat in that operation. *ibid.*
- FINIS.

